

Biographical History

of

Primitive or Old School
Baptist Ministers

of the

United States



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BIOGRAPHICAL HISTORY
OF
PRIMITIVE OR OLD SCHOOL

Baptist Ministers

OF THE
UNITED STATES

INCLUDING A BRIEF TREATISE ON THE SUBJECT OF DEACONS, THEIR
DUTIES, ETC., WITH SOME PERSONAL MENTION
OF THESE OFFICERS;

BRIEF SKETCHES OF A FEW OF OUR TALENTED AND SPIRITUALLY-
MINDED SISTERS AND "MOTHERS IN ISRAEL"
TOGETHER WITH AN

APPENDIX
OF MUCH USEFUL INFORMATION AND
MANY ILLUSTRATIONS

EDITED BY

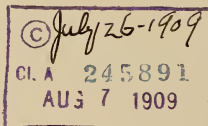
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PREFACE

When the legal dispensation with its types and shadows, its tabernacle and temple ceremonies, had served the purpose for which God had ordained them, viz, for the teaching and leading and pointing His chosen people to Jesus as the anti-type of all types—the substance of all shadows, it was then that old things—under the law—passed away, and all things—under the gospel—became new. The Law being fulfilled in Christ its ceremonies were abolished and its shadows became more defined as the Son of Righteousness arose with healing in His wing, and in their place was established the church with its simple, spiritual worship. And among the gifts our Divine Saviour obtained for His church when He ascended on high, and which are to be perpetuated till the completion of her members and the perfect unity of the body, is that of faithful pastors.

To treat of these pastors—those of our day and in our own country—is the chief object of this book. While the stamp of imperfection is found upon each and none are more free to admit it than themselves, yet, it is doubted if a more worthy, faithful and self-sacrificing body of men could be found. Without any guarantee from men of a salary or maintenance, they, like the Primitive preachers, go forward in the discharge of the duties of their high calling as they see it, walking by faith and depending upon Him who does all His pleasure in the army of Heaven and among the inhabitants of earth, and who has promised to be with them alway, even unto the end. And as a body of believers, bearing a denominational name, they stand entirely alone in defense of this faith and practice of the Apostolic Church. No other denomination and perhaps all others combined, can show as many pastors of the apostolic order and “missionaries” laboring on the Bible plan, as the Primitive or Old School Baptist,—Men who are not hired to preach, nor who can be hired to quit preaching, but whose service in the Master’s vineyard is a labor of love freely offered upon the altar of gratitude for the glory of God and the benefit of men.

God calls such into his service. He must or none would go. The natural mind runs not in that direction, and it is as true today as it has ever been that “No man taketh this honor unto himself, but he that is called of God, as was Aaron.” The true undershepherd is chosen and called. Christ said to His servants, “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit.” The apostles, the prophets, evangelists, pastors and teachers are all gifts from the Lord—not for the eternal salvation of sinners but for “the perfecting of the saints, for the work of the ministry for the edifying of the body of Christ.”

And as their calling is not from men neither do they get their qualifications from men. Evidently it is true, if we accept the Bible as authority on the subject, that all the diplomas from all theological seminaries cannot confer upon one the gift of preaching. Nor will the application of high sounding titles such as “Rev.,” “Rt. Rev.,” “D. D.,” and “LL. D.” be of any assistance in the sacred work. In the language of Mr. Spurgeon, “the title D. D. may mean Doctor of Damnation.” At any rate the world no more needs a literary ministry than it needed a literary Christ. The truthfulness of this statement is evidenced by the fact that Christ chose none of His Apostles, with the single exception of Paul, from the ranks of the learned, nor did he train to literary authorship nor give them one single express command to labor in that way.

The reply of Elder P. D. Gold, of North Carolina, to Wm. Hooper, D. D., LL. D. a prominent New School Baptist, so fully sets forth the view of our people on the question of an educated ministry that the editor quotes from it as follows:

"You say, Were there not schools of the prophets? Well, it seems to me that the prophets can give as sensible an account of their call as any one can give for them. Do any of them ever tell us that they were called out of any school, or ever were called to go to any such a place? They spake as they were moved by the Holy Ghost. But it is asked, Were not the disciples with Jesus three years before they began to preach? If they are not with Him all their lives, what is their preaching worth? Are the schools in the place of Jesus, or is He to be found by going to them? And is that the way to get to Christ? But you say, Will not human learning aid man in preaching the gospel—will it not give him words and power over men's minds, and enable him to preach the gospel in a more attractive form? I am free to admit the value of human learning in man's earthly affairs, and heartily commend its acquisition in that sense. But what does inspiration say about spiritual things and how they are spoken? 'Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.' When the Lord calls a learned man (though He does not call many), that man glories in becoming a fool that he may win Christ. Human learning makes no part of the new man, and the saint who has human learning is just as weak and dependent on God for his crumb as any other, and all are fed with the same kind of food. But say you, After one is certainly called to preach, cannot the schools polish him, and give him more influence over men, and enable him better to command their respect, by keeping pace with human learning? Tell me, from Scripture, where one ever tried it, or where it was ever authorized. How much can frail man add to God's gift? How much pride do you think is necessary to influence man to presume such a task? Do not the Scriptures pointedly forbid the employment of worldly weapons in building up Christ's kingdom? Is the minister of Christ to suit his message to proud man's taste? 'We speak wisdom to them that are perfect; but not wisdom to this world.' It seems to me that the Scriptures make some allusions to theological schools, though in the way of alarm. 'But the time will come when they will not endure sound doctrine, but after their own lusts will heap to themselves teachers having itching ears.' Much as the Bible is talked of, its doctrine is not endured; but this progressive age calls for theological schools that shall enlighten men to preach doctrines suitable to men's lusts. Men who have devoted so much time and labor in the preparation for the ministry, are worthy of positions of influence and profit. The teachers come down from these schools dosed with a sort of preparation from dead men's brains that will make them sick enough if God should ever teach them where their dependence lies. How do these schools heap up teachers? They furnish opportunities for obtaining an education, open the way to positions of honor and reward, so that there is but little trouble attending the road, and if money enough could be commanded it would be difficult to tell how many would be heaped up; but they shall have itching ears, and shall turn away their ears from the truth, and shall be turned unto fables. The doctrines and fables of men are accepted. Andrew Fuller becomes a wonderful standard. He takes repentance and faith out of the covenant of grace, and puts them under the law, in the sense that he makes them man's duty, and not gifts of grace. If salvation comes on account of man's performance of his duty, it is of works in some sense. He brings in the modern missionary enterprise, a system somewhat like the popish measures for propagating their creed, but unknown to the Bible and to Baptists, and is a disturber of gospel peace and order among churches. His followers have departed from the truth further than he did as he refused flattering

titles which they accept for modesty's sake without much urging, and they do not preach salvation as nearly by grace as he did, so they are waxing worse and worse. As the world is to be evangelized, the tender mind of the young must be converted by means of the newly invented Sunday Schools, and humanly prepared preachers must be sent to the heathen. Some man must hold the hand of the missionary while he goes down into the wells, and he must see how his bread comes before he goes; and your churches combine in forming such tremendous agencies of power as your conventions, while you all glory in the fruits of your wise system. That your denomination generally indorse your system is manifest and what little I write may only have the effect of influencing them to fall down before their idols, and shout in louder strains, 'Great is Diana of the Ephesians.' "

In setting no value upon Theological Seminaries, Colleges, etc., in qualifying men for ministerial duties, the Editor, and those he represents, would not be understood to oppose or undervalue human learning. On the other hand the Baptists have ever been warm friends of education, and the earnest advocates of civil and religious liberty, without which education, in its broad, unfettered and true sense can never exist. Their loyalty almost without exception, to the cause of freedom during the dark days of the Revolution, as testified to by Washington himself;—their record since as law abiding citizens; as faithful officers in various departments of government; as educators, philanthropists, authors, etc., their support of a dozen or more religious periodicals published by their own brethren and the liberal patronage and earnest support they give to all non-sectarian schools from the public free school to the highest universities, all go to prove their friendship for, and advocacy of, education.

But all Bible students are well aware that the world by wisdom knows not God. The wisdom of this world can comprehend only the things of this world—cannot attain unto spiritual knowledge. The wise man is just as dependent upon God for crumbs of spiritual truth as is the ignorant man. This knowledge comes not by the "willings and doings" of men but by the revelation of God; and God is just as able to reveal His truth to the ignorant Peter as to the learned Paul. And more, we are told that while God calls some wise men into his service he does not call for many, for Paul says: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in His presence."

Now this grand truth is not spoken for the exaltation of the ignorant, but for the exaltation of God. The ignorant cannot glory in his ignorance nor the wise in his wisdom but both are equally made dependent upon Him who is the source of all knowledge—the Giver of every good and perfect gift, and both are exhorted to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And while the ministry of the Primitive or Old School Baptist Church do not make it a point to study to show themselves approved unto man or unto the world, yet the Editor believes that even though time should fail eternity will not fail to reveal the fact that **they do study to show themselves approved unto God.** In fact, they are warned by inspiration that if they seek to please men, or the world, they are no longer the servants of Christ. They manifest that they are anxious to 'render unto Caesar the things which are Caesar's; and unto God the things that are God's.'

Thus there should be a separation of Church and State followed by a distinction between the wisdom of this world and the wisdom of God, and as we look

to the school of men to qualify us for efficient service in the kingdoms of this world, so we should look to the school of Christ to qualify us for efficient service in His kingdom which "is not of this world." And if we are students in the Master's school of experience we shall "grow in grace and in knowledge" and learn from Him and His inspired Text Book that the qualifications mentioned therein are for the called and fully qualified servant is that he must be "gentle, humble, quiet, firm, virtuous, upright, just, sober, temperate, unselfish, not covetous, well proved, exemplary, of good repute, sound in doctrine able and apt to teach, divinely impressed with the work of the ministry, not for ambitious or sordid ends, but for the good of men and the glory of God." Gal. i; Eph., 3 and 8:16; John 21:15-17; and 26:13-15; Mat. 10:1-6; Rom., 5:5; II Cor., 5:5-6; I Tim., 3:1-7 and 4:12-16; Titus, 1:6-9; Acts, 20:28; I Peter, 5:1-4; I Cor., 9:16).

Realizing the high and holy calling and the divine qualifications the ministry of the Primitive or Old School Baptist Church, as a rule, feel their unworthiness and insufficiency for these things, and are, therefore not those who seek notoriety. They shrink from, rather than desire, publicity, and the editor in the preparation of this work, more than ever before has been made cognizant of this trait of their character. To collect data for the biographical matter herein presented required his persistent requests published in our denominational papers, his personal appeals by private correspondence and the assistance of many friends, among whom are mentioned: Elders Sylvester Hassell, Walter Cash, F. A. Chick, J. T. Rowe, J. G. Webb, R. W. Thompson, J. T. Oliphant, F. P. Brascome, J. H. Fisher, Lee Hanks, J. A. Ashbourn, B. E. Bourland, J. K. Freeman, H. M. Farley, J. J. Gilbert, E. E. Lundy, G. E. Mayfield, Henry Taylor and John T. Blanchard; Brethren J. W. Jones, J. G. Wiltshire and C. C. Aylett; and Miss Fannie Lou Raulston, Mrs. S. J. Buckhalt, Mrs. Bettie Leggitt and Miss Annie Crisp, for which the editor desires to express his sincere thanks.

Acknowledgement is also made to Elders Sylvester Hassell and George W. Stewart for freely quoting from the Church History and The Two Witnesses as appears in the appendix of this work.

In conclusion the editor wishes to say that his work, like himself, bears many of the marks of imperfection. Within the period of its preparation he has endeavored to make it fairly representative. He could not hope for more than this. For to gather even the briefest information of **All** Primitive or Old School Baptist Ministers, would be almost an impossible task. Many worthy ministers, now living, would furnish no information of their lives, and their friends failed to do so for them. Others delayed sending data until too late; while on the other hand the editor may have in a few instances, been taken advantage of and some may appear herein who are really in disorder at home, and unworthy of representation, for an investigation in all cases of the personnel of the work was next to impossible.

It has been his purpose on the one hand to steer clear of any who fail to adorn the doctrine of God our Saviour with a godly walk and conversatin, and also those restless, progressive spirits among us who seem not satisfied with the order of God's house but who are clamoring for new practices unauthorized by God's word and unprecedented in Baptist History and who are pressing such things to the extent of division, thus manifesting they prefer innovations to the fellowship of the great body of Baptists.

And on the other hand the editor has taken a broad view of those points of doctrine and practices such as predestination and feet-washing, which has ever, to some extent, been open questions among our people, and over which there has been more a war of words than of principle; and advocates of different shades of opinion on such matters are given equal representation.

The preparation of the work has imposed a vast responsibility and an immense amount of labor. The manuscript was prepared amid the many duties

of a busy life and under various circumstances—sometimes on railroad trains, sometimes while waiting at stations for the cars, etc., and it is therefore, desired that the reader freely use “a mantle of charity” in its perusal.

The editor has labored, not only to present a useful, interesting and readable book, but one that will also be unifying, edifying and beneficial to our people. How well he has succeeded remains to be seen. But whatever the result, he feels that the motive prompting the undertaking and prosecution of the work was a pure one. A long felt desire to render an essential service to the cause of truth has been the “guiding star.” The humble and faithful “soldiers of the Cross,” who after spending their lives in obscurity and “of whom the world is not worthy” should not, he feels, be forgotten. And as we love to see their graves marked, let us also seek to perpetuate their memory in a more enduring way than the sculptor’s chisel on the marble slab, and teach our children to honor their names; to reverence the God they served; and, at least, to respect the principles for which they have so faithfully and unselfishly labored.

That this work may be blessed of God to His glory and the benefit of His people is the earnest wish of

Luray, Virginia, May 27, 1909.

R. H. PITTMAN.

TABLE OF CONTENTS

PAGES

Title to this work	5
Copyright	6
Preface	8
Special Notice....	15
Sketches and Pictures of Ministers	17
	(In Alphabetical Order.)
Deacons, with some personal mention of the officers	308
	(In Alphabetical Order.)
Some Talented and Spiritually Minded Sisters—	323
“Mothers in Israel,” Etc. (In Alphabetical Order.)	323

APPENDIX—CONTAINING THE FOLLOWING SUBJECTS:

The Bible	342
The Full Divine Inspiration of the Bible	343
Twelve Works of the Apostolic Church...	346
Some Important Dates in Church History	347
Denominations	349
Roman Catholic Church....	354
Baptist Denominations...	357
The Old School Address at the Block Rock Con- vention	360
World's Population—Religious and Otherwise	368
Some Old Churches	369
Baptist Associations	370
Union Meetings ..	370
Our Saturday and Sunday Meetings	371

TABLE OF CONTENTS---CONTINUED.

PAGES

Missions...	37
Sunday Schools	378
Secret Societies..	379
Modern Secret Societies	381
Instrumental Music in Churches ..	382
Christmas	383
One Sentence—Longest in Print....	384
Our "Christian Nation"...	388
A Pen Picture of Jesus	388
Civil War Record	389
Elder John Leland's Theology	389
Sketch of John Gill	390
Sketch of Joseph Philpot....	391
Soul and Spirit...	391
Sunday	391
The Saved—The Lost	392
Cain's Wife...	392
Church Government	393
Family Worship	393
Crime Increasing—Morals Declining	393
The Hireling..	394
The Serpent and Eve...	395
Melchizedek	396
The Negro	396
Federal Councils of the Churches of Christ	396
Reverend	397
God is not the Author of Sin	397
"Our Funeral," with some Facts and Statistics	397
Names of 825 of our Ministers whose Sketches do not appear in this work	400
Advertisement—Religious Periodicals...	405
Final Notice..	406

SPECIAL NOTICE

The reader who may find errors in this book, whether in names, dates, places, principles or practices, is requested to advise the editor of such errors, with proofs of same that they may be eliminated from future editions.

A

ELIHU R. ABERNATHY.

Abernathy, Elder Elihu R., was born September 2, 1838, and died July 9, 1903. He professed a hope in Jesus September, 1877, of which hope he was ready at all times to give a reason. Upon a profession of his faith he was received into the fellowship of Macedonia Primitive Baptist Church, Bartow County, Ga., November 2, 1877, and was baptized the following day, and was ordained to the full work of the gospel ministry February 2, 1889. Was married to Miss Malinda W. George, January 14, 1862. He was a faithful minister and gave evidence in his life, and even on his death-bed, that he had been with Jesus and had learned of Him.

J. E. ADAMS.

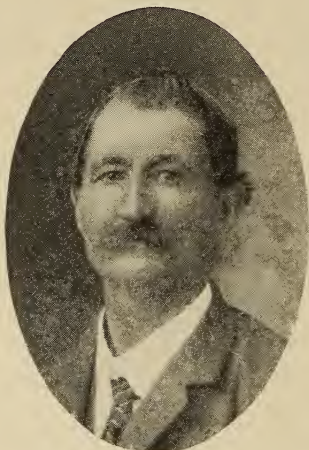
Adams, Elder J. E., of Angier, N. C., the second of thirteen children born unto Joseph and Tillitha Adams, was born in Cumberland County, N. C., January 11, 1834. His opportunities for an education were very limited, yet he had a thirst for knowledge which he improved and thus became possessed of much general information. At an early age he had serious thoughts of life and death, hell and heaven, and began a system of reformation in which he was, at the age of twenty-five, trusting for Salvation, when he was deeply convicted of his lost condition by the application on his mind of the words of Jesus, "Ye must be born again." After this he entered the army, went through three years of service and returned home full of thanksgiving for God's protecting care, though still burdened with the laws condemning sentence. He was in much soul sorrow until June 11, 1871, when God at the midnight hour spoke peace to his soul. For some days he passed through a season of rejoicing, but soon the words of Paul were applied to his mind and heart in a deep and lasting manner—"Unto me who am the least of all Saints, is this grace given that I should preach among the Gentiles the unsearchable riches of Christ." This, he felt, was a call to the ministry, and gave him much trouble because of his feeling sense of unfitness

and unworthiness. Soon after this he joined the Church at Fellowship in Johnson County, and was baptized by Elder Moore Stephenson. Within a few months he was licensed to preach, and on August 3, 1873, was ordained to the full functions of the Gospel, and has since been preaching Jesus, the way, the truth and the life. Elder Adams is an humble, faithful minister, has traveled considerably among the Baptists in North Carolina and the Southern States, and has been well received by them.

WILLIAM ADAMS.

Adams, Elder William, fell asleep in the triumphs of a living faith in Jesus, November 22, 1895, at his residence in Newton County, Ga., in the 65th year of his age. He was a son of James and Frances Adams, of Jasper County, Ga. In 1849, he and Miss Susan F. Hurst, of Newton County, Ga., were united in marriage, with whom he lived happily until death. In 1855 both of them were baptized at the same time into the fellowship of Harris Spring Church, Newton County, Ga., by Elder I. Hamby, where he remained an orderly and exemplary member till removed by death. Soon after he united with the church he acted in the capacity and served the church both as clerk and deacon, satisfactorily, until he was called to ordination as a minister of Christ, in 1877. The presbytery was composed of Elders I. Hamby, W. D. Almond, J. G. Eubanks, and J. M. Gunter. He was judged worthy and set apart to the full work of the ministry. From that time he served his own church faithfully and other churches as pastor, until death, and his labors were truly blessed of the Lord. It was evident he had a pastoral gift. He was blessed and prospered of the Lord both spiritually and temporally; was blessed with a large and devoted family and useful citizens. To them were born sixteen children; ten sons and four daughters now living—all grown, seven of whom are orderly and consistent members of the Primitive Baptist church, and we have evidence to hope and believe that others of them have a good hope through grace. His remains were laid to rest in the family cemetery, near his residence,

surrounded by a host of weeping, heart-stricken relatives and friends. There were present Elders W. D. Almond, F. M. McLeroy, J. F. Almond, N. B. Hardy, M. F. Hurst, and John D. Curtis. Elders W. D. Almond, McLeroy and Hurst preached appropriate and comforting discourses from the text, "Blessed and holy is he that hath part in the first resurrection; over such the second death hath no power."



GEORGE ALBERTY.

Alberty, Elder George (1849-1906), of Missouri, was an humble, faithful minister. He received a hope in Christ in the year 1871, and united with Clear Creek church of Primitive Baptists, and was baptized by Elder Wm. Yeoman. From the time he united with the church he was impressed to preach, but did not obey, for sometime, but tried to keep it to himself, but his chastening was so great that many nights he cried until his pillow was wet with tears. He said it seemed more than he could bear. Other ministers saw his calling without him telling. He went to meeting, but took a back seat, but Elder Whitely said, "Brother George, come and preach for us, you will have it to do." He rose up and went to the pulpit, and as he entered the pulpit this Scripture came to his mind, and he quoted it, "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God," and preached about thirty minutes. He felt that the Comforter was with him, that it was better to obey and have sweet comfort than to disobey and

suffer the chastening rod, so he ever afterwards followed that rule, and was a faithful soldier of the cross. He was ordained to the full work of the minisry in 1886. In 1895, he was chosen pastor of Clear Creek and remained her pastor until his death. The last few years of his life he was pastor of Clear Creek, Little Northfork and Stalls Creek churches.



T. N. ALDERTON.

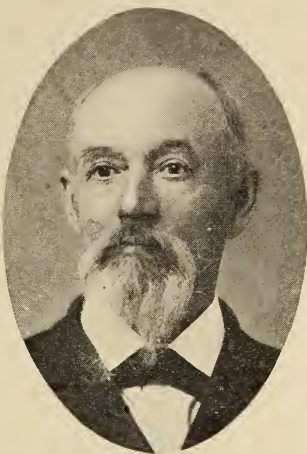
Alderton, Elder T. N., was born October 15, 1849, and died July 15, 1906. While preaching at Granville Baptist Church, West Virginia, he was stricken with apoplexy and was soon unconscious and sweetly fell asleep in Jesus at 5:30 p. m. the same day. Brother Alderton was the son of William and Mary Alderton and was born on the slope of Springcap mountain, near Paw Paw, W. Va. His parents were of English nationality; were poor as to the natural blessings of this life, and the opportunity for educating their children was very limited, so that what education our gifted brother acquired was mostly from reading extensively in books and papers. Few were better informed than he. When he was eleven years of age the Civil war spread its desruction and blighting influence which made it difficult to even get a paper to read. So his natural privileges for an education were very poor; but he was blessed of the Lord with true wisdom and received much instruction in the school of Christ. His parents were members of Little Capon Church of Primitive Baptists, Hampshire County, W. Va. He was blessed of the

Lord with a good hope when seventeen years of age and was received by Little Capon Church on an humble confession of faith in Jesus and was baptized by Elder Philip McInturff, in July, 1867. Here he remained an honored member until Enon Church was organized, which was more convenient to him, where he obtained membership and was chosen clerk, which office he filled until after he began to preach. In the twenty-second year of his eventful life, December, 1871, he was united in marriage to Sarah F. Powell, Elder John A. Corder officiating. In March, 1883, his useful ministry began by an investigation of the 84th Psalm. In October of the same year he was given license by his church to preach where the Lord directed him. And January 24, 1885, Elders P. McInturff, J. Correll and C. L. Funk ordained him to the full function of his calling to serve the church. He was much interested concerning the Lord's people who were destitute of gospel preaching and visited many of said places, some annually, where they longed for his coming and his words of cheer. It would be difficult to find a more faithful and useful man in the ministry of the Primitive Baptist Church. During his long service as a minister he served four churches and sometimes had the care of five, traveled on a conservative estimate three to four thousand miles a year, married over a hundred couples and baptized many more. From the best information I have Elder Alderton served during his ministry the following churches: Great Capon, Enon, Ten Mile Tonaloway, Bethel, Mill Creek. Little Capon, Grassy Lick and Branch Mountain.

J. T. ALEXANDER.

Alexander, Elder J. T., was born in Prince William County, Va., in 1836, and received into the fellowship of the Primitive Baptist Church at North Fork, Loudoun County, Va., in 1873 where his membership now is. He was ordained in 1882 by Elders John Clark, Paul Yates, Joseph Correll, and Benjamin Bridges. Elder Alexander has served old Chappawomsc Church since the death of Elder John Clark, a quarter of a century ago. He has also during his ministry, served White Oak, Greenwood, Zion, and Independent Hill churches and is an

humble, meek and faithful brother. Though he has traveled some his la-



J. T. ALEXANDER

bors have been mostly confined to churches in Virginia.

BURDITT O. ALLEN.

Allen, Elder Burditt O., of Missouri, was born in Madison County, September 13, 1811, and died June 24, 1873. United with the Baptists 1841, and ordained 1843. He was a man of industry, thrift and energy, though not of robust health. He was a farmer, went into the forest, cleared the ground, cut and hewed the logs for his dwelling, barn, and out-houses, and though he served four churches regularly most of his ministerial life, that did not help him much in a financial way, yet he was blessed of the Lord to live above want, and was charitable toward the poor. He was a good neighbor, a valued citizen and was respected and honored by all, though many did not like his preaching because of the doctrine he so firmly contended for. He had no compromise to make with error and contended earnestly for the faith once delivered unto the Saints. He died several years ago, after a long term of useful service, though exact dates could not be obtained.

J. T. ALLEN.

Allen, Elder J. T., of Hale County, Ala., was born June 16, 1821, died March 19, 1885. He was highly es-

teemed by Primitive Baptists, among whom he traveled and preached extensively; and a more acceptable minister, in every particular, would be hard to find. His meek and humble bearing in and out of the pulpit won for him the sincere love and esteem of his brethren and friends. Often he would rise before a congregation to address them with tears in his eyes, indicating his sincerity and the deep solemn emotions of his soul; and often the congregation would be almost as deeply affected under his preaching. As a citizen and neighbor he was greatly beloved. Honest and industrious, he was referred to by the business men of Hale County as "One that is as good as gold." There were certain indescribable traits of character possessed by him that caused him to be recognized as one of nature's noblemen. He ever contended for the good way, determined to know nothing but Christ and Him crucified in his ministry, and died in the full triumph of faith, among his last words being, "My hope is in God and not in man."

W. D. ALMOND.

Almond, Elder W. D., was born on April 21, 1821, and died November 15, 1903, in Rockdale County, Georgia. His parents were John D. and Mary V. Almond. His father was a Primitive Baptist preacher and served from four to six churches. Brother Almond married Martha Curtis May 11, 1843, who made him a faithful and loving companion. He claimed a hope in the year '38 joined the "Missionaries" in '45, staid with them until '51, soon afterwards joined the Primitive Baptists, and in a year or two began exercising in public, and was soon called to take the care of four churches. He served them faithfully as one that careth for the sheep. One of the churches he served over forty years, and baptized a great many. He was very industrious, and made all his supplies on his farm, working with his own hands, not to be an incumbrance on his brethren. He was an excellent provider for his family. He raised eight children, six girls and two boys. One daughter died August 11, 1853. He gave each one of them a home. He was strictly honest, and very prompt in his promises. His word was as good as the money everywhere he was known. He knew no man after the flesh, and made many enemies because he contended so

earnestly for the doctrine of election and predestination.

F. M. AMBROSE.

Ambrose, Elder F. M., was born in _____, and died February 8, 1881. He was a faithful minister and regularly attended and preached to the church at Indian Creek, and baptized most of its members. While he lived he missed only one of his regular church meetings and that was only three days before he died. During his last sickness he talked a great deal of his approaching dissolution and said the thoughts of death brought no terror to his mind, that his faith was strong in God, that His promises were immovable, and that his own inbred corruptions which had caused him so much trouble, were now an evidence to him that Christ alone was the sinner's Saviour.

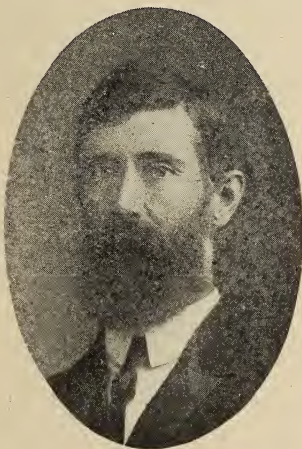
J. I. AMBROSE.

Ambrose, Elder J. I., of Cresswell, N. C., was born June 28, 1847; had few opportunities to secure an education; grew up in love with, and followed willingly, the paths of sin until his twenty-fifth year, when it pleased the Lord to convict him, convert his soul, kill him to the love of sin and give him a view of Jesus as his Saviour. He united with Concord Church in 1872, was chosen deacon in 1874, licensed to preach in 1880, and in 1884 was ordained to the ministry by Elders Stephen Biggs and J. T. Rowe. Elder Ambrose is, at present, pastor of Concord Church. His labors have been confined mostly to his home and nearby churches—having never been impressed to travel and preach among other churches.

WILLIAM ANDERSON.

Anderson, Elder William, was born in North Carolina, removed to Tennessee early in life; united in marriage to Miss Nancy Cheek, at the age of twenty; received an experience of grace in his twenty-fifth year and united with the church February, 1828. He was ordained in 1836 in Jefferson County, Tenn., by a presbytery consisting of Elders P. A. Witt, Henry Randolph, Noah Cate and Jeremiah

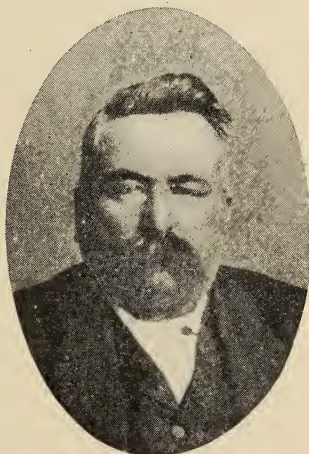
Hale. In 1844 the deceased removed from Tennessee to Kentucky, and in 1846 united with the church at Rock Spring in Ousley County. His labors were constant and unremitting. Thoroughly persuaded of the truth of the doctrines as held by his brethren of the Old School Baptist Church, he never hesitated to vindicate that truth, whether men would hear or forbear; but instinctively kind and gentle, he never unnecessarily trampled on, or wounded the sensibilities of those who differed with him. Salvation by grace and the mercy of God shed freely upon sinners, for the merit's sake of Christ Jesus was his unfailling theme and solace. The advantages of a thorough education and culture had not been granted to him, but he was taught of the Lord, and on His word he meditated day and night; and thus taught, he was always an interesting and not unfrequently a most able preacher, building up those of like precious faith with himself, and warning the ungodly. He died in the full triumph of faith November 16, 1867.



JAMES W. ANDERSON.

Anderson, Elder James W.. of Conkling, Ky. This useful and beloved minister has the care of four churches and is, by the light of Jesus in him made to view himself as "the least of all Saints." He was born in Buchanan County, Mo., October 17, 1863; at the age of five moved with his parents to Kentucky and grew up on the farm with but little advantages of an education. At about the age of nineteen

he resolved to fit himself for professional life; prepared himself and began teaching at the age of twenty-one. He was married to Miss Louie McCollum, of Ousley County, Ky., April 3, 1888. In the Autumn of 1891, he was convicted of sin and made to cry for mercy, and so continued for three years. When at last he was blessed to realize his acceptance with the Beloved, and in April, 1894, asked a home with the Old Baptist Church of Macedonia in Ousley County, Ky., and to his surprise was received into their fellowship. He began exercising a public gift—in 1896, and was ordained to the full work of the ministry in 1901.



S. M. ANDERSON.

Anderson, Elder S. M., of Garfield, Ga., has for many years served as moderator of the Upper Canoochee Association and is a faithful and highly esteemed minister. He was born in Emmanuel County, Ga., in 1846, left an orphan when quite young and was raised at hard labor with but few advantages of an education. As early as he can remember he had serious thoughts about eternity and felt he could, when he got ready, become a Christian. But his conviction for sin increased and he was soon made to realize his true helpless condition by nature, and what he must be by grace to see God in peace, and many were the trials of his tempest-tossed life. But through it all God was with him, deliverance came, hope sprang up in the place of despair and his heart abounded in love for God and his church. He united with the

Primitive Baptists and in a few months thereafter was deeply impressed to preach Jesus, but for years struggled against it. After many trials, sorrows conflicts, and renewed evidences from the Lord of his call to the work he went forward in the public duty and was ordained by Hebron Church in 1877. Elder Anderson has had the care of three or four churches most all the time since his ordination and has served his home church — Hebron — thirty-one years. He has baptized about three hundred persons and his labors have been blessed to the upbuilding of the broken walls of Zion.

E. L. ANDERSON.

Anderson, Elder E. L., of Cave Spring, Ky., This faithful minister has the care of Lebanon and other churches, and is also Moderator of the Red River Association of Primitive Baptists.

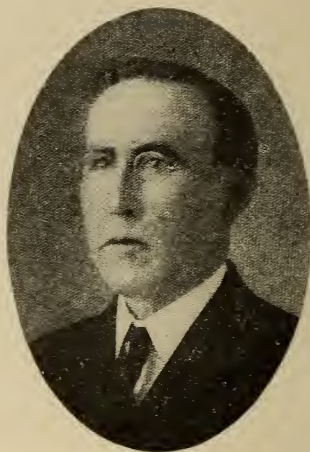
J. E. ARMSTRONG.

Armstrong, Elder J. E., was born in 1808 and died December 6, 1891. He was indeed a father in Israel and for about fifty years stood upon the walls of Zion preaching the everlasting gospel of God's dear Son. He fought a good fight and finished his course with joy. The editor was unable to obtain further statistics of this beloved brother's life and labors in the ministry.

W. C. ARNOLD.

Arnold, Elder W. C., a faithful, useful and much beloved man of God, modestly speaks of himself thus: "I was born in Pike County, Ind., April 20, 1869. My parents were members of the Primitive Baptist Church from my earliest recollection. My grandfather, Elder J. W. Arnold, deceased, preached for the Baptists many years. If not deceived I received a sweet hope in Jesus June 22, 1884. February 22, 1888, I was married to Miss Martha B. France. In the Spring of 1889, I asked for a home in the church at Pleasantville, Ind., and was baptized the third Sunday in April by Elder John T. Oliphant, pastor of the church. My wife was baptized a year before. I was ordained to the full

functions of the gospel ministry, November 15, 1897, and have been pastor of from two to four churches, and traveled and preached where I have felt the Lord directed. I am now pastor of three churches. Our only living child, a daughter, is a member of the dear old church with us. Our other



W. C. ARNOLD

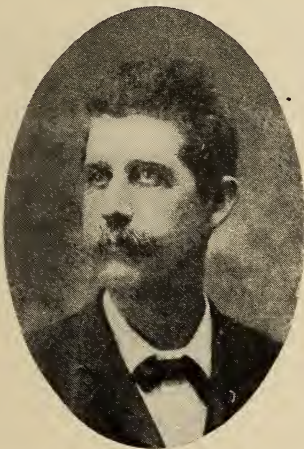
child, a son, is safely sleeping in Jesus. Many have been my trials, but God's grace has been sufficient." Through all the unrest and trouble in the church Brother Arnold has remained firm and uncompromising, ever contending for the Bible doctrine of salvation by grace.



JESSE A. ASHBURN.

Ashburn, Elder Jesse A., of Pilot Mountain, N. C. This able minister

of the New Testament is clerk of the Fisher's River Primitive Baptist Association of Western North Carolina, and serves churches within its bounds. He wrote and published in 1905 a History of the Fisher's River Primitive Baptist Association from its organization in 1832 to 1904. This is an interesting work, especially to the seven or eight hundred members of this body, and shows careful research upon the part of the editor. Elder Ashburn is a zealous worker in the Master's vineyard and a bold defender of the doctrine and practice of the Apostolic Church, and it is with regret that the editor failed to secure sufficient data from which to prepare a more suitable sketch of his life and labors.



W. S. ATHEY.

Athey, Elder W. S., was born September 27, 1841, and departed this life August 29, 1902. He joined the New School party when young, but finding out his mistake later he left them and joined the Primitive Baptist Church at Thumb Run in Fannquier County Va., in 1877. In 1878 he was ordained to the work of the ministry. As long as he was able to attend the churches he rode through fair and stormy weather to proclaim to them the unsearchable riches of Christ. He was married to Miss Alburtis A. Garrison January 18, 1864. After fighting the good fight of faith he has gone to his rest to enjoy that sweet inheritance to which he fell heir by the redemption of Christ. His mortal remains were buried on the old battle

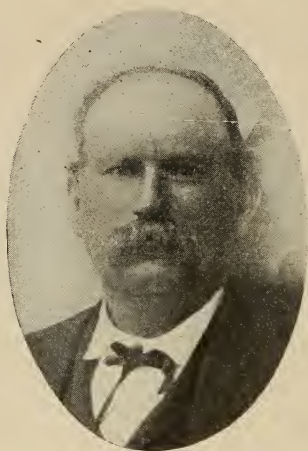
ground at Manassas, Va., at his request, where he fought in the famous battle of Bull Run.

W. H. ATKINSON.

Atkinson, Elder W. H., of Round Peak, N. C., was born in Caswell County, N. C., June 12, 1853, near Moons' Creek Primitive or Old School Baptist Church, which was organized before, and passed through, the division with the Missionary or New, School Baptist 1828-55. Elder Atkinson united with Union Church in Surry County, in 1888, began preaching the same year and was ordained to the gospel work in 1890. He has since had the care of churches and is at present serving four, and the Lord has blessed his labors to the upbuilding of the broken walls of Zion's city.

T. E. ATTEBERY.

Attebery, Elder T. E., of Elgin, Oregon, was born in Macon County, Ills., February 26, 1865. In his fourteenth year of age he was convicted of sin and made to feel the exceeding sinfulness of sin, and for some time labored under the law in order that his good works might influence the Lord to save him, but he learned that the law was only a ministration of death and not of life. And as this knowledge dawned upon him he wondered how God could save him and be just. But was taught, by faith, that Christ was the end of the law for righteousness to every one that believeth. When he was enabled to claim this sweet hope, he tarried not but united with Mt. Zion Church, and was baptized by Elder Jesse Shields. Though he, at the time of his deliverance from the burden of sin, felt a strong desire to publish to others, the Saviour he had found, yet, Jonah-like, he tried to run from the Lord and hide from his people; and it was not until he had been taught many lessons by sad experience that he in October, 1906, was ordained to the full work of the ministry. Elder Attebery is a fellow-laborer with Elder G. E. Mayfield in the far West, and his preaching is blessed to the comfort and edification of God's humble children. Though young in the ministry he is well established in the doctrine of God our Saviour and in the practice of His church.



A. J. ANSTIN.

Austin, Elder A. J., was born on Roanoke Island, N. C., May 22, 1848, and lived there till 1875, when he moved to Kitty Hawk, Currituck County, N. C., and died of apoplexy at Paul Gamiel's Hill Life Saving Station, six miles north of Kitty Hawk, November 5, 1902. He married Miss Martha Perry, May 25, 1869. Elder S. Hassell says of him: "He was a fisherman until 1878, when he was appointed by the United States Government keeper of the above named life saving station, and remained so till his death. He united with the Primitive Baptist Church in 1869, and was ordained to the ministry in January, 1883, and was called in 1884 to the pastoral care of Providence Church, at Kitty Hawk, and afterwards to that of Elim Church, at Powell's Point, and was pastor of these two churches at his death. He preached the fourth Saturday and Sunday in October, 1902, at Providence Church, and was taken sick Monday, and died the following Wednesday week. When he was a school boy his teacher gave him a Bible for telling the truth. He was one of the humblest, kindest and gentlest of men; good to the poor and needy, never refusing them a favor, and loved by all who knew him, and resigned in his many and sore trials, to the will of the Lord. He was one of the best friends I ever had; helped me to pay the Church History debt, and entertained me repeatedly and most brotherly at his

hospitable home. His life was a bright and shining light on the northeastern coast of North Carolina. He proved that he was what he professed to be—a child of God and a minister of Christ." He fell asleep in Jesus November 5, 1902.



PETER AUSMUS.

Ausmus, Elder Peter, (1811-1878), was born in Powell's Valley, Tenn. He received a hope in 1833 and first joined the Missionary Baptists, but in November, 1848, united with the Primitive Baptist Church called New Salem in Brown County, Ills. He was ordained in 1852, and proved to be a successful pastor and was much loved. Many yet living remember his labors of love and testify to his faithful life and noble character.

W. R. AVERY.

Avery, Elder W. R., of Strouds, Ala. This able minister is noted for his faithfulness to his churches and his zeal in the cause of truth. Sound in the faith, strictly moral and orderly, and free from foolish jesting and ungodly conversation, his life is a blessing to others and his influence for good is great. He sets a good example to believers to bear the yoke of Christ without murmuring, and it is regretted that data for a more detailed sketch could not be secured.

B

C. B. BALLARD.

Ballard, Elder C. B., of Hunter's Springs, W. Va. This faithful minister has the care of churches in the bounds of the Indian Creek Association and is also clerk of this body.

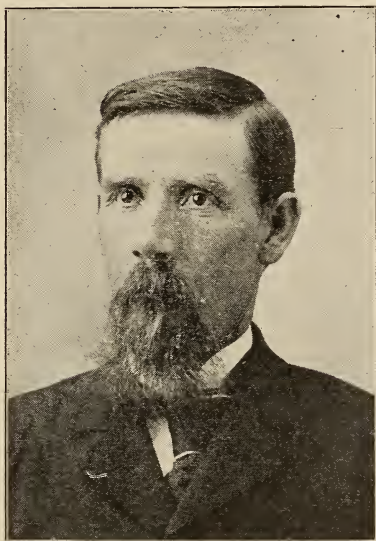
RILEY BALLARD.

Baliard, Elder Riley, was born in Monroe County, W. Va., February 21, 1838, and died March 8, 1902. Was ordained deacon November 1, 1879. Was with others constituted into the Flat Woods Church, where he remained a faithful member the remainder of his life. The church seeing his qualifications and believing him to be called of God to preach, gave him license, and July 23, 1893, ordained him to the full work of the ministry. He was soon called to take the care of the four churches nearest him, he served them faithfully as one that careth for the sheep, and he left all the churches in a warm healthy condition. He was appointed moderator of the Indian Creek Association in 1901 and served this body faithfully.

WILLIAM W. BARNES.

Barnes, Elder William W., (1824-1908), of North Carolina, was born in Wilson County and was married to Mary Eure, January 9, 1845. He had long before his death been a Primitive Baptist, uniting with the church at White Oak, Wilson County, N. C. He was ordained there, and was the oldest Primitive Baptist preacher in this country. He moved to Hyde County, N. C., January, 1882, where he died. Elder Barnes, was a clear, sound preacher in the doctrine, and in his early ministry baptized many people. His churches prospered. He was active and laborious as a preacher taking long trips among the churches, and was well received among the Baptists. In his eighty-

fourth year he fell asleep in Jesus. Among his last words he said: "I am going home."



J. T. BARNES.

Barnes, Elder J. T., of Missouri, was born in Boone County, Mo., October 13, 1855, and united with Little Arrow Rock Church in Saline County, in June, 1889, and has since had the care of churches, to which he preaches salvation by grace alone. He is firm in the faith and practice of the Apostolic Church, and the editor regrets a more complete sketch could not be obtained.

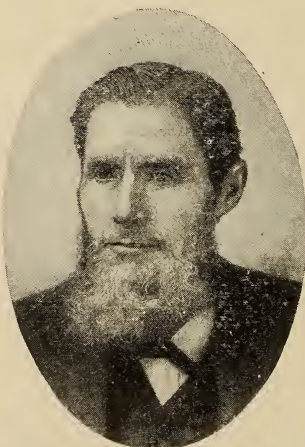
J. A. BATES.

Bates, Elder J. A., was born in Tuscaloosa County, Ala., November 16, 1834, and died August 7, 1896. He experienced a hope in 1857, and two years afterwards joined the Missionary Baptist Church. Shortly afterwards he was ordained as a minister of that order and officiated as a min-

ister until he had lived with them twenty years, in which time he became dissatisfied and joined the Primitive Baptist Church at Bethlehem, Neshoba County, Miss., on the 12th of October, 1879, and in a short time was called to ordination by that church, and was set apart to the full work of the ministry. He was sound in the faith, and contended earnestly for the faith once delivered to the Saints; and salvation by grace was his theme. He lived an orderly member of the church, and was ever found at his regular meetings, when not providentially hindered. A good man, a faithful husband, a loving father, a zealous member of the church, and, above all, a Christian and faithful minister of Jesus.

EPHRAIM BARKER.

Barker, Elder Ephraim, of Gratiot, Ohio. The editor failing to secure data for a more extended sketch of Elder Barker quotes the following from Elder Potter's Souvenir book printed 1905. He "was born October 2, 1829, was baptized 1858, and ordained May 3, 1868. He labors as pastor of several churches and his labors and counsel are highly appreciated by his brethren. He has the care of about four churches."



DAVID BARTLEY.

Bartley, Elder David. For a long period of his eventful life Elder Bartley was a citizen of Crawfordsville, Ind. He was the ninth child and sixth

son of Elder John P. and Charity Bartley and was born in Ohio April 26, 1827. In his seventeenth year of age, he was deeply convicted of sin, but was not able to claim a personal hope in the Saviour until about ten years later. During this period of time many were his trials, temptations and deliverances; much his sorrow, sadness and darkness, but out of it all the Lord delivered him, gave him a sweet hope in Jesus and made him willing to be anything in the house of God; and in June, 1854, he united with Conn's Creek Church and in January, 1857, was ordained to the gospel ministry. Elder Bartley was not only a deep and instructive preacher, but was an able writer on spiritual subjects. He was a frequent writer for the "Signs of the Times," the "Monitor" and others of our periodicals and also wrote and published the following books: "Early Religious Life" (of himself), "Man Redeemed," and "Mercy Deering." These writings and others of like character manifest his deep spiritual nature and intimate acquaintance with the Bible—his chief text-book. Elder Bartley had the care of several churches, traveled and preached in many states and was extensively known among the Baptists of the United States, both as a writer and preacher, and continued active in the ministry almost until his death a few years ago, but the editor's failure to procure proper information forbids an extended notice of his life and labor,

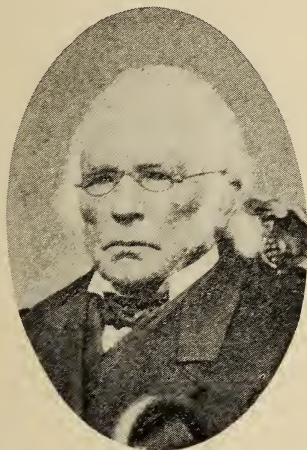
J. N. BARTLETT.

Bartlett, Elder J. N., of Pennsylvania. This faithful minister of Jesus is the beloved moderator of the Juniata Primitive Baptist Association, and has the care of churches in this locality. Specific information as to his life and labors could not be secured.

G. M. BARTLETT.

Bartlett, Elder G. M., of Alabama. This much esteemed brother was born near Salisbury, N. C., January 18, 1828, and while a small boy moved with his father to Monroe County, Ga. When a man he went to Tallapoosa County, Ala., and in 1852 was baptized into the fellowship of Emmaus Primitive Baptist Church in said county by Elder John M. Duke; and

October 5th, 1875, the church at Mount Gilead ordained him deacon; and August 21, 1880, he was licensed to preach, and in Hopewell Church, Heard County, Ga., he was ordained to the full work of the ministry September 7, 1895, by Elders R. T. Speight, H. S. Burson, and W. P. Merrell. He then moved to Cullman County, Ala., and by letter joined Fellowship Church, where he remained a faithful and orderly member till his death, which occurred June 12, 1898. He was a faithful and humble defender of Primitive Baptist doctrine and practice.



THOMAS BARTON.

Barton, Elder Thomas, of New Jersey was born September 10, 1787, near Washington city. His conviction as a sinner in the sight of God was sudden almost as lightning, and also as effectual. He was in the ball-room, engaged in the festivities of the dance, when he was shocked and astounded by a sense of the divine presence and his own guilty condition; and all further interest in the amusements of the hour was at once ended. This was in early youth. And to a man of his uncommonly lively social disposition and flow of animal spirits, the change must have been indeed wonderful. But the current of his whole after life was changed. His own experience afforded him an answer always to arguments as to preaching being the means of the conviction and conversion of sinners. It was not the means in his case; he had not been hearing any preaching. He said he never had be-

come acquainted with an instance of such pungent exercises and deep distress as his own. As in Paul's case, it was comparable to a crucifixion; yet he was always very tender and forbearing towards those whose experience was gradual, and who were drawn mainly by the cords of love. His baptism appears to have been in the year 1810, and his ordination two years later. Elder Barton does not appear to have ever been allured by the flattering pretensions of the various societies and institutions that were gotten up as auxiliaries to the church. He lived before them, saw their rise and progress, and was present at the Black-Rock convention in 1832 when they finally were scourged out of the temple. His conversational powers were rather extraordinary; and an inexhaustible fund of humor, of wit, of anecdote, of apt and striking metaphor seemed to be always accessible. His manner of preaching was not what is called declamatory, but rather illustrative. His figures and similes would oftentimes amuse, but at the same time they would instruct. Their effect was solemn conviction. His forte seemed to be to instruct and establish, rather than to gather in, yet to the children he was certainly one of those fathers of which we have not many. He was pastor of a Baptist church in Washington City for a time, and traveled much over rough, rocky and mountainous districts in Maryland and Pennsylvania, on horseback, preaching for small, destitute churches, at private houses, and any and all places where there was a door opened. He shrank from no hardship, no exposure to winter storms and snows, but went everywhere, and at all seasons, preaching the word. Elder Barton was polished in his manners, graceful in his appearance, with considerable native eloquence about him. The New School division seemed disposed to claim in part, at least to persuade themselves, that he was not as hard as the rest, and that they would be very willing to have him with them. On one occasion one of their young divinity students sent him a challenge to hold a public debate with him. He sent him answer to "Tarry at Jericho until his beard was grown." At another time they appointed him a Director in one of their pet institutions, and sent him a commission. He returned answer that if he had any directions to give it would be in the words of Jehu, 2 Kings, ix. 34: "Go see now this cursed woman and

bury her, for she is a king's daughter." The apostolic practice was his model, and he was always consistent. He never hired himself out to preach. Although in his earlier years he was surrounded with the practice of asking and receiving pecuniary stipulations, even among Baptists, the price of his services was never valued with dollars and cents. He went forth nothing doubting, and returned saying that he had lacked nothing. He was accustomed to saying that the Lord had only promised him bread and water, but that he had fared much better than that. The whole period of his ministry embraced nearly sixty years. It might with great propriety be said of him that "He finished his course with joy, and the ministry that he had received." It was a favorite sentiment with him: "When a man's ways please the Lord, he makes even his enemies to be at peace with him." He died peacefully, surrounded by loving brethren and a devoted family, in the triumphs of faith, in the eighty-third year of his age.

R. BATTEL.

Battel, Elder R., of Scotts, Ark., is Moderator of the Original Pine Light Association and serves churches within the bounds of this association. For lack of sufficient data an extended notice could not be given of Elder Battel's life and labors.

J. E. BATTLE.

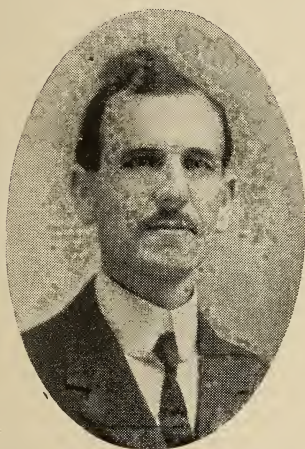
Battle, Elder J. E. (1858-1908), was born in Marion County, Ga., convicted of sin in his youth, united with Shiloh church, near Prattsburg, in Talbott County, in 1880, and was baptized by Elder John Hickey. He was a traveling salesman and seldom had the privilege of association with his brethren but had great love for them, and for twenty-four years carried the burden of an impression to preach the gospel. On July 23, 1903, he was liberated by the Church to preach, and having suffered sufficiently to be made willing, having learned by experience the lesson learned by Jonah, that "Salvation is of the Lord," he entered boldly into the proclamation of the gospel. Soon his gift made room for him, and October 10, 1905, he was ordained by Elders J. M. Mur-

ray, D. F. Woodall and S. T. Bentley. While his ministerial life was very short, it was characterized by faithfulness in contending earnestly for the doctrine of his Lord, never for a moment willing to compromise truth with error, ever manifesting a desire to know nothing among the people but Jesus Christ and Him crucified for salvation; claiming no honor for himself, but magnifying the name of the Lord. Brother Battle was a man of high moral character, faithful in all the relations of life, true to his convictions of right. None who knew him doubted his integrity. They might differ with him in his opinions, but they were obliged to acknowledge his sincerity. Merchants have often said that they never called in question what he told them about goods that he offered for sale, nor doubted his honesty. By his life of faithfulness he has left to his children a rich legacy and to his wife a sweet memory of having been the wife of such a man and the mother of his five children.

WARREN L. BATTLE.

Battle, Elder Warren L. This greatly afflicted, but gifted man was born in 1822, and died at his home in Lowndes County, Ga., December 21, 1886. He was baptized into the fellowship of Phillippi Church, Schley County, by Elder J. R. Respass. Was ordained deacon in the Summer of 1871, and moved to Geneva, Ga., in the Spring of 1872, and united with the Upatoi Church. In the fall of 1876 he moved to Orange County, Fla., and he and his wife put their letters in at the constitution of Fellowship Church, Mt. Enon Association, which church soon after licensed him to preach. He lived in Florida three years, and moved back to Georgia 1880, and united with Cat Creek Church, which church had him ordained to the gospel ministry in September, 1884. He was wonderfully gifted in the spiritual meaning of the written word of God, and was an unassuming preacher. He often said he was not worth anything to the cause as a preacher, but the brotherhood throughout his acquaintance greatly appreciated the gift of Brother Battle. The last time he ever spoke publicly he was too feeble to stand, and sat in his chair and closed the services by talking a short while, and many will long remember the dear brother's good talk. He made known to the con-

gregation that his departnre was near at hand; that perfect love casteth out all fear, therefore he was not afraid to die. He begged the saints present to honor their profession by a well-ordered walk and a God-like conversation. These few remarks in the way of preaching to the people were his dying testimony. He was always cheerful and pleasant until within a few days of his death, a faithful soldier of Jesus—a man much beloved, drank his cup of suffering patiently and has been honorably discharged from the warfare.



C. P. BEADLE.

Beadle, Elder C. P., of Thurston, O., was born near Stilesville, Ind., February 18, 1867; received a hope in Christ January 13, 1896, and united with the New School or "Missionary" Baptists, but soon became dissatisfied with them and did not feel at home; was led to leave this church and united with the Primitive Baptist December 12, 1896. He soon began talking in public and was on November 17, 1900, ordained to the full functions of the gospel and has since had the care of churches, is now serving three, and has traveled and preached among the Baptists of five states. Elder Beadle is satisfied with the doctrine and practice of Christ and his apostles and wants nothing of human origin in the house of God.

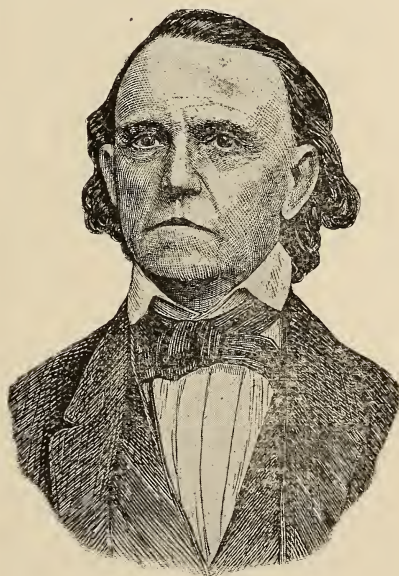
ADDISON BEARD.

Beard, Elder Addison, of West Virginia, died about the year 1898. He

was a native of Macon County, and served churches in the bounds of the Pocatalico Associations for about twenty years. A full sketch of his life and labors could not be secured.

I. P. BEAN.

Bean, Elder I. P., was born September 8, 1851, and died December 6, 1894. He was a faithful member of the Big Creek Church and soon after uniting with the church was ordained to the full work of the gospel ministry. He was a faithful and exemplary minister until his death.



GILBERT BEEBE.

Beebe, Elder Gilbert. There has, perhaps, been few men since the days of the Apostles more gifted in natural and spiritual abilities than was Elder Beebe. Bold and fearless, he for more than sixty years, with tongue and pen, faithfully defended the doctrine of salvation alone by the grace of God, and during his ministry he preached about 10,000 sermons and traveled about 200,000 miles,—sent forth, not in the manner of modern missionaries, by "Missionary Funds," but in the manner of the Apostles and disciples, by the God of grace and providence, who supplied all his necessities; thus exhibiting to this materialistic, unbeliev-

in age, a life of divine faith, and divine support. In 1832 he founded a semi-monthly periodical called the "Signs of the Times," which he continued to issue till his death. Elder Beebe was born in Norwich, Conn., November 25, 1800, and died May 2, 1881. At a very early age he was seriously impressed with a solemn conviction of his sinful and lost condition as a sinner and the necessity of being born again to qualify him to see the Kingdom of God. When he was about seven years old he was made to hope and rejoice in God as his Saviour. At this tender age he was taught that salvation was of the Lord, and never afterwards had the least confidence in the power of men to effect or help in the salvation of sinners. He united with the Baptist Church in Norwich, Conn., when in his eleventh year and was baptized by Elder John Sterry, was licensed in his eighteenth year and began at once to travel as an itinerant preacher and was soon called to the service of several churches. During his ministry he served the following churches: the church in Norwich, Ebenezer, Ramopo, New Vernon and Middletown and Walkkill in New York; the Third Baptist Church in Baltimore, Upper Broad Run in Virginia, and Shiloh in Washington, D. C. Elder Beebe in his auto-biography says: "The division, or separation of the Missionary Baptists from the Old Order, took place in 1832—during my ministry. * * * I found no occasion to depart from either the faith or order of the church of God, as organized on the day of Pentecost. I cannot find by sixty years of careful and prayerful searching of the Scriptures, that those Primitive Saints who gladly received the word at Pentecost, and continued steadfastly in the apostles' doctrine and fellowship had any religious organization as auxiliaries to the church, existing among them. No Mission Boards for converting the heathen, or for evangelizing the world; no Sunday Schools as nurseries to the church; no schools of any kind for teaching theology or divinity, or for preparing young men for the ministry." For about fifty years Elder Beebe was the able editor of the "Signs of the Times," and in his declining years said, "My voice will soon be silenced in death, my pen pass into the hands of another, and I hope abler writer, but the eternal truths for which I have so long contended will be lasting as the days of eternity; and when all the deceptive and luring

doctrines and institutions of men shall be exposed, and all who have trusted in a refuge of lies shall bewail their folly and call for the rocks and mountains to hide them from the face of Him that sitteth upon the throne, and from the presence of the Lamb, those who know and love the truth shall in the truth rejoice forevermore."

WM. L. BEEBE.

Beebe, Elder Wm. L., son of Elder Gilbert Beebe, was born October 3, 1829; died March 28, 1901. At the age of twelve he was baptized by his father into the fellowship of New Vernon Old School Baptist Church, New York. Married in his twentieth year to Miss Ella Welch, at Middletown, N. Y., and began, about this time, to exercise his gift of preaching. He moved to the state of Georgia before the civil war, and there, for many years, served churches and edited the Southern Baptist Messenger, a periodical devoted to the Old School Baptist cause. Here, in 1857, he lost his wife and was married to Mrs. John Hawkins, who died in 1880. He was, in 1883, married the third time, to Miss Tillie A. Scott of Oswego, N. Y. He, in connection with his brother Benton L. Beebe, edited and published the "Signs of the Times" from about 1881 until his death, and served Ebenezer, Warwick, Shoal Creek, Hollis Springs and other churches, and leaves the record of having discharged his duties well wherever his lot has been cast. He was, indeed, a devoted husband, loving father and kind friend, an able expounder of the Scriptures, and was fearless in opposing error, and faithful in the service of his Master. He traveled extensively during his public life of half a century and was widely known among our people in the United States and Canada.

SAMUEL BEENE.

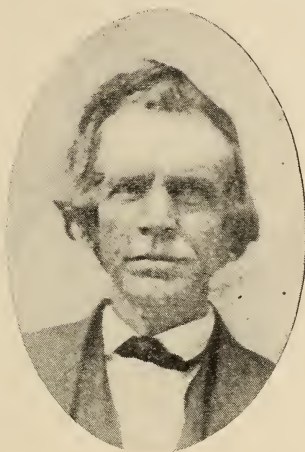
Beene, Elder Samuel, was born in Franklin County, Tenn., July 4, 1813, and died in Jasper, Marion County, Tenn., November 23, 1896. He obtained a hope in Christ at the early age of thirteen years, but did not unite with the church till he was more than thirty years of age. He united with the Primitive Baptist Church at Sweeton's Cove, Marion County, Tenn., about the year 1846, and was baptized

by Elder John P. Walker. Soon after he joined the church, he was made to feel that the Lord of the vineyard had an important work for him to perform in declaring the glorious truths of His blessed gospel. Being, as he believed, and as we believe, impressed of the Lord to this great and responsible work, he soon began to preach, and his church, feeling satisfied that the hand of the Lord was in the work, called a presbytery consisting of Elders Thomas Hargis and Samuel McBee, which convened July 19, 1854, and, after a due consideration of his gift, set him apart to the full work of a gospel minister; and I here feel to say, and believe that I voice the sentiment of all who knew him, that there have been but few, or perhaps none, who have proven more faithful to the charge committed to them than was our dear old father in Israel. Almost all the time during his long ministerial life, he had the care of three or four churches, some of which were at a considerable distance; yet the weather was never too bad for him to be in attendance, going through rain, cold and heat, and with all the boldness and earnestness of a true soldier, ready to meet the enemy at all times and places. He was one that believed in practicing what he preached, and of him it can be truly said by those who have so often listened to his strong admonitions: "He gave us good advice." It would be difficult to find one who has been more industrious, and who showed a stronger determination to be self-sustaining, and while he believed and earnestly contended that it was the duty of the church to see after the needs of her pastor, yet he was willing, like Paul the Apostle, to labor with his own hands that he might not be chargeable to his brethren.

J. C. BEEMAN.

Beeman, Elder J. C., was born in Green County, Penn., September 12, 1811, and was a son of Elder Elijah Beeman. He was baptized in the fellowship of the Providence Church, September 29, 1829, by Elder David Layman, and began preaching the same month. In early life he taught school, but in some localities he met with opposition from the patrons who were Arminians. At one place the prejudice was so strong against him for being a Baptist preacher, that he was dismissed from the school. In speaking of this occurrence at one

time, he said: "They very well knew that if they were teaching school that they would try to teach their religion, and they judged that I would do the same. After this I went to traveling and preaching harder than ever." When the division took place in 1832 he was on the side of the "free grace" Baptists who were called Old School, to distinguish them from the New, or Missionary Baptists. He was also valiant for the truth when Campbellism



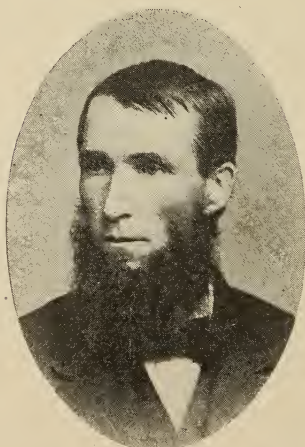
J. C. BEEMAN

or New-lightism struck the West with its plausible story, and was always a champion for salvation by grace. Election was a favorite theme of his, believing that God's people were chosen in Christ Jesus before the world began, being predestinated unto the adoption of children by Jesus Christ according to the good pleasure of God's will. Elder Beeman was a systematic speaker, beginning his discourses with arguments that were self-evident, laying as it were, a foundation, then using his best language in connection with positive declarations of Scripture to fill up the sermon, and when he was through he quit. Very few of his day handled a text with more skill. None were more attached to the cause of truth, and popularity held out no inducement for him to leave the plain teaching of the Scriptures. He would rather be with a few or even alone and be right, than to be in error with the multitude. It is probable that he was longer in the ministry than any man of his day in the state of Ohio. Commencing his labors at eighteen he continued without cessation seventy-six years; preaching his last discourse on the

occasion of his 94th birthday in Blanche, Ohio, in 1905. His eventful and useful life terminated October of the same year in the evident triumph of faith.

ELIJAH BEEMAN.

Beeman, Elder Elijah, was born in the state of Vermont about year 1781, and was the son of Elijah Beeman, captain in the Revolutionary war, who immigrated from England, and was no doubt related to the late Isaac Beeman, minister of the gospel, Cranbrook, Kent, England, who was a Particular Baptist, and special friend of Wm. Huntington. In early life Elder Beeman left his native state for New York, was married in the year 1800 to Miss Clarinda Mix, joined the Baptists in early life and soon became a pioneer preacher in Western Pennsylvania, and in the wilds of what is now West Virginia. He was firmly established in the doctrine of Election and Predestination, God's sovereignty and salvation by grace. By the providence of God his life was short. He died October 5, 1823, in his 43rd year, while on a preaching tour in Galia County, Ohio.



JEFF F. BEEMAN.

Beeman, Elder Jeff. F., of Helena, Okla., the son of Ariel and Catherine (Barry) Beeman, was born in Warren County, O., January 24, 1845. At school he was an apt scholar and was especially proficient in mathematics. Before he was fifteen he had finished Algebra and began the study of geom-

etry. Soon his health broke down; he was reduced to a mere skeleton and was given up to die. Up to this time he had—to use his own words,—been “a little infidel,” but now was made to pray for mercy, to see the way of salvation and given a sweet hope in the Saviour. In this experience he was made to feel that he would die, and he told his mother he felt so impressed, sent for many of his friends and neighbors to come to see him die; but as they would come into the room he would begin to preach Jesus to them. He got well without the use of medicine, which he had for years depended upon, and like Paul “conferred not with flesh and blood,” but united with the church, was baptized by Elder J. C. Beeman, October, 1860, and began preaching Jesus a few months afterwards. But soon he became ashamed of his forwardness, concluded he was mistaken, and for years tried to stifle the impression within him to preach. This experience was bitter, led him to try, Jonah like, to run away, hired to a photographer, traveled from place to place, landed in Chicago, then St. Louis, and in this aimless, restless condition, joined the army, was sent to the front and unhurt passed through the raging battles and storms of shot and shell,—all the time feeling a condemning consciousness and yet a faith that he could not be killed for God had a work for him to do. And this was true, for God shielded him, brought him back home and, after more trials, finally to the church. He was ordained May 9, 1878, by Elders Thos. Rose and Joseph Furr, and has served several churches in several states and traveled considerably among the Baptists. He has, since moving to northwestern Oklahoma in 1897, organized a church near him which he is serving and which the Lord is blessing with some additions and with peace.

J. K. BEER.

Beer, Elder J. K., born November 19, 1817, at Belleville, Ills., joined the Primitive Baptists in the year 1832. He was married to Miss Elvira Whiteside, October 3, 1844. He joined the church when he was fifteen years old and was ordained to preach the gospel when he was twenty-seven, and was in active service as a minister of the gospel for fifty years, and died when he was in the ninetieth year of his age, at the residence of his only living daughter in Mazon, Ills.

J. N. BELL.

Bell, Elder J. N., the subject of this notice was born in Pittsylvania County, Va., about the year 1820, and died at his home in Henry County, Va., on the 11th day of July, 1892. His parents dying when he was quite young, he had to provide for his living, which he did in a manly way, working and living with other people, until he had accumulated sufficient wealth to buy a farm. His gift and calling was a noted one, notwithstanding his literary education was cut short to that degree that he had to spell the words in the Bible in order to read, when he first commenced to preach; but his knowledge and understanding of the Scriptures proved that he had been taught in the school of Christ. He preached nearly fifty years, and believing that it was by the sweat of of the brow that he should eat bread, he labored with his own hands for the sustenance of the outer man, and was a good provider for his family, and like our Saviour, was a man of sorrow and acquainted with grief, but he bore it all with that Christian fortitude that belongs to the Saints of God. As a pastor he was ever faithful, feeding his flock with the divine food which the child of God so much needs.

THOMAS BELL.

Bell, Elder Thomas, of Wampee, S. C. This aged, faithful and highly esteemed minister of Jesus has for many years served as Moderator of the Mill Branch Association. He has been a preacher of righteousness for more than a quarter of a century and lives the gospel he preaches. His services have been mostly confined to the churches of the Mill Branch Association, though he has traveled and preached some in other states and has been favorably received. The editor regrets that sufficient data could not be secured for a more extended sketch of Elder Bell's useful life and labors.

HARRISON C. BELL.

Bell, Elder Harrison C., of West Salem, Ills., was born in Illinois on the 5th day of November, 1839, and joined the Primitive Baptist Church in June, 1870, and was ordained to the work of the ministry in August, 1873,

and for many years he proved a faithful and devoted pastor of churches, but a full account of his life and labors could not be obtained.

WILLIAM E. BELLAMY.

Bellamy, Elder William E., the subject of this brief sketch, died at his home in Halifax County, N. C., December 7, 1895. His membership was at Rocky Swamp Church. He was ordained to the full work of the ministry and faithfully served churches until his death, but a full sketch of his life and labors could not be obtained.

W. R. BELCHER.

Belcher, Elder W. R., of Mayfield, Wash., was born in Tazewell County, Va., in 1852, in that portion now McDowell County, W. Va. His father was a wicked man and made no profession until about the age of seventy. His mother was a member of the Primitive Baptist. He was raised in a backwoods country with but few advantages of an education. Four months was the limit of his school days. From a small boy he had serious and reverential thoughts of God though seldom hearing His name only when taken in vain. At the age of seventeen he was convicted of sin, but it was about sixteen years before he united with the church. During this period he was at times, in much trouble and darkness, and experienced the rod of God. But in 1885 he was given a bright hope in Jesus, united with Elkhorn Church, was elected and served as clerk for several years, and in 1887 began preaching Jesus. Three years later he was ordained. During the past twenty years of his ministry he has served several churches, has engaged in one or two debates with ministers of other denominations, and is highly esteemed by his brethren.

JNO. N. BENBOW.

Benbow, Elder Jno. N., a native of Crenshaw County, Ala., was born 1840, and died 1906. He joined the Primitive Baptists at Harmony, September, 1875, baptized by Elder O. H. P. Cook, and ordained to the full work of the gospel ministry October, 1886. Elder Benbow was a man of small

pretensions, yet a profound thinker and able exponent of the holy Scriptures and a strict disciplinarian. He was a quiet and peaceable citizen, honest and upright in dealing with others, and, in that, his moral character was above reproach. He was not very extensively known among the Baptists having traveled but little among them at a distance, and having been most of the time of his public ministry afflicted and feeble of body.

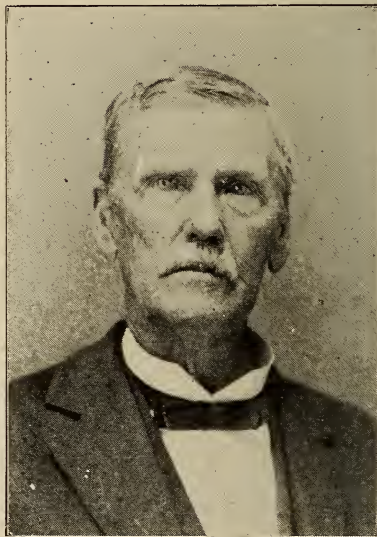
NEVILLE BENNETT.

Bennett, Elder Neville, of North Carolina, died at his residence near Wadesboro, Anson County, April 6, 1852, in his fifty-second year of age, leaving a wife and twelve children, with a very extensive connection and a large circle of acquaintances to mourn their loss. Elder Bennett was a man of great perseverance and was a thrifty farmer, and thus by economy, prudence and honesty accumulated a large portion of this world's goods. He was distinguished for his firmness and integrity both in politics and in his religious sentiments. Although rich, he did not seem disposed to mind high things but condescended to men of low estate. He was very much noted for his readiness of mind and boldness of spirit to speak his mind, or give his views on any subject he understood, whether it was liked or disliked, believed or disbelieved by many or few; and in this way made manifest that he loved the praise of God, more than the praise of men; and this he would do at all times, and on all occasions when it seemed to him to be necessary, even if he was looked upon as an enemy because he told the truth. Yet, he was a man of tender and condescending feeling in a good cause, but never was he known to shun the truth for the sake of honor, popularity or wealth.

Z. H. BENNETT.

Bennett, Elder Z. H., the subject of this sketch, is a citizen of Florida, and now resides near Ormond, but was born in Bullock County, Ga., July 4, 1833. He served in the Civil war and proved a faithful soldier. He is now engaged in a far more glorious war under Jesus as his Captain. About the time he united with the

Primitive Baptists a church was organized in his house, out of which small beginning the churches of Pilgrim' Rest Association have grown. Brother Bennett was soon ordained to the full work of the ministry and has proved a faithful soldier of the Cross. He is now in his seventy-fifth year and, though feeble in body, is strong in mind. For about seventeen years he has served as Moderator of Pilgrims' Rest and other associations.



J. L. BENNETT.

Bennett, Elder J. L., of Barry, Ills. The following regarding Elder Bennett is quoted from Elder Walter Cash's book 1896, for want of more recent information. Elder Bennett "was born in Bainbridge, Chenango County, N. Y., February 1, 1824, and united with the Primitive Baptists in 1840, but two years later joined the New School Baptists, and later began preaching for them. In 1893 he united with North Fork Church of Primitive Baptists, near Paris, Mo., and was there ordained to the ministry, and hopes to have a home in the church of Christ the remainder of his days."

S. T. BENTLEY.

Bentley, Elder S. T. This gifted and beloved brother is a highly respected citizen of Culloden, Ga. Though we

have been unable to obtain a full sketch of his life and labors, we clip the following auto-biography from the Primitive Monitor: "I was born January 11, 1845. The fear of God was put into my heart while a small child which has gone with me through all the shifting scenes of life to the present. I was reared by devout Baptist parents, my father being a minister in the house of God. While quite young I joined the army and served over two years in the war between the States. The good Lord shielded me from the missiles of death and permitted me to return home. I married Miss Lizzie Calhoun October 28, 1867, who has been a helpmeet indeed in all the duties of life. I was baptized by W. C. Cleveland into the Primitive Baptist Church, August, 1883, and ordained to the ministry December, 1885. I have been serving with the ability given me from four to six churches up to this time, and can truthfully say, that I have never let anything of a worldly nature stand in the way of a ministerial duty. When I look back over the past twenty-five years and indeed over my entire life I can see the Lord's loving care in so many ways. Now as I go down the hill of life I feel willing to trust all to him; willing to do all that he affords me health and strength to do for His glory and the good of his people until the time comes to lay aside my armor. Then I hope to be carried over the river of death to the haven of peace in the city of God."

SAMUEL BENTLEY.

Bentley, Elder Samuel, of Georgia. From an auto-biography of Elder Bentley published in the Gospel Messenger May, 1884, it is learned that he was born in Wilkes County, June 7, 1816; married Miss Sarah Carter in 1838, who bore him nine children and was for forty-five years a faithful companion. From a child he had serious thoughts of hell and heaven, life and death, and when about fifteen years old was convicted of sin and during many years following was taught by experience the way of life and salvation more perfectly. He united with Ebenezer Church in 1844 and was baptized by Elder John Barker; was ordained deacon in 1845, and in 1856 he was ordained to the gospel work by Elders John Dickey, W. C. Cleveland and J. P. Lyon. He served Bethlehem Church twenty years and

had the pastoral care of several other churches. Was for several years Moderator of the Echeconnee Association and was a useful and influential minister.

JOSEPH BIGGS.

Biggs, Elder Joseph, of North Carolina, was born November 12, 1776, experienced the pardon of his sins in his twenty-fifth year; joined the Methodist first and preached for them; went against conscience three years; received a member of the Baptist church at Skewarkey 1795 and baptized by Elder Martin Ross; ordained 1796; took the pastoral care of Flat Swamp Church, and during the years 1802 and 1803 baptized for that church over one hundred persons, was chosen clerk of the Kehukee Association in 1806, and wrote the Kehukee History from 1803 to 1833. He was a man of great influence, a gifted preacher, and for forty-eight years a zealous and faithful laborer in the Master's vineyard. He departed this life in the full triumph of faith in 1844 in the seventy-eighth year of his age.



R. A. BIGGS.

Biggs, Elder R. A., of Santa Anna, Texas, was born in Rush County, Texas, June 2, 1849. His father, B. F. Biggs, was a native of Tennessee; grandfather, Asa Biggs, was a native of North Carolina, and an Old Baptist minister. He grew up during the civil war, without scarcely any educational advantages. At the age of

eighteen he was convicted of sin, and realized his lost condition and for two years was under the burden of guilt and condemnation. During this time he tried in many ways to keep the law and get relief, but in vain. But God never brings one in this condition without also taking him from it, and so his feet were taken from the mire of sin, his goings established, a new song put in his mouth even praises to God. Jesus was revealed to him as his sin bearer and he united with Orchard Gap Church in Collins County, and was baptized by Elder J. E. Deatherage. The impression to preach which he received in his conversion and before he joined the church, was kept hid as much as possible, but his gift was discovered and he was ordained January, 1880, by Elders W. F. Harris and F. Loder. He was soon called to the care of four churches and served this number almost continually until about 1896, when his health became so poor that he gave up the care of all except his home church. This, he serves still, and travels among other churches when able. December, 1908, he writes: "By the grace of God I continue until this day. I have never seen any use of departing from the 'Old Paths' or of removing the 'stakes our fathers have set.' So have felt content to be a plain Old Baptist. I aspire to nothing higher. I want to live with and die in their sweet fellowship, the grace of our Lord Jesus Christ be with you all."

G. B. BIRD.

Bird, Elder G. B., was born in Lincoln County, W. Va., February 7, 1882. United with the Old School Baptist Church called Providence of the Pacatalico Association, June, 1900, and was baptized the same day by Elder J. H. Terry, was licensed to preach in June, 1901, at the age of nineteen years, and was ordained to the work of the gospel ministry May, 1907. Elder Bird is now (1908), clerk of Providence Church, has the care of one church, and is also clerk of Pacatalico Association.

JOHN BLACKSTONE.

Blackstone, Elder John, of Georgia, was born in Virginia in 1780, on what is called "Old Christmas Day." After growing up he went to St. Augustine,

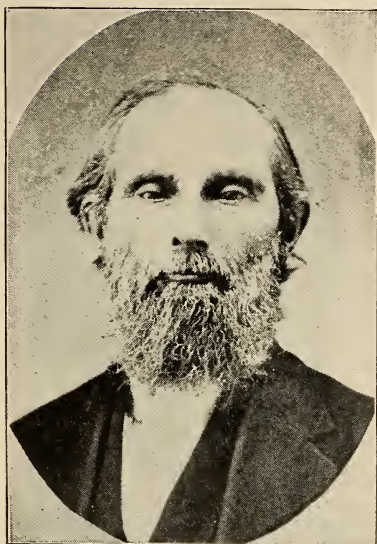
Fla., and afterwards to Brunswick, Ga., and for a time was in the military service at St. Mary's. The next account we have of him he was in Augusta, Ga., where he became acquainted with and married Miss Catherine Harvey, about the year 1799. At what time he was received into the church among the Baptists I do not know, but soon after he joined the church, his mind became much weighted with preaching the gospel. But such was his feeling sense of unworthiness and entire unfitness for such a sacred calling, that he shrank from it and even said he could not, and would not do it. Thinking to get rid of such impressions of mind, he took his little family and moved from Georgia to East Tennessee, but much to his distress and surprise, the impression increased upon him, even while he was vainly striving to suppress and keep it hid from his brethren and most intimate friends. But after struggling along in this state of rebellion for about three years it pleased God to sorely afflict him till he was reduced to a mere skeleton, and physicians, family and friends all gave him up to die. And such were the trying scenes through which he passed that some things would seem so incredible he has often been heard to say that he did not like to talk about them to others, lest they should think it mere visionary, or as an idle tale, and thereby shake their confidence in his veracity. And when he was brought to the point to feel that he must preach or die, he took his family and returned to Columbia County Ga., and was ordained to the full work of the ministry by his home church about the year 1808. From about this time to 1821 his time appears to have been mostly employed in preaching in the counties of Columbia, Jefferson, Warren and Burke, in Georgia. In 1822 he moved to Crawford County, Ga., and was soon chosen as one of a committee to organize the county and locate the county site at Knoxville, which was named by him. His good sense, quick perception, honesty and integrity soon won for him the confidence and esteem of all who knew him and placed him in the front rank as a representative man of his county. He was a member of the first Inferior Court organized in Crawford County, and at the first election ever held in the county for Representatives to the General Assembly, he was chosen by the people as their Senator, and so well and faithfully did he represent

the interests of his constituents, and discharge the duties of the responsible trust committed to him, that he was re-elected annually for nine successive years. But while Elder Blackstone was faithful to the best interests of his State and county in the legislative department, he was faithful also to his obligations and duties as a gospel minister. He assisted in organizing several churches, to wit: Mt. Paran, Salem, Mt. Carmel, Providence, Abilene, Union and Old Mt. Pisgah, and also assisted in organizing the Echeconnee Association. But of the many striking incidents in the life of this remarkable man, to the honor of his memory let it be written, that of all the Baptist ministers of his day, he was one of the very first to discover the corruption introduced in Baptist churches and Associations by "vain philosophy and the cunning craftiness of men" as manifested in the "Modern Missionary Institutions," which he regarded as being after the rudiments of the world, and not after Christ.—Col., ii., 8. As a faithful watchman, he sounded the alarm, and told the churches what would be the result. He boldly met and showed the corrupt tendency of the Modern Missionary Institutions and Inventions, and denounced them as unscriptural innovations which would corrupt and divide the Baptist denomination.

ALFRED BLALOCK.

Blalock, Elder Alfred. This faithful soldier of the Cross was born October 30, 1831; united with Camp Creek Church, August, 1853, ordained to the full work of the gospel ministry December 13, 1873, by Elders A. A. Hall and D. R. Moore, and was at the time of his death, September 5, 1907, pastor of Camp Creek, Flat River and Stories' Creek churches, and Moderator of the Lower Country Line Association. Below is a resolution, in part, passed by his home church which shows the high regard in which he was held: "We the church at Camp Creek, Durham County, N. C., assembled in conference, this 12th day of October, 1907, do hereby express our grief, and fully realize what a loss we have sustained in the death of our beloved brother and pastor, Elder Albert Blalock. Therefore, be it resolved, That as a token of friendship and brotherly love, which we hope is everlasting and stronger than death we erect a slab or monument to his

grave, suitable to the wishes of his family, and that our treasurer be instructed to pay for same out of the funds belonging to the church."



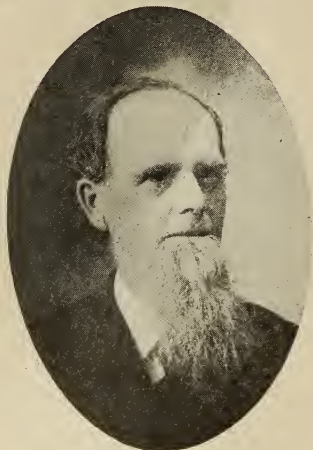
ISAAC BLAKELY.

Blakely, Elder Isaac (1814-1887), of Iowa, was born in McMinn County, East Tennessee, and united with Brush Creek Church, Jefferson County, Iowa, in the year 1844. He was ordained in Goshen Church, Putnam County, Mo., about the year 1851, but was living in Iowa. His membership, at the time of his death, was in Fox River Church, of which he was pastor for over thirty years. He was a pioneer preacher for over forty years, and uncompromising in doctrine and practice, and stood high in the esteem of his brethren and all men. He served one term as representative of his county in the Iowa legislature. He died in his seventy-third year, after a life of useful, faithful service.

C. C. BLAND.

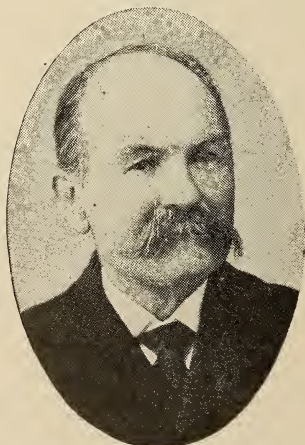
Bland, Elder C. C., of Ayden, N. C. This zealous minister of Jesus was born in North Carolina July 17, 1846, raised by godly parents who taught him morality; convicted of sin early in life and after much exercise of mind as to his sinful condition, was given a hope in the Saviour; united with Handcock's Church, in Pitt

County, N. C., in his seventeenth year, and was baptized by Elder Noah Adams. He remained out of the church some years after he had a hope in the Saviour and a love for the church, because he felt to be too young, and so in regard to the subject



C. C. BLAND

of preaching he felt he must speak in His name, yet felt too young and in every way unqualified. In 1864 he joined the Southern army and in all the dangers of war and hardships of prison life, the impression remained with him that he must preach Jesus, and some years later he was ordained and has since been witnessing for the Master, and desires to press onward and finish his course with joy.



JOHN T. BLANCHARD.

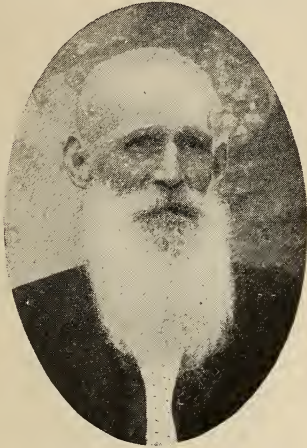
Blanchard, Elder John T., of Dennis, Miss., was born in Duplin County, N. C., July 31, 1844, but principally

raised in Mississippi; was brought up under the Methodist discipline and taught that his soul's salvation was dependant upon adhering to the wooings of the Holy Spirit. He went through the civil war, was severely wounded, and attributes his preservation to the mercies of God. After the war he married Miss Mattie Ward whose mother was a member of the Old Baptist Church, and through her he heard his first gospel sermon from the text, "Am I therefore become your enemy because I tell you the truth?" But he was at that time too stubborn to own the truth. At the age of twenty-seven he was convicted of sin and then for three years tried the effort system to its terminus and found it had no balm for a poor sinner but when he had concluded to ask the Lord one time more to have mercy and started to the grove to pray, God spoke peace to his soul in the comforting words, "My grace is sufficient for thee." This was his first knowledge of salvation by grace. He then began to go to hear the Old Baptists preach and found them the only people who preached his experience and what he read in the Bible, and he united with them and was baptized by Elder J. D. Hudleston in 1872. The next day he received impression to preach but fought against it for two years. He began preaching in May, 1874, and has since had the care of churches and has traveled and preached in Mississippi, Arkansas, Texas, Alabama, Illinois, Indian Territory and Tennessee. He has baptized about one thousand persons; has served eleven years of his life in civil office from justice of the peace to representative, and is now serving as postmaster at Dennis, Miss., and has not for twenty-one years touched a drop of intoxicating liquors. He has the pastoral care of three churches and the Lord is blessing his labors. He desires to know nothing in his preaching but Jesus and Him crucified.

J. M. BLANSETT.

Blansett, Elder J. M., of Virginia, was born in Patrick County, Va., March 19, 1834, at the foot of the Blue Ridge mountains, about six miles above Stuart, and remained with his parents until he was about twenty-one years of age—laboring on the farm, and having but a limited chance for an education, only attending school about three months. He

professed faith in Christ in the year 1856. In the year 1857 he joined the Primitive Baptist Church at State Line, which belongs to the Mayo Association; was licensed by the church to preach in 1866, and ordained in



J. M. BLANSETT

1867. Soon after this he was called to the care of several churches, and for twenty years has faithfully served them continually every month. For many years he has served as Moderator of the Smith River Association.

JAMES ELLIS BLANTON.

Blanton, Elder James Ellis, was born October 9, 1844, in Brooks County, Ga., moved to Tennessee with his parents when a small boy, was raised on a farm, received a common school education, entered the Confederate army at the age of eighteen, and served until the close of the war; was married in 1866; joined the church 1873 and was ordained January, 1888. He has served one to four churches continuously since ordination; is clerk of San Pedro Association and was for years associate editor of the Advocate of Truth. Elder Blanton also served four terms in the State legislature of his native state and is a highly respected and honored citizen, and a useful and faithful servant of the church.

JAS. H. BLYTHE.

Blythe, Elder Jas. H., of Orlando, Ark., was born in Fulton County, Miss., August 9, 1856. His mother was a Methodist for twenty-five years, and

she and his father joined the Baptists in their old age,—his father being seventy years old. Elder Blythe was thirteen years old before he heard a Baptist sermon, but was impressed from his seventh year of age that he would some day have to preach. This caused him much sorrow. He tried to be good while growing to manhood, tried to get religion but could not succeed, made promises only to break them. But in his twenty-first year he was unexpectedly and deeply convicted of sin without free-will preaching or mourners' bench effort. The pangs of hell got hold of him. He felt to be the chief of sinners and worthy of eternal banishment, cursed the day he was born and wished he had died when young. His conscience and the Bible condemned him and he was made to realize his "lost condition." But God delivered him out of all this, revealed Jesus as the sinner's Saviour, and gave him a hope in Him. Many Scriptures were impressed on his mind teaching him the sovereignty of God and his duty as a believer in His salvation. He was led to the church, told them what great things Jesus had done for him, was received, baptized, and after many years of disobedience went forward in duty and was ordained in 1892 by Elders C. W. Anderson, C. W. Kirk and H. Sisk, and has since had the care of four churches almost continually. He is strong in the faith of salvation alone by the merits of Jesus and desires to be found contending for this old time honored doctrine that shall stand when the world crumbles.

R. H. BOAZ.

Boaz, Elder R. H., of Fulton, Ky., This faithful soldier of Jesus serves churches within the bounds of the Bethel Association of Regular Old School Baptists and is also Moderator of this association. Information for a more suitable notice could not be obtained.

L. I. BODENHEIMER.

Bodenheimer, Elder (Dr.) L. I., of North Carolina, was one of the most unique characters in Central North Carolina. Nature had marked him well as belonging to the Old School and he would be singled out in any crowd as a man of extraordinary parts. He was both a minister and a

physician, which brought him in contact with people in all the walks of life and he always made a strong impression on all by his marked individuality and wonderful resources of humor and narrative. Dr. Bodenheimer was born April 6, 1831, about six miles east of Salem and was reared on a farm. He went to school in his boyhood days only three months. He



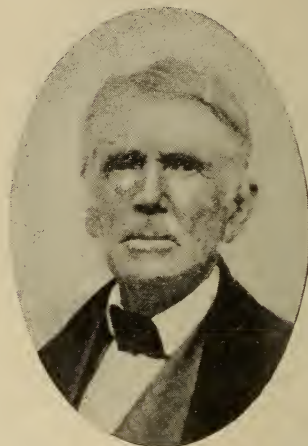
L. I. BODENHEIMER

was married in High Point by Elder Wm. Burns August 5, 1858, where he and his family lived until 1867, except at intervals when he was preaching in remote neighborhoods. He established Zion's Landmark (a leading paper of the Primitive Baptist Church) at Salem and afterwards published it at High Point. When he returned to High Point a few years ago he published another paper, The Naked Truth, but was unable to give his time to the business as it required, so discontinued the paper and devoted his time to the practice of medicine and preaching as long as he was strong enough. He was a minister for fifty years and a physician for thirty-five years, pursuing both with remarkable energy. Elder Bodenheimer published an interesting account of his experience and call to the ministry. He was one of the most brilliant and able ministers of his day, and many of his sermons were published in the Landmark, Naked Truth, and other papers. He died at a ripe old age, strong in the faith he had so earnestly contended for in life.

STEPHEN BOLANDER.

Bolander, Elder Stephen. of Illinois, was born in Felicity, Clermont County, Ohio, and united with the Primitive

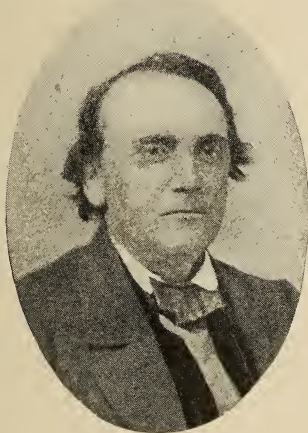
Baptist Church, October 20, 1856. He was ordained to the ministry February 15, 1873, and was held in high esteem among the churches for his wise counsel, but the editor could not secure data for a full sketch of his life and labors.



AMBROSE C. BOOTON.

Booton, Elder Ambrose C., of Virginia. This eminent servant of God was born in the Shenandoah Valley, January 26, 1789, and died at his home in Page County, March 29, 1865, in his seventy-fifth year. He was in early life convicted of sin, given a hope in the Saviour and united with the Baptists in his sixteenth year and began preaching in his eighteenth year. January 1, 1814 he was ordained to all the functions of the gospel ministry and for more than half a century he was numbered among the ablest ministers of his day. He was, by profession, a school teacher much of his life and was noted for his strong mind and retentive memory. During many years prior to the division in the Baptist Church about 1832, when Arminian doctrines were being advocated and new practices being introduced Elder Booton firmly opposed them, and at the time of the separation stood firm with the Primitive party who began to be called, and still are known, as the Old School Baptists. He lived and died in the faith of his fathers, and contended all through his long ministry, that the New Testament furnished God's people with all needful doctrine and practice. And his preaching was not only logical but also experimental, and he never failed to touch the feeling of

his auditors if they were acquainted with experimental religion. Personally, Elder Booton had few, if any, enemies, but had to meet and contend with many enemies of the doctrine he preached. And though he contended earnestly for the faith once delivered to the saints, yet he was of an amiable disposition and desired to speak the truth in love. He was one of the pioneer preachers of the Shenandoah Valley and served many churches in the western part of the state during his ministry. Blessed with a strong mind, a sound body, retentive memory, and a heart full of love for the cause of Christ, his labors were numerous, his devotion unselfish, his life an influential and useful one. He died in the full triumph of faith at a ripe old age.

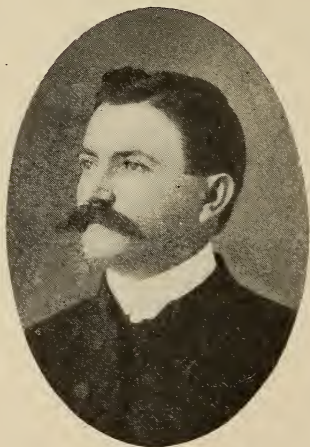


JOHN K. BOOTON.

Booton, Elder John K., son of Ambrose C. Booton, was born in Page County, Va., on August 19, 1823. His boyhood days were spent on the Long Meadow Farm, on Mill Creek. His education was received under the noted teacher, philosopher and poet, Joseph Salyards, at New Market. At an early age he displayed ability as a speaker, having made a political address at the age of eighteen, which met with much commendation. The period of agitation that ushered in the Civil war found him a Colonel of militia, a prominent leader in the movement for secession, and an orator of great influence. He was the organizer of the Dixie Artillery, of which he was captain until his election to the Confederate Legislature. His position and his fearless declarations of his convic-

tions made him especially obnoxious to the Union forces, and the fact that he was a lame man, with many distinguishing characteristics made him exceptionally liable to detection; but although he was forced to endure many hardships, he succeeded in evading every party detailed to capture him and came through the war unscarred. The Heavenly Father had willed it, however, that his talents and intellect should be devoted, in the maturer years of his life, neither to a military nor a political career, but that they should, with all his earthly passions, be laid upon the Master's altar. In 1850 he was married to Emily Heiskell, daughter of Elder William C. Lauck. Thus the son of one mighty father in Israel had become the son-in-law of one no less mighty; and he in his turn was ordained an elder of the Old School Baptist Church in 1870. From this time to the end of his days, he devoted the most of his time to this work and entered into its duties with his whole heart and soul regardless of worldly emolument or any consideration other than what he deemed to be his duty. His was one of those cases where the ministry demanded a heavy sacrifice of worldly goods and ambitions, but he was never known to complain. During his ministry he constituted three churches: Alma, in Page County, Cedar Creek, in Frederick County, and Bentonville, in Warren County, Virginia. Like his father and father-in-law, he was not only strong in the doctrine of his church, but was appreciated as a warm experimental preacher, touching the hearts of his hearers. He was uncompromising in what he believed to be the truth, often having to combat with those whom he would have liked to esteem as brothers. His longest ministerial service was at Battle Run, Rappahannock County, Va., where he served as pastor thirty years. Besides these four named churches he also served as pastor of Big Spring, Thumb Run, Barrows Run and Ground Vine churches. Elder Booton was an authority on all questions, relating to the history and doctrines of his church. His knowledge of these questions, so far as the Virginia Old School Baptists are concerned, was unequalled. The results of his studies were embodied in his valuable book, "The Footsteps of the Flock," published a little over a year before his death, and full of useful information. After thirty-three years of toil in the Master's vineyard, on the 19th day of

December, 1903, at the age of eighty-years and four months, having bestowed his last blessing on his loved ones, the venerable minister of the gospel fell into a quiet, tranquil and painless sleep. It was his oft-expressed desire that his last days should be his best, and it was his testimony that this desire was granted. Just a few months before his death, he made a trip to North and South Carolina, meeting his brethren in the faith and, most of the time, preaching twice a day to loving and reverent audiences. On his return, he dwelt with joy upon this, the last and most delightful labor of his long ministry. The weight of long years and great labors seemed to have worn him out and mercifully brought about a painless end after only a few weeks' illness. No man was more tender-hearted and generous to those whom he loved. He had the courtesy and deference to others, the hospitality, the wide information the serene spirit rising above the petty and selfish things of life, which we associate with our ideal of the gentleman of the old school—qualities which in him were heightened and beautified by a true and humble piety.



G. W. BOSWELL.

Boswell, Elder G. W., of Wilson, N. C. This devoted and zealous minister is the oldest of nine children of Bunyan and Tempy Boswell, and was born in Wilson County, August 28, 1867; convicted of sin about the year 1878; given a sweet hope in Jesus, the following year; impressed with a desire to unite with the church but for two years delayed to do so feeling his unworthiness, but was made willing,

joined Contentnea Church and was baptized by Elder Wm. Woodard October, 1890. He was soon impressed with the duty of preaching and on this subject writes: "I prayed the Lord to relieve me of that burden. The more I prayed for relief the heavier the burden grew. I had no education and poor understanding about anything. So here I agreed to die rather than attempt to preach, and, brethren. I did die to this world and its frowns and was made willing to be God's anything. By the mercies of God I continue to this day. I hope all of God's humble children that read this will pray that God may keep me by His power until He calls me home." He was ordained in 1898 by Elders Wm. Woodard and J. F. Farmer at Scott's Church, which church had almost gone down—there being but two male members and a few sisters that were very old. He was called as pastor and there is now a membership of about seventy-five. He was also called to the care of Contentnea, Upper-Black-Creek, and Healthy Plains; also serves other churches quarterly. Though young in the ministry he has baptized—up to November, 1908,—212 persons, preached 118 funerals, married 41 couples, and assisted in the ordination of several deacons and one minister. Elder Boswell was never married but lives with his parents and works upon the farm when not engaged in ministerial duties; is satisfied with the doctrine and practice of the apostolic church and wishes to stand in the old paths.

THEODORIA BOULWARE.

Boulware, Elder Theodora, was born in Virginia in the early years of the eighteenth century, moved to Kentucky when young; was ordained to the work of the ministry in this state and was one of the pioneer preachers of his day. About 1827 he moved to Missouri and was pastor of the church in Fulton, Mo., nearly fifty years. He taught school about forty years of his life and was a successful educator. Though he has been dead many years, his fame as a gifted, faithful preacher of the Old School Baptists still lives, and it can be well said of him, "being dead he yet speaketh."

B. E. BOURLAND.

Bourland, Elder B. E. This faithful and worthy brother is a native of Mississippi and now lives at Satillo. He

was convicted of sin when but a youth yet remained out of the church several years awaiting more evidence of his sonship. Soon after he united with the church he was chosen clerk and a few years later was ordained to the work of the ministry. He is now the beloved pastor of several churches and Moderator of the Tombigby Association.

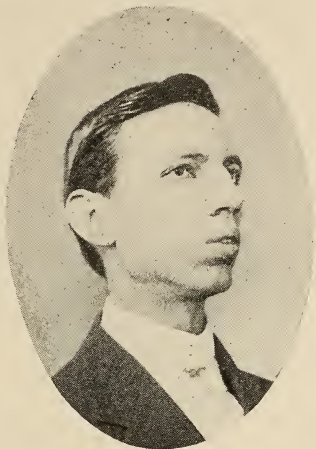
W. A. BOWDEN.

Bowden, Elder W. A., of Georgia, was born in Randolph County, N. C., January 26, 1811. His grandfather was a minister of the Old School Presbyterian order, and his mother's family was of the Methodist faith. He was early taught to believe that there was a God who took cognizance of all he did or said; and that his eternal happiness depended upon the way he spent his life here. When about sixteen years old, he attended an old-fashioned Methodist camp-meeting, and while there became alarmed; seeing so many of his comrades seemingly concerned about their soul's salvation, and hearing so much preached about hell and the torments of the damned, became scared, and concluded that he, too, would get religion;—and set in with the determined resolution to quit his sinful habits, turned to reading the Bible, had his secret place to pray, and verily believed that he could, and would, get good enough for the Lord to love and save him. But it pleased the Lord to reveal His truth to him and show him the exceeding sinfulness of sin. A feeling of gloom and horror seized his soul. He viewed himself a poor, lost, condemned sinner before a just and holy God, against whom he had sinned so long and so much. Jesus was revealed to him as his Saviour. He united with the Primitive Baptist Church, July, 1835, and was licensed the same year; was ordained to the full work of the ministry March, 1837, and served churches as pastor forty-four successive years, was clerk of Bethel Association thirty-four years, and its first Moderator in her organization.

WILLIAM L. BOWIE.

Bowie, Elder William L. No. 837 Shepherd street, N. W., Washington, D. C., was born in Wilmington, N. C., December 7, 1879, of Presbyterian parentage, and reared under the wing

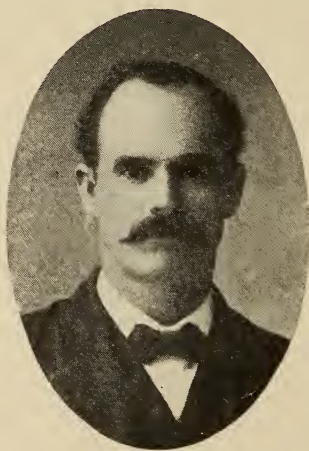
of that church, but at about the age of twelve years was "sprinkled" by an Episcopal Minister,—the subject not realizing in any degree the true or in-



WILLIAM L. BOWIE

tended meaning of the work performed at that time. Having been taught to lead a moral life, and to go to Sunday school and church as a moral duty, he took a great pride in being better than other boys in the performance of those things. Having these ideals established, he strove to live up to them, in order to be honored by his family and elders, and to merit the favor of God as he thought. At first he thought that his life was pleasing to God, but then day by day, he began to realize that he could not live a day without sinning. The load of sin, in the constant struggle to live perfect before God, began to get heavier as the days and years went by, when in his eighteenth year, it became unbearable longer. It was on a public street in Washington on a starry night in August, 1897, when his soul was crying out for mercy, that the burden of sin seemed to be lifted from his soul. That moment he will never forget. He then however, went on endeavoring to find a home. He had never known an Old Baptist. He finally united with the Episcopal Church in Washington, D. C., became a "candidate for the ministry," lay-reader, and Sunday school superintendent. And he has a sympathetic feeling for the many children of God that he believes are being led by false teachers. He went to board with a strange family in Fauquier County, Va., in the summer of 1900. That family proved to be the first Old Baptists he had ever met. He heard

them for the first time, enjoyed their preaching conversation and association, and was made to feel they preached the truth as it is in Jesus, and by faith in Him the fetters of the law were broken, hope sprang up and he was enable to rejoice in a finished salvation, professed publicly this sweet hope and was baptized by Elder Charles H. Waters into the fellowship of the Old school Baptist Church of Washington, D. C., in April, 1902, and in October, 1903, he was ordained to the full work of the gospel ministry by Elders Charles H. Waters and J. A. Norton. Since that time he has served Davis Church in Carroll County, Md., and White Oak Church in Virginia, and has labored some among other churches of the Ketocton and Ebenezer Associations. He is at present stationed in Montgomery, Ala., being in the special examination service of the United States Pension Bureau as Special Examiner, but his home is in Washington, D. C. On January 1, 1902, he was married to Miss Maud Zirkle, and they have three children to gladden their hearts and brighten their home.



W. J. D. BRADFORD.

Bradford, Elder W. J. D., of Killen, Texas, The subject of this sketch was born in Berrian County, Ga., May 4, 1862. His father, Wm. W. Bradford, was killed in the battle of Cold Arbor, June 3, 1864, and his mother, whose maiden name was Mary C. Peeples, was left with four young children to care for. This, with other misfortunes, reduced her to poverty and Elder Bradford was not

given the advantages of an education. Early in life he moved to Texas and in his eighteenth year was convicted of sin, and for some years was burdened with a feeling sense of condemnation. But God gave him a hope in Jesus and love for His people and about 1885 under the preaching of Elder T. S. Dalton who was visiting churches in Texas, he united with the church and was baptized by Elder J. B. Downing. He was in 1895 ordained deacon, and in 1903 was ordained to the functions of the gospel ministry by Elders A. V. Atkins, J. S. Newman, W. L. Norman, E. R. Robinson and S. A. Paine. Elder Bradford has since had the care of three to four churches and is zealous and faithful in the cause. He writes: "I feel that the heaviest load I have to carry is a feeling sense of my own imperfections."

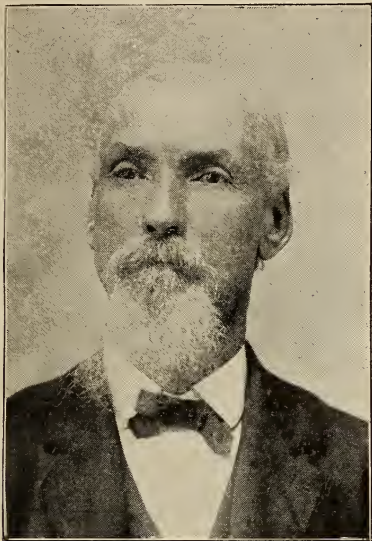
S. H. BRADY.

Brady, Elder S. H., of North Carolina, died November 27, 1903, age sixty-one years, ten months and seventeen days. He united with Old Union Church, Johnston County, N. C., November, 1868, and some years afterward was ordained to the ministry. He was a dutiful son, a brave soldier, a good citizen, and was one of the most humble men, ever showing that lamb-like principle. When he was reviled he reviled not again. He was a good neighbor, never failing to do any kindness that he could and for any person. Nothing ever gave him greater pleasure than an opportunity to help one of God's little ones, showing how he loved to be at the feet of the brethren. He was seldom known to miss an opportunity of meeting the people of God very often using these words: "One day in the house of my God is better than a thousand." For several years before his death he had been afflicted, but bore his suffering patiently and died as he had lived—trusting alone in Jesus for salvation.

J. W. BRADLEY.

Bradley, Elder J. W., of Goldsberry, Mo. The following information of Elder Bradley is from Elder Walter Cash's book of portraits published 1896, and is used for want of more recent information: Elder Bradley "was born in Macon County, Mo., October 14, 1845, and united with Brush

Creek Church, Douglas County, Mo., May, 1880. He was ordained in Brush Creek Church, Macon County, Mo., where his membership now is, Decem-



J. W. BRADLEY

ber 7, 1890, and has since served as pastor of churches, having charge of three at present, to which he gives a faithful attendance."

J. W. BRAGG.

The editor not being able to get data from which to prepare a sketch of Elder Bragg, quotes the following brief notice of his life and labors from Elder Potter's Souvenir Book of 1905:

"Bragg, J. W., of Newmarket, Ala. was born in Madison County, Ala., on the 11th day of November, 1848, and joined the Primitive Baptist Church in September, 1866, and was ordained to the work of the ministry in October, 1869, and is now pastor of four churches."

GRAY BRANNON.

Brannon, Elder Gray, was born 1845, and died November 22, 1896. He was a great sufferer, but bore his afflictions with great patience and resignation to the will of Almighty God, constantly praying that the Lord's will be done. He was received and baptized into the fellowship of the Primitive Baptist Church called Timber Ridge, and was soon ordained

to the gospel ministry. Elder Brannon was well esteemed among men, and had a good report of them that are without; was a kind and affectionate husband, a loving father and a worthy citizen.

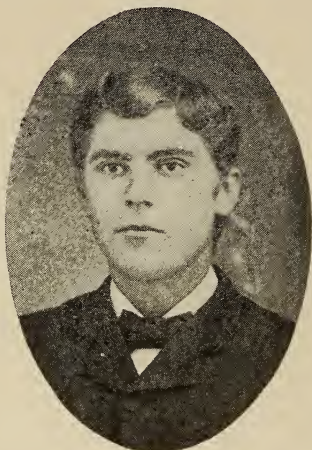
E. M. BRANSON.

Branson, Elder E. M., of Zenda, Kan., was born October 9, 1839, in Anderson County, Tenn.; professed hope in Christ in July, 1856; joined the church at Hind's Creek, Union County, Tenn., in November, 1856, and was baptized by Elder Isaac Gentry; commenced preaching about 1873, and was ordained in 1874. He has visited and preached in portions of Tennessee, Georgia, Alabama, Kentucky, Missouri, Nebraska and Kansas. This good brother writes me in the following language: "I have at all times tried to keep myself small. I have been a member of the church fifty-two years and have always desired to make a good member. I have never believed to join something else would be of any benefit to me. I am now in my sixty-ninth year of age, and if I can, I want to finish my course in this life, a plain, old fashioned, Baptist. I have never had a charge against me by any church. I know it will not be long before the churches will be without me and I think I can see clearly that they can get along well enough without me, but it seems like I could not do without the fellowship of my brethren and sisters while I live in this world." Thus, dear reader, you can see in such an humble walk and Godly conversation, the fruits of the doctrine of grace in the heart.

WM. T. BRANSON.

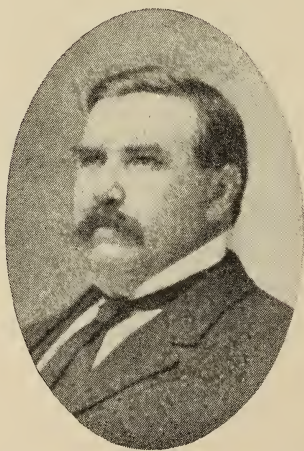
Branson, Elder Wm. T., of Reliance, S. Dak., was born in Harrison County, Iowa, June 25, 1866, united with the Primitive Baptist Church at Loveland in 1887, was ordained in 1889, and now (1908) is residing at Reliance, S. D. He has served several churches in Iowa and Indiana; has assisted in organizing three churches, has traveled considerably among the Baptists, especially in the West and is supposed by some to be the first Old School Baptist minister to preach in South Dakota. Elder Branson has been a very useful man and has had a special impression to travel in the waste places to hunt up and feed the flock

of God. He has gone forth in this work as Phillip, Paul and others of God's called servants—being impressed by dreams, visions and otherwise,



WM. T. BRANSON

and has realized his Master's promise true that He will be with His people alway, even unto the end. Such are God's humble, faithful servants,—the only Bible 'Misionaries extant.



FRANKLIN P. BRANSCOME.

Branscome, Elder Franklin P., son of John and Mary Francis (Mayberry) Branscome, of Laurel Fork, Carroll County, Va., was born March 14, 1860, in the county of his present residence. His father was made a prisoner of war at the battle of Missionary Ridge, November, 1863, and sent to Rock

Island prison, where he died of fever. His mother was unable to educate him and he entered school at the age of sixteen years, not knowing anything of letters, except the names of the characters forming the Roman alphabet, and could not even spell words of one syllable. He was the "big boy in the little class." But notwithstanding the embarrassing conditions he went to work in earnest, and in a most thorough manner. In the way of advancement those who were far in advance of him at the outset, were soon passed by and left behind; and he finally became their teacher. In all, he attended school only four sessions of three months each. He had nine months vacation each year, during which time one or more of his text-books were with him continually; and every day and everywhere he was drawing from them knowledge. While his hands were too busy to hold an open book, his mind was working over what he had read and storing away, for future use, the finished thoughts. He did not study without an aim in life, nor labor to finish a lesson as a slave would to end a task; for he was digging after knowledge, just as the owner of a mine would delve for gold, knowing that all the gold found would be his own. October 5, 1881, he was married to Miss Orlena E. Marshall, daughter of Deacon Daniel W. Marshall. His wife who is a Primitive Baptist, and his nine children, who are strictly moral and honorable, are all living and in good health. From November, 1881, till March, 1893, he was engaged in the public schools of Virginia as teacher. While teaching he studied surveying and became the court's surveyor, holding the office for eight years. Beside this he did much work under orders from the United States' Court, and by it was commissioned to determine and settle a number of difficult controversies. He has held the office of notary public for twenty-four years, and other positions of trust imposed by those among whom he was born, raised and lives. In 1844, having, through reigning grace, received a good hope in Christ, he united with the Primitive Baptist Church, at Panther Creek. Just one year later he made his first attempt to preach the unsearchable riches of Christ our Redeemer. At the same time the next year (1886) he was licensed to preach wherever God in His providence should cast his lot; and, in October, 1887, he was ordained to the full functions of the gospel ministry. He is

now, and has been for a number of years serving two churches as pastor, and in these and other churches has baptized about one hundred persons. January, 1897, he founded the "Messenger of Truth," which he has since edited and published. January, 1909, the paper entered upon its thirteenth year. Elder Brascom's paper and preaching has done much toward building up and keeping the churches in the unity of the faith and in the bonds of peace. He is an earnest and zealous advocate for the simplicity of Bible doctrine, contending that it contains a precept and example of all that we should believe, practice and teach religiously. Practical godliness is an important feature of his walk and teaching. He uses no jesting, nor foolishness in the pulpit; and contends that the spirit of Jesus in the preacher will humble him (the preacher), and bring him into a frame to speak serious words of soberness and truth. He is the assistant clerk of the New River Primitive Baptist Association.



PETER L. BRANSTETTER.

Branstetter Elder Peter L. (1825-1890), of Missouri, was born in Pike County, Ky., February 11, 1825. He joined the church at the age of nineteen and was ordained to the ministry in 1864. He commenced his education after he was married, and became one of the foremost defenders of the Primitive Baptist church, being a very forcible speaker. He died in his sixty-

third year in the full triumphs of faith. Data for a full sketch of his useful life could not be obtained.

A. B. BREES.

Brees, Elder A. B., of Spencerville, O., was born in Michigan December 30, 1841, convicted of sin in early life, blessed with a hope in Jesus and united with Fairfield Church in 1863, which church had the pastoral services of Elder John Fisher, a Holand dutchman who came to America and first united with the New School Baptist Church and afterwards leaving them and joining the Old School Baptists in New York state. Elder Breese was ordained October 8, 1869, and was soon called to serve Deerfield Church but in a short time moved to the neighborhood of his present home where he has the care of one church.



GEO. A. BRETZ.

Bretz, Elder Geo. A., of Huntington, Ind., was born December 7, 1860, in Ionia County, Mich., and grew up in Ohio. In his youth he had much thought about himself, his sins, and the future state. When seventeen years of age he became acquainted with the Bible doctrine that he was by nature and practice, a sinner. After nearly two years of constant soul sorrow he was given a sweet hope in Jesus, and a view of God's plan of salvation, and in 1890 united with the church. Four years later he was ordained to the full work of the gospel ministry and has had the care of four churches most of the time since, besides traveling considerably among other

churches. Elder Bretz came from a Baptist family. His grandmother was a Virginian, and one of his ancestors was put in prison in that state for "preaching the gospel contrary to law." His wife—a true companion to him—united with the church when a little girl about eleven years old. Elder Bretz is a lovely man and comforting preacher, and desires to know nothing in his preaching but "Christ and Him crucified." He is a lover of peace in Zion and content with the good old way and his labor has been unifying, edifying and strengthening to the Lord's people. He has for many years been associate editor of the Primitive Monitor and is a clear and fluent writer, an able preacher and greatly loved by the churches of his care.

J. B. J. BRICKEY.

Brickey, Elder J. B. J., of Georgia, was born April 16, 1845, and died January 25, 1905. He professed faith in Christ, and joined the Primitive Baptist Church in Tuckaleechee Cove, in 1869, and was baptized by Elder Absalom A. Abbott, and came out of the water preaching; was ordained to the full work of the gospel ministry October, 1871, by Elders A. A. Abbott and Henry Franklin, as presbytery, and was soon called to the care of churches and preached faithfully to from two to four churches all his life. At the time of his conversion the Tennessee Association seemed to be nearly gone down, the churches few in number, and but few members in the churches, and he seemed to be the right man in the right place, and at the right time. His labors were wonderfully blessed. The churches were soon built up. New churches were organized under his labors, and mightily grew the word of God. He wrote a circular letter in 1870, showing the difference between the missionaries and the old Baptists, and the old Tennessee Association heartily indorsed the letter, and printed it in their minutes of that year. Soon after this the missionaries challenged him for a debate, which was accepted, which resulted in some of those who had been reared missionaries uniting with our people, stating that the debate convinced them who was right, and lived and died old Baptist preachers. He was good, gentle and kind. His sermons were weighty and impressive, and other denominations

would go for miles to hear him preach. His last words were: "All is bright; all is glorious; my room is filled with angels, and glory," and passed away without a struggle.

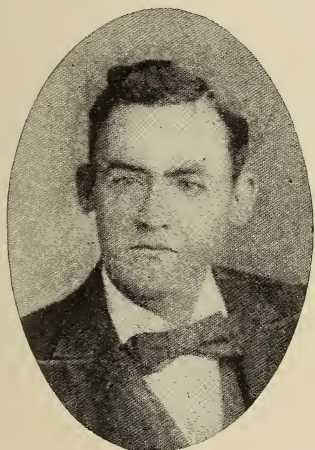
JOHN S. BRINSON.

Brinson, Elder John S. (1812-1883), of North Carolina was the seventh son of John and Susanah Brinson. He was received into fellowship by the church at Milton, Palmlico County, (formerly Craven County) by baptism in 1851, and was licensed by said church to exercise his ministerial gift January, 1854. The church approving of his ministerial qualifications, he was regularly ordained to the work of the gospel ministry January, 1855. After the death of Elder James Griffin he was chosen pastor of the church at Milton, the duties of which office he faithfully discharged till the day of his death. During the term of his ministry he served at one time as many as four or five churches as occasional pastor, and they situated 120 miles apart east and west, and 50 miles apart north and south. As to the zeal, ability, faithfulness and perseverance with which he discharged the duties of his office those he served are the most competent judges. He was faithful and studied to show himself approved unto God, a workman that needed not to be ashamed, rightly dividing the word of truth and giving to each his portion in due season. He was considered able in the ministry and gospel discipline by the Baptists generally throughout the eastern part of the State, and it seemed to give him pleasure to give advice to his younger brethren in regard to proper church discipline whenever asked. One thing was very noticeable—the churches under his care lived peaceably and in brotherly love, disturbances of any kind seldom ever slipping in to mar their peace.

W. T. BROADWAY.

Broadway, Elder W. T., of North Carolina was born September 28, 1852; convicted of sin when about thirty-one years of age, and after much soul sorrow was given a hope in the Saviour and united with the Baptists November, 1883. Soon he was burdened with the duty of preaching Jesus to others, and was, in dreams and in other ways, impressed with a feeling

sense of his duty. But for about thirteen years he was disobedient and received the chastenings of the Lord. In August, 1896, he was licensed to preach and in November the same year was ordained to the full work of the ministry. He was soon chosen to the pastoral care of five churches, viz: Salisbury church, Pine, Tom's Creek, Rock Hill and Gains Grove, and has proven a faithful, zealous pastor. Elder Broadway is loved by his people, is strong in the faith and practice of the apostolic church, and desires to be found contending for those things that become sound doctrine and which tends to build up the broken walls of Zion.



ARCHIE BROWN.

Brown, Elder Archie, of Fort Branch, Ind. This gifted and zealous minister, was born in White County, Ills., January 5, 1859. When quite young he often thought about death and eternity, and intended to get religion when older. He concluded it would not require much of an effort for he felt that he was not very bad. But one evening when about fifteen years of age, in the field all alone, he was convicted of sin and for about two years was made to feel he was growing worse and worse until hell seemed to be his portion, but at this point of man's extremity was God's opportunity. He was given a hope in Jesus as his Saviour, his burden was gone and a new song put in his mouth even praise unto God. He loved the church and desired to join but felt too unworthy. He was, however, soon made to feel that Jesus was his

worthiness, united with Little Wabash Church, February, 1877, and was baptized by Elder David Stewart. Four years later he began preaching and was in August, 1883, ordained to the full functions of the gospel, since which time he has had the care of from one to four churches, and besides, has traveled considerably among the Baptists in many states. He was also, for several years, prior to Elder Lemuel Potters' death, associated with him in the publication of the Church Advocate as joint editor and proprietor, and as a writer was noted for his simple, clear style. But whether in the pulpit or the editor's chair Elder Brown has always opposed the progressive spirit among our people, nor has he ever been accused of not preaching Jesus as a complete Saviour. He concludes that if the doctrine and practice of the apostolic church is perfect and we begin to progress along these lines, we go backward instead of forward. He has baptized into the fellowship of his church about three hundred persons and the Lord has blessed his labors to the comfort, edification and instruction of many. In 1879 he was married to Miss Lucy Potter, a daughter of Elder Lemuel Potter, and this union has been blessed with four sons. Elder Brown writes: "My only hope for a better place than this is in Christ, and yet sometimes I feel that it is unreasonable for a poor sinner like I am to even claim a hope in the dear Saviour."



W. T. BROWN.

Brown, Elder W. T., of Richmond, Mo., son of Thos. A. Brown, who was for over forty years deacon in New

Hope Church, was born October 7, 1847. He was blessed with good moral taining, but had but few opportunities for receiving an education; was raised on a farm and has since followed this vocation when not engaged in ministerial work; was married to Miss Sarah E. White, December 6, 1866; convicted of sin in the Spring of 1867, and for one and a half years was made to feel the wrath and condemnation of Sinai's law; was given a sweet hope in Jesus, and in July, 1869, united with the church and was that day told by some of his brethren that he would have to preach which greatly frightened him,—his brethren having discovered the gift that he had before felt in his heart though endeavored to keep it hid. He began, in a few months, to speak publicly in the name of Jesus and was in November, 1870, ordained to the work of the ministry by Elders Jas. Duva', Isaac Odell and Allen Sisk. Elder Brown has since had the care of two to four churches and has traveled and preached in Illinois, Iowa, Nebraska, Kansas, Oklahoma, Texas, California, Idaho, Oregon and Washington, and has been well received among the Baptists. He firmly believes that the preaching of the doctrine of free, sovereign, efficient and effectual grace for all the elect and the practice of the New Testament teaching will not cause strife and divisions among the dear people of God. He has fought a good fight thus far and desires to finish his course along the same line he has been pursuing nearly forty years.

WILLIAM BROWN.

Brown, Elder William, was born in Rowan County, N. C., on the 8th day of November, 1794, and died at his home in Johnson County, N. C., on the 11th day of July, 1884. His last sermon was preached at Cross Roads Church from I John 3:1, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." He was the pastor at Union, Bethany and Juniper churches for many years, and was faithful, being a partaker of the afflictions of the gospel, and knowing in whom he had believed, and was persuaded that God was able to keep that which he had committed unto Him against that day. As a minister he was faithful and contended for the faith once delivered

unto the saints for more than fifty years, and died in the full triumphs of that faith in his eighty-ninth year of age.

JOHN W. BROWN.

Brown, Elder John W. (1825-1875)—of Onslow County, N. C., the son of Wm. and Olive Brown, was convicted of sin in his twelfth year and several years later was given a hope in Jesus and directed to the Primitive Baptist Church, which he joined; was soon licensed to preach and in 1860 was ordained to the gospel work. He traveled through heat and cold, day and night, to preach salvation by grace to a dying world, and to teach man's accountability to his God, and to warn poor sinners to flee from the wrath to come. His manner of preaching was with such great power it attracted the attention of old and young; so as a general thing he had large congregations to preach to. Elder Brown first married Emily Caneday, by whom he had six sons. After the death of his first wife he broke up house-keeping and scattered his children, and remained without a wife until 1863 when he was married to Eliza Hill. This union was blessed with three sons and one daughter. He fought a good fight and finished his course with joy.

JESSE BROWN.

Brown, Elder Jesse, was born in Duplin County, N. C., on September 30, 1846, and when but a child lost both father and mother by death. He became greatly troubled on account of sin in 1875 and felt to be lost and without hope, but about 1879 the Lord appeared to him as his redeemer. Then the praise of the Lord was his joy and he joined the Primitive Baptists and was baptized in 1880, and began to preach Jesus in 1886, and was ordained to the full work of the ministry, at Sandy Bottom, Lenoir County, N. C., in 1888. He is yet in the service, having care of churches in North Carolina. Elder Brown is a man of deep thought and an able speaker.

WM. M. BRYAN.

Bryan, Elder Wm. M., was born December 30, 1842, in Georgia and died at Clayton, Texas, January 17.

1904. He joined Pleasant Hill Church in Georgia July 26, 1873, and was ordained to the full work of the ministry at Emmaus Church in the Fellowship Association in Alabama, 1891. He moved to Eastern Texas January 5, 1893, and served the Primitive Baptist Church of Christ near Clayton, called Mt. Moriah, as pastor until death. He was a kind husband, ruling over his house gently, with a Christ-like spirit of love. He proved his calling of God by ruling his house well and knowing how to take care of the house of God. He lived a faithful, sober life, providing things honest in the sight of all men. He said upon his death-bed: "I am proud to die in the faith I have lived in—the faith once delivered unto the saints."

W. C. BRYAN.

Bryan, Elder W. C., was born in Barber County, Ala., on August 4, 1838, and he fell asleep in Jesus on February 28, 1901. He moved to Floyd County, Ga., in 1868, and bought a farm five miles west of Rome, Ga., where he lived for several years. He served as justice of the peace in that district many years. He received a hope in Jesus when young, but from a feeling of unworthiness he did not join the church until June 27, 1873, when he and his companion both were received into the fellowship of the Primitive Baptist Church at Pleasant Hill, Floyd County, Ga., and were baptized by Elder L. C. D. Payne. Elder Bryan was ordained deacon November 21, 1874. He was licensed to preach in 1882 and was ordained December 6, 1884, by Elders L. C. D. Payne A. Johnson, F. M. Casog and A. Maples. Since that time he has served from three to five churches, and was ever a prompt, faithful minister. He seemed to have the cause at heart, and his duty to the church always came first. The following are the churches he has served: Emmaus and Melville, Chattahoochee County, Ga.; Pleasant Hill, Midway, and Rockdale, of Floyd County, Ga.; Rocky Creek and Mt. Horeb, Gordon County, Ga.; Providence, Cherokee County, Ala., and West Atlanta Church. He served as clerk of the Euhanlie Association from 1884 up to his death. He was also elected twice to the legislature in Floyd County, Ga. The positions he has so faithfully filled show that he was a very useful citizen. He was highly esteemed and will be greatly missed.

THOMAS BUCK.

Buck, Elder Thomas, was born about 1750 at what is now known as Bucktown, Warren County, Va., and died 1862. He was a grandson of Chas. Buck, the first of the name who settled in the valley west of the Blue Ridge. He entered the ministry early in life, and served the Master in that work the whole of a long life. He was a man of strong character, a conscientious Christian devoted to his work, and was called "Father Buck" by the younger generation of his locality, and was one of the most prominent of the ministers in his part of the state. He preached for years at the Old School Baptist Church at Water Lick, Nineveh and Front Royal. He was known and beloved through all the bounds of the Ketocatan Association as one who manfully "contended for the faith;" and is still quoted as an authority upon subjects connected with the tenets of the church.

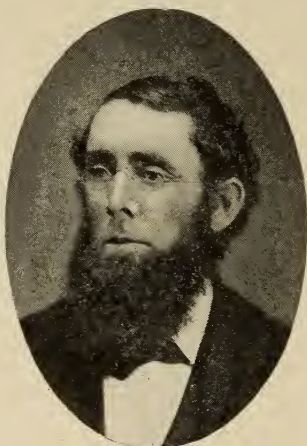
W. M. BULLARD.

Bullard, Elder W. M. This humble and faithful servant of the Master, was born in Macon County, Ga., January 13, 1860. His parents were poor in this world's goods, and were not able to give him an education. Yet he was determined to educate himself, and by hard study and God's blessings, has made himself a well informed man. At the age of fourteen he received a severe injury in the shoulder, in working around some machinery. He united with the Bethel Church, in Phenix City, Ala., June, 1887, baptized by Elder J. S. Boxley, and served as clerk and deacon, and later was ordained to the full work of the gospel ministry, and served the church as pastor. Brother Bullard was ordained June, 1897, and has served from two to four churches since. He is much beloved by his people, and his home church now numbers over a hundred in fellowship.

BALAS BUNDY.

Bundy, Elder Balas, of New York, was born April 15, 1828, in Otego, Otego County, N. Y. He received a hope in Christ in 1852, and united with the New School Baptist Church in Otego. A few years after he became so dissatisfied with the doctrine and order of that church that he with a few others, sep-

arated from it, and organized "The Old School Baptist Church of Otego," where the doctrine and order of the gospel has been maintained ever since. In 1871 Elder Silas H. Durand was called to the pastoral care of the church. Balas Bundy had then been exercised in regard to the work of the ministry about nine years, and had persistently resisted the impression. During that year his opposition was overcome. Having long been dissatisfied with his baptism, regarding it as not in the order of the gospel, because he was not at the time in fellowship with the one who administered the ordinance, he asked of the church that the ordinance might be administered, and he was baptized by Elder Durand October 5, 1871. He was



BALAS BUNDY

ordained to the full work of the ministry May 8, 1873, and soon after accepted the call of the church to be pastor, and remained in that relation till his departure, May 29, 1899, faithfully performing his duties in the church and in the world. The last 25 years of his life he traveled much, preaching in many different churches, and was well known in the eastern states and Canada. There was but one opinion and one voice among all the lovers of truth who knew him, concerning the gift that was in him, that it was most rich and precious and valuable, and that it was constantly stirred up and in exercise for the comfort of the Lord's afflicted and poor people. He seldom wrote for publication, and but little privately, but most precious fruit was constantly falling from his lips, not alone when in the pulpit, but wherever and whenever he spoke, and it was evi-

dently "the fruit of the lips" which the Lord creates. Isa. 57: 19. He was very spiritually-minded, and not at all given to levity in his life or conversation. His estimation of himself and his gift was very low, and he could hardly dare to speak of himself as a preacher. But the sweetness and richness of his gifts were most wonderful to his brethren, and he was most highly esteemed for his clear view of doctrine and order, and his faithfulness.

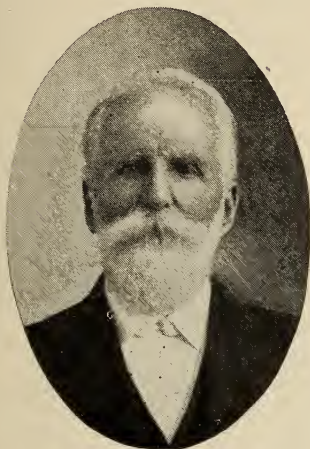
H. S. BUNSON.

Bunson, Elder H. S., was born June 13, 1821, united with the church at Opeka 1850, ordained 1866, and after a quarter of a century of faithful service, died at his post August 16, 1903. So great was his love for the cause of Christ that though a cripple from white swellings and almost blind, and poor in this world's goods, yet for years he would often walk twenty miles through any kind of weather to meet his appointments, and while he never spoke with enticing words of man's wisdom or excellence of speech; yet he was an interesting speaker and often held his audience for two hours. While he was bold as a lion yet he was also as harmless as a dove, always bowing in humble submission to his brethren as long as their faith and practice was according to the Scripture, but would fellowship no discord. He maintained a Godly walk and pious conversation, and was well beloved as a neighbor and minister. His last admonition was to contend for the faith and never to yield to the enemies of the church, and that he felt he had fought a good fight; that he had kept the faith and was ready to depart and be with his Lord.

JAS. A. BURCH.

Burch, Elder Jas. A., of North Carolina, was born in Person County, N. C., August 24, 1829. He professed a hope in Christ and united with the Primitive Baptist Church at Wheeler's, in Person County N. C., 1856, and was baptized by Elder A. N. Hall, who was pastor of said church, and was ordained to the work of the ministry on December 2, 1871, by a presbytery composed of Elders A. N. Hall, D. R. Moore, and James S. Dameron. He lived the upright life, and his fruit in his daily life was such as the grace of God manifests in His children. The

war between the States commenced, and he volunteered March 4, 1862, was elected First Lieutenant of Company A, Fiftieth Regiment, North Carolina Troops, and served as such to the second of December, 1862. He was then promoted to Captain of the same company and served as such until the 26th of April, 1865, and surrendered with the army at Greensboro, N. C. He was loved by his company and preserved in the Providence of God with his



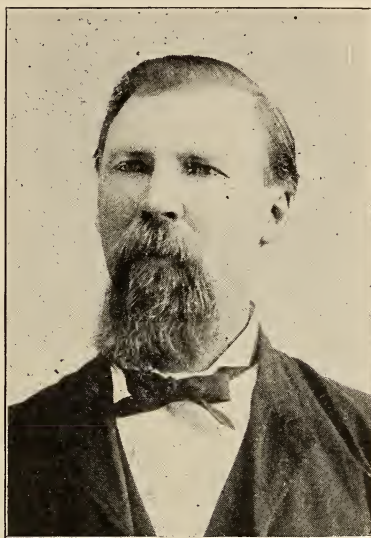
JAS. A. BURCH

command, had the respect and confidence of his superior officers and returned home clothed with his character unspotted. As a minister he was faithful and his labors were blessed and the churches prospered and increased in numbers under his care. He was a good peace-maker, and labored to keep peace in the churches. He traveled much in North Carolina, Tennessee, Alabama and Virginia. He fought a good fight, finished his course and breathed his last at home near Burlington, on April 12, 1906.

PLEASANT BURGER.

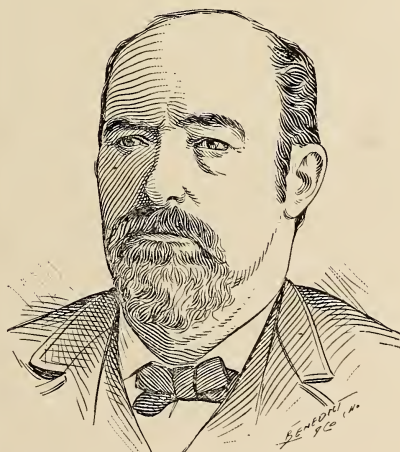
Burger, Elder Pleasant, of Moulton, Iowa, This faithful and useful servant of God was born in Estil County, Kentucky, April 27, 1848, and moved to Iowa in 1859. He obtained a hope and joined the Missionary Baptists in 1884 and lived with them five years, and then united with Fox River Church of Primitive Baptists, Davis County, Iowa. He was ordained June

22, 1895, and has since had the care of churches. He is well established in



PLEASANT BURGER

the doctrine of grace. Data for a more extended sketch could not be obtained.



JAMES BURK.

Burk, Elder James, departed this life June 2, 1895. He was born in Ohio, February 19, 1835, and moved with his parents to Lewis County, Mo., in the year 1855, and was married to Miss Rebecca Hall in 1857. He professed a hope in Christ in Ohio and joined the Methodist Church. He afterwards became dissatisfied and

joined the Missionary Baptists in Missouri, but was still dissatisfied. He had never heard an Old Baptist preach and knew nothing about them as a people, and like a great many others thought their doctrine was dangerous. But he was so dissatisfied with the people with whom he was identified, he concluded that he would go and hear Elder Henry Louthan at a school house near by, and there for the first time heard a doctrine that harmonized with his experience, and met a people with whom he felt he could live. He afterward joined Lunies Creek Church in Shelby County, Mo., and lived a faithful and consistent member until death. He was ordained August, 1889, by Elders S. W. Sears and ——— Burke, and ever afterwards proved his devotion to the cause of God and truth.

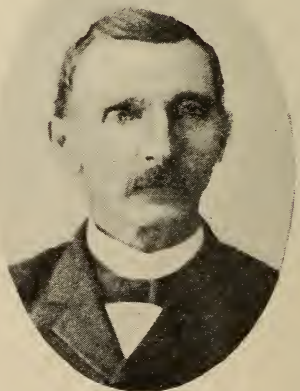
WM. C. BURKS.

Burks, Elder Wm. C. was born March 7, 1818 and died December 3, 1904. When he was about seven years old his father, James L. Burks moved to Talbot County, Ga., where Elder Burks grew to manhood, and was married to Miss Sarah Weathers, daughter of Daniel Weathers. He united with the Primitive Baptist Church (Shiloh) in Tallapoosa County, Ala., and was baptized by Elder James Carter, and was soon chosen by the church and set apart by ordination as deacon, Elder Carter, J. J. Dickson, J. M. Pearson, and W. H. Mitchell officiating as presbytery. From there he moved to Leak County, Miss., and united by letter with the church at "Pilgrims Rest," and the 27th of November was ordained to exercise in all the functions of the gospel ministry, Elders J. G. Crecelius and W. Crawford acting as presbytery. In November, 1872, he settled in Comanche County, Texas, and by the aid of W. M. Donald constituted a church and called it Shiloh, and for some time afterwards was the only Primitive Baptist preacher in the county. He said he always found it good to trust in the Lord and do that which the Saviour commanded as his duty; said it gave a peace of mind the world could neither give nor take away. For more than ten years of his life he was not able to walk without the aid of crutches, but would go to church and preach to his people up to within one year of his death. He loved the cause for which he was fighting and was ever an humble minister

to those whom he believed to be God's chosen people.

SAMUEL BRANCH BURNETT.

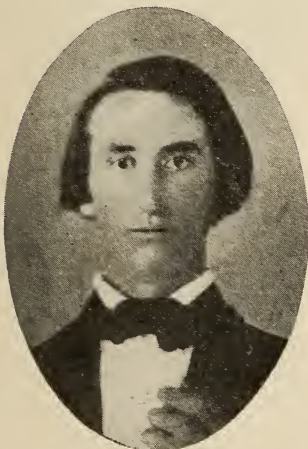
Burnett, Elder Samuel Branch, of Georgia, was born in Dinwiddie County, Va., 7th April, 1803. Moved to Georgia in early life and settled on a farm in Crawford County near Mt. Paran Church which church he joined October, 1827. He served this church as clerk and deacon, and was ordained to the ministry November, 1838, by Elders Jonathan Neal, Luke J. Nowell and Simon Parker. He was soon called to serve Bethel, Salem, Mt. Paran and Shiloh churches. He was with the churches in the Missionary struggle, and stood by the churches in the Masonic struggle. He ever tried to defend the rights of the church, and the doctrine of God our Saviour. He died February 5, 1887, and was one of the oldest citizens in Bibb County. His rectitude of life and firmness of character is well known by all who knew him. He was one of the oldest and ablest ministers of the gospel of Christ, having worn the gospel yoke fifty years defending the cause of his heavenly Master with a steadfast faithfulness until called to his reward.



MILTON WESLEY BYRAM.

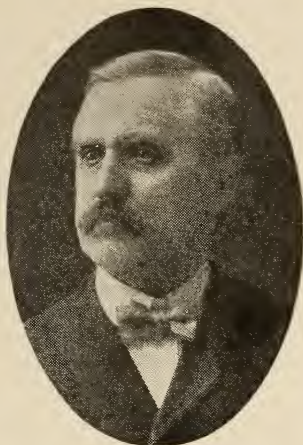
Byram, Elder Milton Wesley, of Iowa, was born in Dard County, O., December 1, 1837, and when a child moved with his parents to near Union City, Ind., where he grew to manhood. At the age of twenty-one he was mar-

ried to Miss Mary McFarlan, who died within about ten years afterward. About this time he moved to Iowa and was in 1874 married to Miss Mahala Oldham, who died the same year. Soon after this he was again married to Mrs. Mary I. Roberts. Early in life he was convicted of sin and after maturity united with the Baptists, was soon elected as clerk of his church, then ordained deacon and in 1894 was ordained to the full functions of the gospel ministry. He served several churches as pastor and was at the time of his death Moderator of Des Moines River Association, and during his ministry proved his love for the cause of truth in word and deed.



JOSHUA CABBAGE.

Cabbage, Elder Joshua, Gentryville, Ind., was born in Warwick County, Ind., October 13, 1840. In early life he was convicted of sin and given a hope in the Saviour and united with Little Zion Church of Old School or Primitive Baptists. Soon he was ordained to the work of the ministry and has since been preaching wherever in the providence of God, his lot has been cast, though his services have been confined mostly within the bounds of the Little Zion Association, which association he has served both as clerk and moderator. Elder Cabbage, though nearly seventy years old, is active and zealous in the cause of truth and spends most of his time in traveling among and preaching for churches in Indiana, Illinois, Kentucky and Tennessee.



M. M. CANNINE.

Cannine, Elder M. M., of Crawfordsville, Ind., was born in Montgomery County, Ind., April 13, 1850. His grandparents on both sides, and his parents were Baptists. He cannot remember the time when the conversation of Christians was not pleasant to his ear. In his thirteenth year he became especially interested in the things of the Kingdom of Jesus, was convicted of sin and in his sixteenth year of age was given a hope in the Saviour. The following year—February, 1867—he united with the church, and soon commenced speaking in public, but there arising a division in the church of his membership over the "two-seed-doctrine" and its kindred subjects, some of these advocating these doctrines opposing his ordination, he was not ordained until October, 1901. Elder Cannine is considered sound in the doctrine and practice of the apostolic church. Recently he writes: "I joined the dear old church in '67 and soon commenced speaking in public and have no reason to desert the flag of my Master, although financial distress has tied my hands so that I feel I am doing nothing for the cause as I should." May God's dear people not muzzle the ox that treadeth out the corn.

HARON CANTRELL.

Cantrell, Elder Haron. The Christian life of this worthy minister was mostly spent in the Little Vine Association of which he was often Moderator, though he sometimes visited other associations. He was truly a

father in Israel, an earnest contender for truth and good order in the church, and when he fell asleep it

could truly be said of him "a great man has fallen in Israel."

C

H. C. CARD.

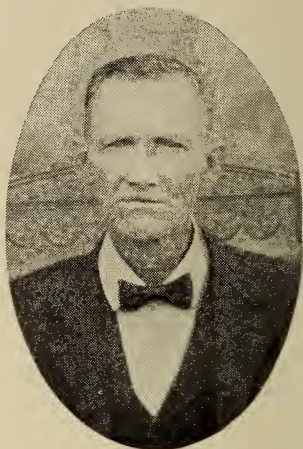
Card, Elder H. C., This faithful minister lives in Montgomery, Ill., and is serving Old Harmony the oldest church in the county, which was organized in 1820. He was born 1841, convicted of sin and made to love the church in 1863, but lay out of his duty until 1870 when he united with the church. He was ordained to the full work of the ministry 1896, but a full sketch of his life and labors could not appear for want of data.

CALVIN CARD.

Card, Elder Calvin, born 1812, died 1852, was the father of Elder H. C., and a faithful and uncompromising soldier of the Cross, and highly esteemed as a minister of the gospel. He was faithful until the end and died in the full assurance of the gospel he had preached to others.

R. W. CARLISLE.

Carlisle, Elder R. W., was born 1805 and died November 3, 1890, near Goodwater, Coosa County, Ala. He united with the Baptist church in 1830, before the division, and was soon thereafter set apart as deacon, and subsequently moved to Chambers County, Alabama, and thence to Tallapoosa, and was ordained to the ministry at Darien Church by Elders Moses Gunn and John M. Duke in 1845, and in 1859 he moved to Coosa County, Ala., serving from three to five churches, till the infirmities of age forbid his continuance. For more than twenty years he was moderator of either the Wetumpka or Hillabee Associations. Elder Carlisle was regarded as a sound, consistent and able minister, and after faithfully serving in that capacity for near fifty years, fell asleep in Jesus and entered his eternal home "that house not made with hands, eternal in the heavens."



C. J. CARMICHAEL.

Carmichael, Elder C. J., of Liberty, Ind. This aged, faithful and zealous minister of the New Testament was born in Monroe County, Ind., August 12, 1833; raised up at hard physical labor and had but few opportunities to obtain an education; convicted of sin in his eleventh year and determined that he would get religion which appeared so easy to do, but proved an impossible task. Years passed and still he would put off "getting religion," until one day in 1855 while plowing he was, by God's spirit, made to see his broken promise and to fall upon his knees between the ploy-handles and cry for mercy, and for about two years he was a penitent, and like the poor publican could only cry, "Lord, be merciful to me a sinner." But God comforted him as He does all of his mourning children and gave him a hope in Jesus. He united with the church, was soon impressed to preach Jesus to others, but ran from duty, denied that he was so impressed, was afflicted with loss of goods and burden of mind and made to pray: "Lord, not my will, but Thine be done." Soon he was ordained and his labors blessed of the Lord. Churches were constituted, an association formed, the broken walls of Zion built up and Zion's children comforted. His wife who united with the

church one month previous to him, has, during their long pilgrimage together, proved a true helpmate—a companion indeed—a devoted mother in Israel, who labored hard to support her children and contribute to the cause of truth so that they might not be a burden to the church. And she has been blessed to see her children believe and love the same doctrine that has been so precious to her and her husband. Elder Carmichael has traveled in several states preaching the sweet gospel of grace and has been well received. He is humble, meek and kind-hearted; but also firm, unwavering and uncompromising with error. A lover of peace, fellowship and good will among God's people he has labored to that end, but feels that the doctrine of God our Saviour and the practice of the Apostolic Church should not be sacrificed, but God's erring children should be labored with in a gospel manner and restored whenever possible.

THOMAS CARNES.

Carnes, Elder Thomas, of Villa Rica, Ga., is the beloved moderator of New Hope Primitive Baptist Association and the faithful pastor of New Hope and Hopewell churches of Douglass and Carroll Counties, Ga., and the editor regrets that sufficient information could not be obtained for an extended sketch of his life and labors.

THOMAS CARR.

Carr, Elder Thomas, of North Carolina, was born in Virginia, May 17, 1804. Joined the Methodist Church when young, became dissatisfied and joined the Primitive Baptists at Old Fox Creek Church, Grayson County, Va., November 3, 1837. Was licensed to preach August 3, 1838, and afterwards ordained to the full work of the ministry. He served Cross Roads, Rock Creek and Zion churches and adorned the profession he made. He was a faithful pastor, often rode through rain, hail and snow until his clothes were frozen on him. Notwithstanding he was a poor man, money could not hire him to preach, nor could money hire him to quit preaching, for the cause of Christ was so near and dear to him, that he counted all natural things but dross, that he might obtain that inheritance that is incorruptible and undefiled and fadeth not away. He died June 21, 1876, in the full triumphs of faith.

ALBERT CARTWRIGHT.

Cartwright, Elder Albert. The subject of this sketch was born in Hyde County, N. C., in 1816, and died in 1892. His parents were Quakers. In his thirty-third year he was made to feel alarmed about himself as a sinner while listening to Elder John Stadler preach; was brought under deep conviction, received a good hope in Jesus, united with the church in 1851, and was baptized by Elder George Carawan. He was soon impressed with the word of the Lord, was liberated to exercise his gift in 1853 and ordained in 1865, and was soon called to serve the following churches: Mattomuskeet Lake, Beulah, and Bethlehem in Hyde and Tyrell Counties, N. C. Elder Cartwright was kind and considerate but uncompromising when it came to principles. He was well beloved by his people and exerted a good influence in his county.

DAVID CARTER.

Carter, Elder David, of Beaufort County, N. C., was born June 22, 1834, and died November 27, 1908. He united with the church at the Head of Pungo about 1860, was baptized by Elder Albin Swindell and truly adorned the profession he made by a well ordered Christian walk and conversation. He was ordained in 1876 and was, until the end of his earthly pilgrimage, a faithful minister; as a man he was strictly honest in dealing with his fellowman, was industrious, and well provided for his own house.

B. F. CASEY.

Casey, Elder B. F., of Texas. This able, worthy minister died a few years ago. The editor's efforts to secure data from which to write a suitable notice of his life and labors proved fruitless. He died at his post, in the churchhouse at one of his regular meeting at Wylie, Texas.

W. J. CASEY.

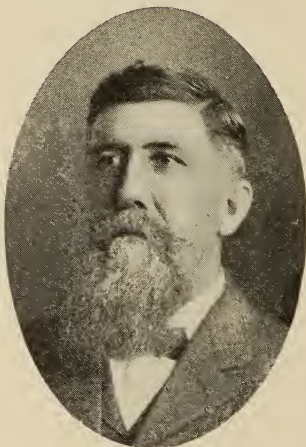
Casey, Elder W. J. was born August 27, 1849 in Newton County, Ark., grew up as a moral boy, was deeply convicted as a sinner in 1868, given a sweet view in Jesus as his Saviour and made to rejoice in his devotion, united with the church in 1884, ordained to the full work of the gospel ministry 1885. Elder Casey is pastor of Little Hope Church, has traveled much among the churches and baptized sixty persons into the fellowship of the church. He is the beloved moderator of the Little Zion Association.

JESSE E. CASEY.

Casey, Elder Jesse E. (—1864). was an able minister of the Old School order and faithfully proclaimed Jesus as the way, the truth and the life for many years. He was in the constitution of Mt. Gilead Church in Arkansas in 1844, and was, for a number of years, the moderator of the Buffalo Association. The editor regrets that for lack of data a full sketch of his life could not be given.

A. J. CASSELL.

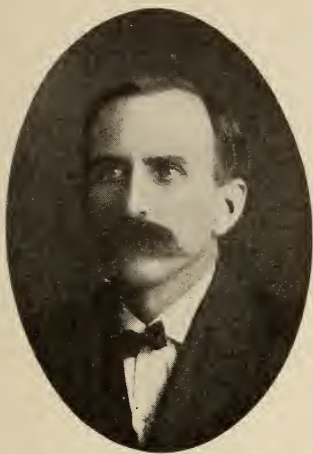
Cassell, Elder A. J. peacefully passed away at his home near Cassell, Va. on the 15th of October, 1901, and was buried at old Senter Church, Henry County, Va. He was eighty years old, and was a preacher more than fifty years. He served as moderator of the Smith River Association, and pastor of several churches acceptably for about half a century. He had but few equals in the ministry, and was held in high esteem by the Baptists. He was noted for his pulpit oratory and loved for his faithfulness.



WALTER CASH.

Cash, Elder Walter, of St. Joseph, Mo. The subject of this notice was born in Linn County, Mo., September 2, 1856. His parents were Loyd and Mary J. Cash. When a boy his father moved to Linn County, Mo., in 1843, and after his return from the Mexican war, in which he was a soldier, settled in Linn County. He never became a member of the church, though a firm believer in the doctrine, and a

warm supporter of the church, and for many years had the Christian fellowship of the members. Through Elder Cash's boyhood days he lived a moral life, having an ambition to be truly a good and useful man in the world. When about sixteen years of age, he became greatly concerned about his standing before God, was deeply convicted of sin and after vainly trying to live a perfect life, was made to feel and see the corruption of his heart, to cry unto God for mercy and was given a sweet hope in Jesus. The church was viewed by him in a beautiful way. May, 1873, when the church met at the home of his grandfather, Elder Thomas T. Burk, a true, tried servant of the Lord, who kept the faith until his course was finished, and the opportunity was announced by the pastor of the church, Elder Wilson Thompson, he went forward, was received and was baptized by Elder Thompson. He was married in 1875, to Miss Ellen P. Hardin, who was a member of the M. E. Church but who, upon becoming acquainted with the doctrine of grace, asked for membership in the church. She had not the privilege of being baptized, however, as the Lord called her home February 2, 1876. His second wife was Miss Emma Bentley, to whom he was married March 4, 1877. She was also a member of the M. E. Church South, but in May 1880 became a member of West Union Church, and has uncomplainingly borne the burdens which fell upon her by her husband giving his labors to the churches. Elder Cash was licensed in January, 1877, and ordained May, 1880 to the full work of the ministry, and has been the faithful pastor of several churches. He is now pastor of West Union, Liberty and Little Flock, and is editor and proprietor of The Messenger of Peace. Elder Cash has labored for the up-building of the churches with tongue and pen by trying to establish them on Scriptural practice, and to this end he published a work entitled, "Practical Suggestions for Primitive Baptists," the first edition of which was issued in 1899. He also put out to accompany this work a "Deacon's Account Book," for the systematizing of the financial business of the churches, and a "Clerk's Record Book," so ruled as to give the history of each member in connection with the roll of members. He also published "The Primitive Baptist Hymnal," which contains words and music that is well received among the people. Elder Cash is one of our most able writers and speakers and is well received among the Baptists wherever known.

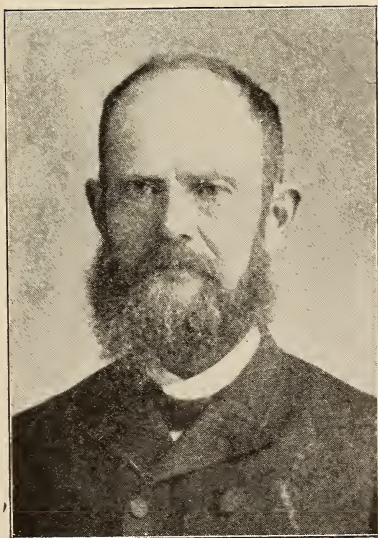


BRYANT CASH.

Cash, Elder Bryant was born May 5, 1867, in Chariton County, Mo. His father was James Cash, son of Abram Cash, who was a son of Elder Warren Cash, of Hardin County Ky. He was married to Miss Dora P. Brooks, March 10, 1889. United with Sardis church of Primitive Baptists in Chariton County, Mo., and was baptized by Elder Walter Cash, on the second Sunday in November, 1890. In October, 1897, he moved with his family to the Cherokee Nation, Indian Territory, now the state of Oklahoma, and has lived there since. He heard of Prairie Valley Primitive Baptists Church about forty miles from his home and united with this church in March, 1901, by relation as the church where he had his membership had gone down, and soon commenced talking in public, was licensed by the church in 1903, and ordained December 1907, by a presbytery composed of the following named brethren: Elders J. M. Biddy, J. J. Christian, F. M. Wisdom, O. E. Odell and Deacon G. A. Carpenter. His labors in the churches has been confined to the bounds of Elk River Association in Southern Kansas and Oklahoma; and Center Creek Association in Southwestern Missouri. Elder Cash writes me in which he says: "I realize my inability to discharge the very important obligation that is laid upon me as a minister. I desire so much that God will bless our beloved Zion, and that his children may walk worthy of their calling, which is an holy calling to a life of soberness, holiness and virtue."

JAMES CASTLEBERRY.

Castleberry, Elder James, died at his residence near Water Valley Yallabusha County, Miss., July 19, 1885, of paralysis. Brother Castleberry was born and raised in Alabama, where he obtained a hope in Christ and united with the Primitive Baptists. Soon after he became deeply impressed to preach, he decided to go where (as he expressed it) there were but few Baptists and a new country, and he would be relieved of such impressions; accordingly he emigrated to Mississippi, in about 1855, where he found Baptists of his kind, and became so restless and distressed that he began to preach, and was soon ordained and traveled and preached among the churches, much to their comfort and edification. He was the Moderator of the Hopewell Association for several years, was dearly beloved by all the brethren who knew him; and especially the Baptists of the Hopewell Association. He was able in the defense of the truth; humble, devoted and faithful, in all his relations of life, deep in the doctrine of the gospel, lucid in all his illustrations, and one of the best disciplinarians. He was truly an exemplary man in all his daily life, so that he had the confidence of all who knew him, having a good report of them that are without.



SAMUEL CATE.

Cate, Elder Samuel, was born in Jefferson County, Tenn., July 5, 1830, and

united with Moravia Church, near Moravia, Iowa February 10, 1866, where he was ordained May 7, 1887. Elder Cate was of a meek and quiet disposition and much loved among his brethren, and it is regretted that a full sketch of his life could not be given, but other information could not be obtained. He died November 24, 1894.

B. E. CAUDILL.

Caudill, Elder B. E., of Kentucky, though of limited education, was a man of power and influence. He was born in Kentucky in 1830, united with the church in 1850, ordained in 1854, and lived among the churches of his native state until about 1865 when he moved to Allegheny County, N. C., and united with Elk Creek Church by letter. He began preaching within the bounds of the Mountain District Association and after many years of untiring zeal and fruitful preaching in this and sister associations, where he baptized hundreds, he returned to his native state and died in the triumphs of faith, February 11, 1889. He was an eminent servant of God.

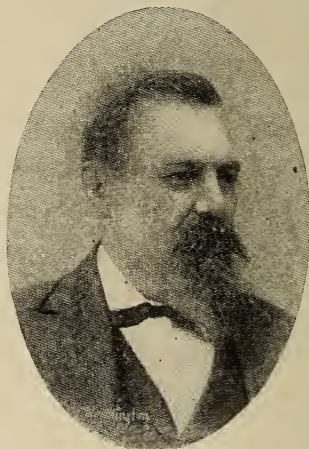
BENJAMIN CAVE.

Cave, Elder Benjamin. This pioneer preacher of Ohio was born in Culpepper County, Va., June 15, 1760. His father was an Englishman and emigrated to America about 1730, and was a member of the House of Burgess in 1756. The subject of this sketch was a gallant and faithful soldier in the Revolutionary war and in his old age drew a pension from the government in recognition of his faithfulness. After the war he moved to Kentucky and later to Fairfax County, Ohio, united with the Baptists, soon ordained a minister and organized the Laurel Baptist Church in 1803, was first pastor of Licking Church in 1807, and served other churches in Ohio in the early years of the nineteenth century. He died in Ross County Ohio, at a ripe old age and in the full triumph of a living faith.

JAMES CAVENAUGH.

Cavanaugh, Elder James, was born January 1, 1816, and died March 10, 1899, in Duplin County, N. C. His membership was at Muddy Creek Church. He was for many years a

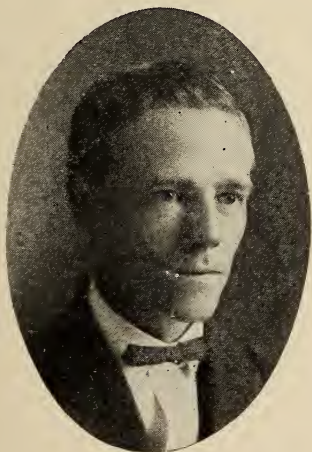
faithful preacher. His life was spotless, his spirit gentle and lovely, simple and child-like. He had no fellowship for wrong doing, but was a lover of good men, a lover of the Lord Jesus and his doctrine. He was a man that if you knew him you would have no fear about his doing wrong. You would not expect anything of him but to do right, and you would not be disappointed. He never sowed discord among the brethren. He willingly labored as long as he was able to serve churches, going far and near, using his gift to glorify the Lord and benefit his brethren.



S. F. CAYCE.

Cayce, Elder, S. F. (1850-1905) of Martin, Tenn. This eminent minister was born in Kentucky, joined the Primitive Baptist Church 1866, ordained, 1878, traveled a great deal, engaged in many debates and died at his post in his fifty-fifth year of age, while attending the Collins River Association, near McMinnville, Tenn. while preaching on the subject of the resurrection, he was stricken and died about 5 p. m., the same day. Before leaving home he seemed to have a premonition of death. He asked his son Claud, if he would take up his work where he would soon leave off and conduct it as he had done. Elder Cayce was truly a noble and useful man. He was the founder of the Primitive Baptist, and with tongue and pen was an able defender of the truth. Though an earnest defender of the faith once delivered unto the saints yet he was meek, humble, gentle, tender and loving. His moral character was spotless, his conversation chaste and his manners refined. There

were many especial acts of the citizens of Martin, Tenn., his native town, which show more strongly than anything else could have shown the esteem, love and worth in which he was held. Every business house in town closed its doors; and the other denominations had their bells tolled. Also the bells of both colleges, the Methodist and Missionary Baptist, were tolled, and on the doors of the Methodist church mourning was placed both Monday and Tuesday, and on Tuesday their appointment for preaching was called in, their protracted meeting having begun on Monday night. These acts of friendship by so many different denominations and business men, were a great comfort to the bereaved and broken-hearted family. Remarks eulogistic of the character and standing of Elder Cayce were made by Elders E. B. Simmons, J. Harvey Daily M. A. Hackworth, J. V. Kirkland, G. T. Mayo, all of the Primitive Baptist Church; Revs. J. R. Bell, E. H. Stewart and A. E. Scott of the Methodist Church, and Rev. W. H. Whitson of the Missionary Baptist Church; Dr. James Balaam Stephens, Hon. J. O. Vincent, and Miss Mayme Miller, a very dear friend of the family, who touched on the character and worth of the deceased in a most beautiful and feeling way.



C. H. CAYCE.

Cayce, Elder C. H., was born June 1, 1871 in Moscow, Ky. On September 23, 1891 he was married to Miss Lula Jenkins, at her home near Martin, Tenn., where he now lives. He joined the Primitive Baptist Church at Green-

field, Tenn., in August 1889, and was baptized by his father, Elder S. F. Cayce in September, 1889. He made his first public effort in 1890, liberated to exercise his gift the same year, and ordained to the full work of the ministry in December, 1896. He has served the following churches as pastor, Buffalo, Martin (his home church), Harmony, Blooming Grove, Union and Shiloh. He has preached in every county in West Tennessee except Benton and Lake, in a majority of the counties of Middle Tennessee, traveled extensively in Kentucky, Ohio, Indiana, Illinois, Missouri, Arkansas, Oklahoma, Texas, Louisiana, Mississippi, Alabama, Georgia, and Florida. Some years traveling as much as 10,000 miles. He has had ten debates with Campbellites two with Missionary Baptists and one with the Mormons, and has baptized between 200 and 300 people. He began working in his father's printing office September 1, 1886, and has held every position up to editor. He began editing the Primitive Baptist in 1905, on the death of his father and has been successful with this paper, the list increasing since then from 6,500 to 10,000 yearly subscribers.

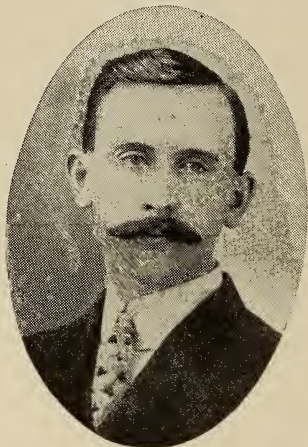
STEPHEN CHANDLER.

Chandler, Elder Stephen, born September 15, 1808, and died 1850. He united with the church in 1828, and began preaching the same year. He faithfully served four churches most of his ministerial life. Among those he was pastor of were Flat River, Ebenezer, Stone's Creek and Wheelers in Pearson County, N. C. He also lived for a few years in Edgecombe County. When not serving his churches he taught school and labored on his farm, and was noted for his industry. He was a gifted preacher.

W. A. CHASTAIN.

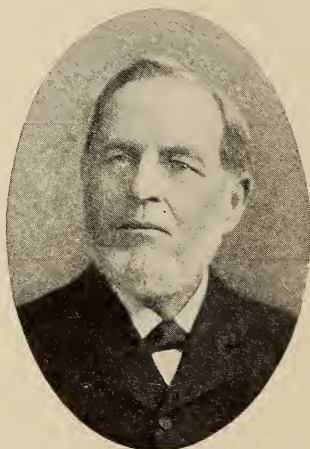
Chastain, Elder W. A., of Springfield, Ill., was born near Campbellsburg, Ind., August 12, 1877. From his earliest recollection he had a desire to be classed as a good boy. In his fourteenth year he was convicted of sin, made to see that all self-righteousness and moral goodness was but as filthy rags in God's sight when depended upon for justification and though young in years he was stripped of all self-dependence and given a hope in Jesus. About two years later, July 1893, he united with Old Union Church in

Washington County, Ind., the church of his father, and was baptized by Elder W. E. Radcliff. His mother was baptized the same day and he has since baptized his sister into the fellowship of this dear old church. Soon after joining he became deeply concerned about his duty as a witness for Jesus, was encouraged by his pastor,



W. A. CHASTAIN

Elder Radcliff, and began preaching in 1896, and was, in January, 1899, ordained to the ministerial work. Elder Chastain has traveled and preached in many of the states and has been favorably received. In 1890 he revised and compiled the manuscripts of Elder Benjamin Lampton. This book is of unusual interest to all lovers of Bible truth.

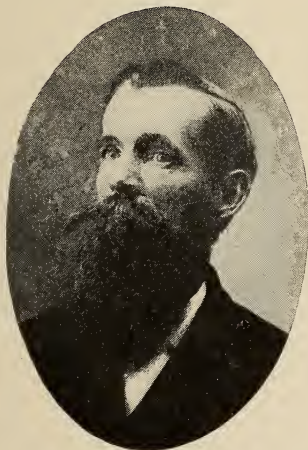


F. A. CHICK.

Chick, Elder F. A., of Hopewell, N. J., was born in the township of Embden,

Somerset County, Maine, August 10, 1845. His father was Abraham Chick, and his mother was Betsey Quint, a sister of Elder William Quint, who was pastor of the church at North Berwick, Maine, for more than forty years and whose sister, Mary, was the wife of the late Elder William J. Purington. The subject of this memoir spent the early years of his life in Somerset County, Maine. From boyhood he was fond of reading and study and then formed habits, which have followed him all his life since. His parents were anxious that he should acquire a good education and did all that they could to advance this object. In all the community in which they lived, none commanded more respect and love. They were humble, honest, industrious, and God fearing people. From early childhood, Elder Chick was often oppressed with the knowledge of his own sinfulness before God, and from the time of about eight or nine years of age, until the age of sixteen, there was but little time in which he was not anxious about the future of his soul. Although naturally of a happy and cheerful disposition when in company, he spent many days and nights mourning and longing for rest in the Lord. The Bible was his frequent companion, and religious books were much read by him. Like all who have been called by grace he found no peace or rest in his own promises or obedience, and at last, came to the place where all hope failed, and he was in despair. It was then, after some months of deep anxiety, unrelieved by one ray of light, when just past his sixteenth birthday, that it pleased Almighty God to appear for his relief and to reveal Jesus unto him as the one perfect and spotless Saviour and His redemption as a finished redemption. The revelation of the truth was clear, although his rejoicing was not so great, as has been the case with some. But the faith begotten in his heart at that time, has abided with him. One year from this time, for the first time in his life, it was his privilege to hear from the lips of Elder William Quint, the first gospel sermon that had ever fallen upon his ears from the text, "Except a man be born again, he cannot see the kingdom of heaven." One year later, at North Berwick Maine, he was baptized in the fellowship of the church by Elder Quint. In February, 1866, he spoke in the way of preaching for the first time from the words found in Luke, Chapter 12, verse 32, at a school-house in North Berwick, Maine. Since that time he has been constantly engaged in the ministry of the word and was in September, 1868, ordained to

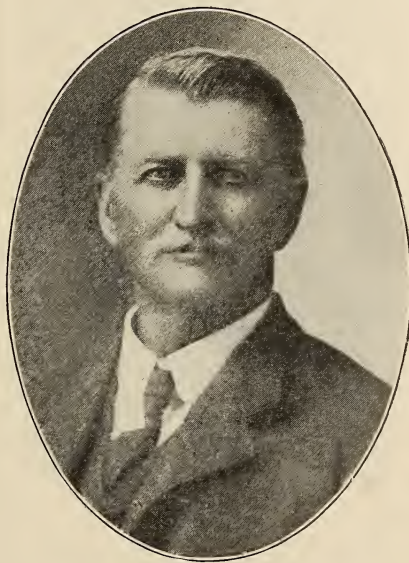
the full work of the gospel ministry by Elders Philander Hartwell, W. J., Purington, William Quint, Hiram Campbell, John A. Badger and J. N. Badger. Immediately after his ordination he was called to the care of the Ebenezer Church in Baltimore City, and the Black Rock and Patapsco Churches in Baltimore County, Md. These churches he served for twenty-eight years. By far the larger portion of this time he served the Shiloh Church in Washington City D. C., as a supply. In 1896, the church at Hopewell, N. J., after the death of their former pastor, Elder Wm. J. Purington, called Elder Chick to become their pastor. After some deliberation he accepted the call and since June of that year has served that church, together with the second Hopewell church a few miles away. November 28, 1894, Elder Chick became one of the editors of the "Signs of the Times," published at Middletown, N. Y., the oldest among all the papers published in support of the Old School Baptist cause in this country. The preaching of the gospel has been the one great desire and aim of his life for more than forty years, and it can be well said of him that he is an able defender of the doctrines of our Lord Jesus, a forciful speaker, fluent writer and a lovely, useful man.



JOHN M. CHRISTIAN.

Christian, Elder, John M., of Pierce, Ala., was born September 5, 1841, grew up an Arminian, and went so far trying to establish his own righteousness that he thought it a sin to even drink coffee. Yet the first serious impression he had on religion was while in the

army, was convicted of sin while in prison and after much sorrow of mind was sweetly relieved and made to love Jesus as his Saviour. On his return home he united with the Missionary Baptist church, lived with them about fourteen years and labored in their Sunday schools and societies. He became convinced of the errors he was teaching, left them and united with the Primitive Baptists, was liberated to exercise his gift and soon ordained to the full work of the ministry. The Lord has blessed his labors in the service of his home church. Though he has been greatly afflicted he remains faithful in his love for the church.



ISAIAH CLABAUGH.

Clabaugh, Elder Isaiah, was born in Hancock County, Ohio, November 18, 1841 and died September 29, 1905, professed a hope in Christ and united with the Friendship Church of Primitive Baptists in Knox County, Ill., in the year 1860. Was impressed to speak in public of the mercies of God to poor sinners and was on May 10, 1873 (being then a member of the Blue River Church of Page County, Neb.), ordained to the full work of the ministry. After which he moved to the state of Missouri and settled within the bounds of Rock Creek Church, of which he was a member and faithful pastor for about 29 years. He was greatly beloved by his brethren, was a noble pastor, ever watchful of the interests of the

church, a great pacifier in time of trouble. In a word he was a man of peace, ever gentle, kind, forbearing and forgiving, yet firm and faithful. In and out of the pulpit he was meek and humble, had no desire for preferment above his brother ministers and was free from a hateful spirit of jealousy. In his ministry he knew nothing but the mercy of God in the salvation of sinners. He was a deep thinker, an able, lovely writer and at the time of his death was on the editorial staff of the Banner of Peace.



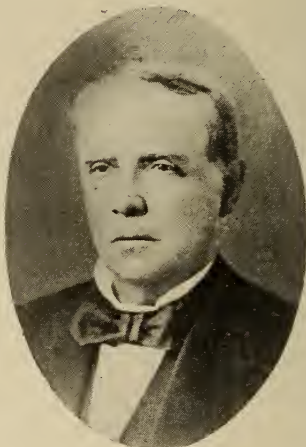
JOSEPH CLAPP.

Clapp, Elder Joseph, of Appleton, Mo. Failing to secure data from which to prepare a sketch of Elder Clapp, the following notice from Elder Cash's book is herewith given. "Elder Clapp was born in Clark County, Ill., September 13, 1843, and united with Providence Church in March, 1866. He was ordained October 18, 1890, and is at present, 1896, the pastor of one church."

HENRY CLARK.

Clark, Elder Henry, (1791-1841), was born on the western frontier of Pennsylvania, and was indebted to the exertions of his poor but pious mother, for a common education. He was baptized in Philadelphia in 1807, and called to preach the gospel for the Shamokin Church, when about the age

of twenty-one years. He was afterwards pastor, for some years, of the Little Muncy Church; and subsequently of the Loyalsock Church. In 1821, Elders Smiley, Woolverton and Clark organized the Northumberland Particular Baptist Association. Elder Clark was a zealous predestinarian. He preached a finished, unconditional salvation, maintaining to the last an unyielding opposition to the new plans of making proselytes by means of money and missions.

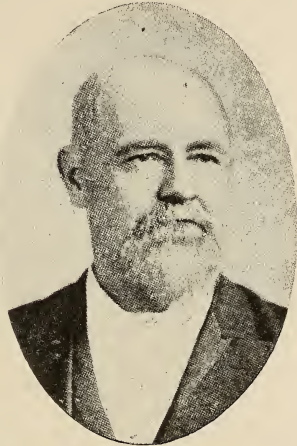


JOHN CLARK.

Clark, Elder John, of Va. The subject of this memoir was born in Orange County, Va., on Clark's Mountain, July 4, 1804, where he spent many of his younger days. Being blessed with a good constitution, a strong mind and great energy, he began early the battle of life forming habits of industry which never forsook him. He learned the business of millwright and bridge-building, in which he became a proficient. He erected the first bridge across the Rappahannock river at Fredericksburg, and many other creations of his genius stand today to testify of his skill. Some years after building the bridge referred to, he was applied to to repair it, in the prosecution of which he was thrown from the top some twenty or thirty feet below upon a pile of stone, from which he was taken more dead than alive, but was preserved by Providence for future usefulness. The Lord Jesus having need of him in another direction, called him by his grace to a knowledge of heavenly things. Being impressed that it was his duty to make a public profession of His Name, he offered himself to the

church and was baptized by Elder Daniel Davis in 1829. He was ordained in 1831 by Elders R. B. Semple, L. W. Battle and A. H. Bennett and commenced the work of the ministry with only advantages of a common school education, but being possessed of a fine mind a retentive memory and a zeal which is of God, became a good scholar, not only mastering to a great extent his mother tongue, but pressed his researches far into the Latin, Greek and Hebrew languages, acquiring a large amount of useful information, and aided by the Holy Spirit, was enabled to stand up amid opposing elements and show his opinion, which always elicited respect from the wise and good. Upon the threshold of his Christian life he espoused the doctrine of salvation by grace to the exclusion of all others. He raised the standard with Jesus and Him crucified inscribed upon all its ample folds. By it he stood with his heart and finger ever raised to this motto, which embodied all that he desired to preach. His labors in his Masters' vineyard were, perhaps, more abundant than any minister's in his native state. Besides the ordinary routine of duties when at home, he supplied monthly, five churches, besides several other preaching places, and attending many funerals and marriages. Obeying many calls to go to the 'regions beyond' he took long preaching tours to many of the states of the union, considering himself the servant of all. He commenced the publication of *Zion's Advocate* in 1853 and was editor over twenty-eight years, and has left behind him a vast amount of solid information. He was the editor and compiler of the *Ebenezer Hymn Book*, which was first published in 1856. Before his death he had the fifth edition out. He was truly an able minister of the New Testament and was looked upon by some as the leading minister of the Old School Baptist in Virginia. All these things, too heavy sometimes for weaker minds, never for a moment made him anything else than what he really was—a meek, humble and sympathizing spirit. As pastor he presided over his flock with dignity and affection. Their cares and comforts were his. The feeble as well as the strong found in him a friend and father. He gave evidence that he was set for the defense of the gospel and faithfully did he guard the treasure until he was called upon by his Lord to lay down his armor. A short time before his death he gave many directions about his earthly affairs, spoke many comforting words to those around, and when near the end, in

communion with his God, he was heard to say, "My Father, my Saviour, my precious Redeemer," many, many times repeating Scripture and hymns and in constant prayer. When asked what he needed, said: "Rest, rest." Soon his Father gave it. A stupor came upon him, from which he could not be aroused, and he died in the full triumph of faith, November 9, 1882.



WILDE C. CLEVELAND.

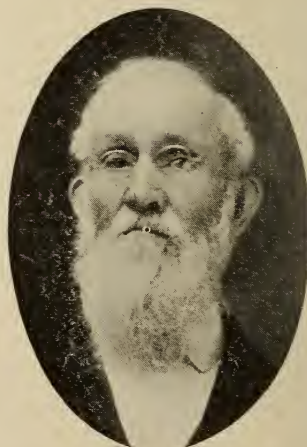
Cleveland, Elder Wilde C., was born on April 9, 1836, in Crawford County, Ga., near Mt. Carmel Primitive Baptist Church, where he joined by experience and was baptised into the fellowship of the same by his father, Elder Cromwell W. Cleveland, in 1860. And there, also, he was ordained a minister of the gospel in 1873, by Elders Samuel Bentley, John Dickey, Alfred King, and D. W. Simmons. He then served that church and three others near around as pastor for thirty odd years, or until his last illness prevented. As pastor, he was punctual and unselfish untiring and faithful, rain or shine, if physically able, he not only attended his regular meetings, but also visited the sick and afflicted, and ministered to those in prison. Thus an example to his flocks in practical godliness, he provoked them to love and to good works. They supplied him with all necessary carnal things, which in turn doubtless made his labors for them a pleasing free-will offering. But his greater ability was displayed in defense of our doctrine, to which he brought all the powers and resources of his mighty mind. His natural powers of eloquence and oratory made his sermons not only attractive and interesting to those who differed from him in doctrine, but also con-

vincing, inspiring and upbuilding to the believer by their sublime logical deductions from scriptural truths. His grand yet nice distinction between law and gospel—works and grace—were simply wonderful, and especially was he gifted in making those nice discriminations on points dividing us from others, not only in doctrine, but also in missionary operations, not only clear but without offense. He endeavored to give no offense to the church nor the world, so that he might gain the more. If a man differed from him religiously, he remembered he differed from that man religiously, making them equal, and he was ready to take what he gave. So that while he would strike home with all the might and boldness of his strong convictions of truth as he believed it, he never hurt one personally, for he fought principles and not persons. And all denominations respected him, as knowing him to be sincere and without guile. Another admirable and lovable trait in all his character, was that so soon as he was convinced of error in belief or words spoken unadvisedly, or to the hurt of another, he not only turned from it at once, but also confessed it openly, and none were too low for him to stoop to them in confession and asking pardon—if need be. Thus he manifested the touching gentleness of a guileless heart—the sweet simplicity of a child. After he attained to manhood and graduated at the University of Georgia, he studied law and practiced it four years, and also served as captain of a company and colonel of a regiment. But when ordained to the ministry he gave up all else to fulfill this high calling—"the highest and most honorable calling and position in the world," he called it; and to which he bent all his energies, making it secondary to nothing, so long as he lived. Surely he deserved the plaudit "Well done, good and faithful servant!" He died at his home at Culloden, Ga., October 31, 1905.

JOHN CLINE.

Cline, Elder John, of Des Moines, Iowa, was born April 8, 1830. His father was a Virginian and served under Washington in the war for independence, his mother, Elizabeth McClaskey, was a native of Kentucky, daughter of Col. Joseph McClaskey, who was under General Jackson at New Orleans. At the age of ten years he was taken by his parents to hear a Baptist preacher, was deeply impressed, and made to feel if he could tell

the sweet story of Jesus like this old preacher he would give all the world. For the next ten years of his life he served Moses—laboring to keep the law perfectly, and when about twenty-one, he united with the Cumberland Presbyterians and felt he was all right with God, was a leader at the prayer meetings and hating all who did not run with him, especially the Old School Baptist. Like Saul he was willing to persecute them even to his utmost ability and verily thought he was doing God's service, and like Saul was also wonderfully convicted and truly converted, and made to preach the very doctrine he tried to destroy. After many months of deep conviction he was given a sweet hope in Jesus; united with the Point Creek Church and was in a few years ordained to the full work of the ministry. Elder Cline is now (1908) seventy-eight years old and writes me "My eyes are not dim nor my mental abilities abated. I desire to press on preaching Jesus—Nothing but Jesus." He has for eighteen years lived in the city of Des Moines, where he is surrounded by the stylish and fashionable religion of the world, but none of these things move him, nor cause him to swerve from his Shepherd, and the foot-steps of the flock.



JACOB CLOUD.

Cloud, Elder Jacob, of Nevada, Mo., is a useful and much beloved minister. Though he has for more than thirty years traveled much among Baptists and faithfully served the cause of truth he modestly says of himself: "I was born in the state of Tennessee, July 16, 1833. I came to Missouri in 1852, and a year later it was my happy lot to re-

ceive a precious hope in the crucified Redeemer, after a long and deep contrition of heart on account of my sins. Jesus, who often spoke of coming into our hearts, appeared in my room, bringing love and peace, and making me feel free from sin and guilt, for a few days thereafter. I was baptized by Elder W. H. Mahurin, of Arkansas, on New Year's day, 1854, and was ordained to the work of the ministry in 1877. Farming was my occupation till 1880. Since then I have traveled in ten of our states and Indian Territory in defense of the doctrine and order of Christ's church, and my preaching has been received by Bible Baptists, and a few times (comparatively) I have had ease of mind and the dear Master's approval. Of late years I have been much afflicted and frail, proving that the outward man must perish as the years go by, but the inward man is most graciously and surprisingly sustained by the invisible power of Him who created him in the image of the Divine."

J. T. COATS.

Coats, Elder J. T., of Coats, N. C. This humble, faithful and unassuming minister, is and has been for years, Moderator of the Little River Primitive Baptist Association. He has for many years been an able minister of the New Testament and is now the beloved pastor of Fellowship, New Hope and Mt. Zion churches.



J. D. COCKRAM.

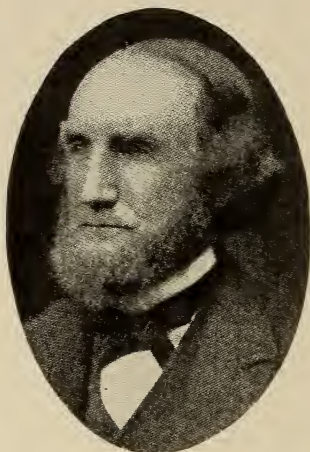
Cockram, Elder J. D., of Woolwine, Va., is a native of Floyd County and has for thirteen years been preaching a

finished and complete salvation in Jesus for all the elect. He was early in life made to feel the exceeding sinfulness of sin and given a desire to oppose it in self and in others, and daily prayed that God might deliver him from gloomy despair and use him for some good in the world. At or about the age of twelve years he was given a rest in Jesus and ceased from his own labors for justification, and about this time was deeply impressed to publish Jesus to others. The burden of his prayer was "Lord, if I must be a teacher in Israel give me wisdom; O above everything give me wisdom." And there was an assurance within as of a voice saying, "Multiplying I will multiply thee, and blessing I will bless thee." Elder Cockram is a gifted preacher and an able writer. He is editor of Spiritual Law Counsel, a monthly periodical published at Eona, Virginia, and has also written and published a very interesting book entitled, "The Celestial and Terrestrial or Spiritual Law in the Natural Kingdom."

ACHILLES COFFEY.

Coffey, Elder Achilles, of Kentucky, was born in Wayne County, Ky., July 30, 1806. In 1813 the time of the British war, his parents moved to the territory of Indiana, Jefferson County, and settled four miles from the fort. Here they suffered many privations, and for many years they moved from place to place, sometimes seeking more suitable locality, some time fleeing from the red men. During all this time they were almost entirely destitute of any means of education. And yet strange as it may seem, Elder Coffey, who was raised among the savages and wild beasts, procured sufficient education and knowledge to write a history of the Baptists, which is known as "Coffey's History," and is of recognized worth. He made a profession of religion early in youth and attached himself to the Baptist Church before the division with the New School or Missionary Baptist. Believing the Bible, and the Bible alone, to be the only rule of faith and practice and being utterly opposed to the inventions of men in the affairs of religion, he stood firm on the principles upon which the church was founded. By his unswerving fidelity to the Apostles' doctrine, he rendered much service to the cause of truth. There was no man that stood higher among the Baptists of Southern Illinois than did Elder Coffey; and not only among them, but was a man of good report

with them that are without. After a long and useful life he fell asleep March 10, 1883.



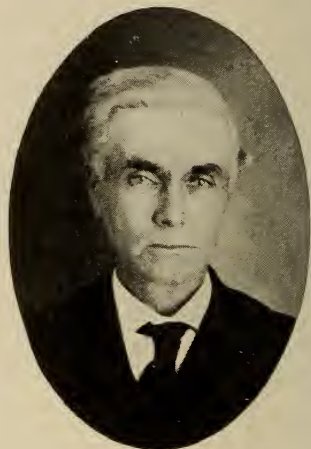
THOMAS COLE.

Cole, Elder Thomas, of Amanda, O., was born February 15, 1828, and grew up in sin and in love with it but while running after the riches of the world and feasting on their future possessions, he was, one day in 1855, while alone at work in the field, convicted of sin and the vanities of the world. His conviction was deep, his condemnation clear and for about two years he labored under the curse and was made to feel that all good works of men were as filthy rags in God's sight in the matter of justification before Him. But Jesus was revealed to him; he united with the Old School Baptist Church in 1858 and in 1876 was ordained to gospel ministry. He is now in his eighty-first year, and though feeble in body is strong in faith and desires to finish his course with joy.

H. V. COLE.

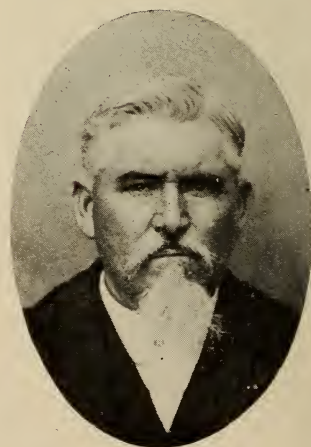
Cole, Elder H. V., of Simpsons, Va., was born June 7, 1853; reared by Christian parents and taught morality, truthfulness and honesty and though he often had serious thoughts of hell and heaven, life and death he felt he was not so bad—not in much danger—in fact felt his case much better than some who were members of the church, but God convicted him of his natural, pharisaical religion, showed him the deceitfulness and wicked state of the natural heart; weaned him from self and

self-righteousness and gave him a sweet hope in Jesus. He, with his wife, Tempy (Lawrence) Cole, to whom he was married in 1877, and who had for some time had a hope, united with Laurel Creek Church, October, 1894, and was baptized by Elder Amos Dickerson. About one year later he began



H. V. COLE

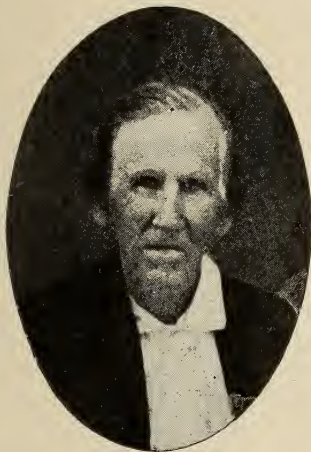
to speak of Jesus publicly and was soon after ordained, and now has the care of Laurel Creek, Pine Creek, Salem and Valley View Churches the last two in connection with other brethren. Elder Cole desires to preach Jesus as the only Saviour of sinners and to abide in the doctrine and practice of the Apostles.



J. R. COLLIER.

Collier, Elder J. R., of Wealthy, Texas, was born in Monroe County, Miss., January 3, 1850, was baptized

into the fellowship of the Primitive Baptist Church by Elder J. T. Blanchard, at Revelee Church, Logan County, Ark., 1882, and was ordained to the work of the ministry in Nacogdoches County, Texas in 1890. Since his ordination Elder Collier has had the care of from two to four churches, is a loyal, faithful servant, and is satisfied with the doctrine of God our Saviour and the practice of His apostles.



A. J. COLEMAN.

Coleman, Elder A. J., of Alabama, was born in Abbeville District, S. C., January 10, 1814, and died in Pickens County, Ala., September 19, 1899. In early life he moved to Georgia, where he and his faithful companion, Mary (Smith) Coleman, to whom he was married in 1835, united with the Primitive Baptists. Soon he moved to West Alabama, was ordained to the ministerial work early in life and for about fifty-five years was a faithful and perhaps, 'the leading minister, among Primitive Baptists in West Alabama. A man of strong nature, of deep, earnest and sincere convictions, gentle as a child and bold as a lion, ready-witted and humorous, as a young preacher he was the idol of his brethren and friends and the wonder of the multitude. He was well informed in the scriptures and wonderfully gifted of God in interpreting and expounding them to the glory of God and the edification of all lovers of truth. He informed himself in the past history of the church, and had a mind well stored with general information, and his interest in acquiring useful information was in sharp contrast with some in our day who speak disparagingly of such things. He was well-to-

do in ante-bellum days, and always took a lively interest in the welfare of his country and was a staunch Democrat, and, by solicitation, represented his county fourteen years in the legislature of Alabama, and his senatorial district one session, and some have said that he was the best stump speaker they ever heard. He was what men called a brilliant man and in the prime of his noble manhood, and the most active part of his ministry people of all creeds and no creeds are said to have flocked in vast crowds to hear him. It is said that his presentation of the truth as it is in Jesus was wonderful and his arraignment of error and of Babylon was fearful to their devotees. Some would get mad and affirm that they would never hear him again; nevertheless they would continue to go and hear him. Satisfied with the simplicity which is in Christ Jesus, he opposed all human merit as a means of eternal salvation, and all innovation upon the practice of the primitive or apostolic church, and all the secret societies of men as a means of moral improvement. He was a little below the medium in height and weight; possessed a black, penetrating eye and a personal magnetism which seemed to just naturally and irresistibly draw men to him, and to know him was to love him. Humorous, witty, good-natured, and at times awfully solemn, he would at one time have you convulsed with laughter, and at another time he would have you in tears. His humorous and funny tendency was doubtless a weakness, and a fault which he often confessed and mourned over, but it did seem to be as excusable in him as any one. Many a poor soul that was nearly dead with the "blues," as some call them, or the hysterics has been made to forget them on the approach of this great and good man, for he seemed to carry with him a spirit of encouragement and good cheer. He seemed ever ready, and had a word for everybody and every occasion. Generous almost to a fault, he was ready to divide the last morsel with the poor and afflicted, of whatever creed or color. Having a good nerve, he seemed almost a stranger to natural fear. His ministerial labors were confined in the main to the bounds of the Buttahachie and Pilgrim's Rest Associations and to those in immediate correspondence with them. Outside of these bounds he traveled but little. The counties of Fayette, Lamar, Tuscaloosa, Pickens, and Greene form the region in which he labored mostly, and it is quite likely that that region will never know another A. J. Coleman. He was an able

writer and contributed to the Signs of the Times occasionally and the Primitive Baptist, published at Raleigh, N. C. After the death of Elder Burwell Temple, about 1870, he was for a number of years editor of the Primitive Baptist.

I. F. COLEMAN.

Coleman, Elder I. F., of Riffe, Wash., was ordained to the work of the ministry August 20, 1904, by Elders R. B. Langford, I. N. Newkirk, W. H. Gilmore and F. L. Riffe. He is serving churches in Washington, though a fuller sketch of his life and labors could not be obtained.

JOHN S. COLLINS.

Collins, Elder John S., died at his home in Arlington, Tarrant County, Texas, January 9, 1895. He professed a hope in Christ in 1857, and joined the Missionary Baptist church. He taught one session of school, and then entered the Confederate army in 1861. He was taken prisoner twice, and confined in Rockland prison, and when discharged at the close of the war had been there nineteen months. He preached his first sermon on January 1, 1867, being then with the Missionaries, and remained with them until 1868. He then joined the Primitive Baptists at Sardis, Jackson County, Ala., and was ordained to the full work of the ministry on October 20, 1873, by a presbytery composed of Elders Peter Maples, Simeon Hanck, Andrew J. Worm and John Butler. He moved to Texas in 1879, and settled in Anderson County, and taught school and preached. He has traveled and preached through Texas, and most of the Southern and some of the Northern states. He was apt to teach, an able defender of gospel truth, and shunned not to warn the church when he found the enemy approaching. He was Moderator of the Trinity River Association several years, and was clerk at the time of his death.

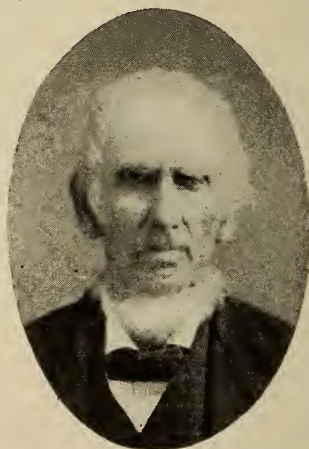
C. H. COLLINS.

Collins, Elder C. H. (1836-1903), of North Carolina, was one that can truthfully have applied to him the words, "He fought a good fight and kept the faith." He united with Cross Roads Church in his twentieth year, was licensed to preach in 1870, ordained 1872, and began to serve churches soon afterward, which he attended diligently, ever striving to show his faith by his works. He was, in 1900, elected Moderator of the Mountain District Asso-

ciation, which position he held until his death. In preaching, his theme was salvation by grace, and a walk in life that would adorn such a glorious doctrine.

JOSEPH COLLINS.

Collins, Elder Joseph, was the son of Joseph and Frances Collins. He was born on the 15th day of September, 1835, entered the Civil war at an early age and proved a faithful soldier, and joined the Primitive Baptist Church at Castalia, Nash County, N. C., on the 6th of June, 1874, and remained a faithful member up to his death. He was baptized by Elder A. J. Moore on the 7th of June, 1874. The church soon saw his gift and called for his ordination to the work of the ministry, which was done on the first Sunday in May, 1889 by Elders Greenwood and B. Williams. Elder Collins was a good and kind husband, father and neighbor. Although a man of rural habits, uneducated, yet he was a forcible and soul stirring preacher. He preached regularly at the church at Castalia, being pastor of same as long as he lived and also at times at other churches, and died in the full triumph of faith, January 8, 1901.



Z. J. COMPTON.

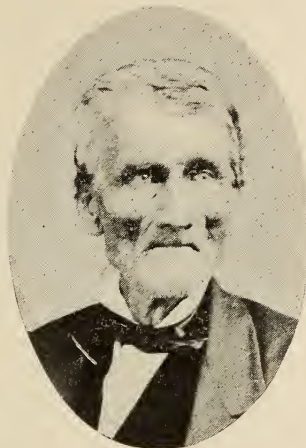
Compton, Elder Z. J., (M. D.), son of Howard and Elizabeth Compton, was born near the foot of the Blue Ridge mountains in Rappahannock County, Va., January 19, 1801. Notwithstanding his lack of opportunity for education by reason of distance from school and necessity of working on the farm from early youth until twenty-one years of age, he spent every moment he could spare studying, and at his maturity was well qualified to engage in teaching school, which he did until he was

ready for the practice of medicine and the work of the ministry. His entire time as a student at school was about fourteen months, and I dare say that what he accomplished in that short time at school as a student and whilst teaching would put to shame many of our present day college graduates. He was modest and unostentatious but thoroughly posted in what he taught and practiced. He was a man of a sweet disposition, beloved by all who knew him, and if he had an enemy at all, he was one who could not bear sound doctrine. The doctrine of the Old Order of Baptists he delighted in and proclaimed it from the pulpit from early youth until near the age of eighty-six. He was not eloquent as a preacher, but a well informed one and spoke with great ease and was truly one that needed not to be ashamed. He administered to the people both as a physician and minister whether they paid him or not, and very little money was given him for his long, faithful service in the ministry but he never wavered or faltered in duty, because others were neglectful of their duty for it was not for money that he preached, but purely the cause of Christ. At the age of twenty-six years, Dr. Compton married E'iza McKay, daughter of Jeremiah McKay, of Page County, Va. From this union fifteen children were born. His wife died some ten years prior to his death, and he lived to be in his eighty-sixth year, and died at Bentonville, Warren County, Va., at the home of his son, Dr. J. B. Compton. He fought a good fight and finished his course with joy.

GABRIEL CONKLIN.

Conklin, Elder Gabriel, of New Jersey, fell asleep in Jesus, April 28, 1868, in the seventieth year of his age. He was born in Orange County, N. Y. At an early period of life his mind was drawn from the vanities of earth, and firmly fixed on heavenly things. He was baptized in the fellowship of the New Vernon Church, October 17, 1824, by Elder Thomas B. Montange, and in June of the following year was chosen deacon. July 31, 1830, he was licensed to preach, and in 1831 was ordained to the work of the gospel ministry. In March, 1832, he accepted a call to serve the Brookfield Church, where he continued to labor until he removed to the Kingwood Church in New Jersey, where he labored faithfully and successfully for many years, until he was called to lay his armor by. The peculiar and prominent traits of his character were

such as develop the fruits of the Spirit: love, peace, gentleness, goodness, faith, meekness, temperance and brotherly kindness. In his ministry, and more especially in the later years of his labors, he was truly a "Boanerges," or son of thunder, in defense of truth and exposition of error; and



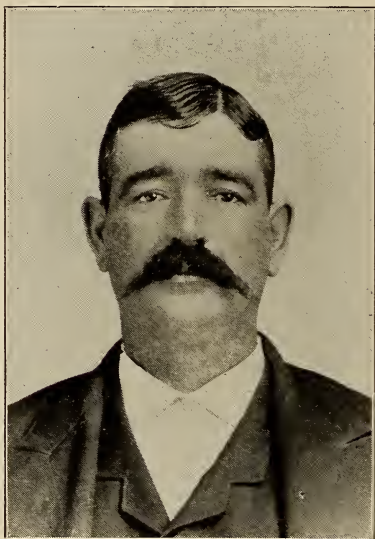
GABRIEL CONKLIN

in all his course he was emphatically a son of consolation to all the tried and afflicted children of God. He was a lover of peace and union among the saints, and all who have known him have awarded him the character of peace-maker. In 1832, when a convention of Primitive and Apostolic Baptists was held with the Black Rock Church, in Baltimore County, Md., and at which time and place a solemn protest was published against all the new religious innovations which were then pouring into the church like a flood, when a firm stand was taken to resist and withdraw fellowship from all who walked disorderly, Elder Conklin participated, and with Beebe, Barton and many others stood firm in the cause of truth. He was a most beautiful singer, and greatly enjoyed the simple song service in the worship of God.

WM. CONRAD.

Conrad, Elder Wm. This able and zealous servant of God was born in Harrison County, Ky., December 6, 1797, united with Dry Ridge Baptist Church September 20, 1820, and was baptized by Elder Jared Riley. He was some years afterward ordained to the ministerial work, and for about half a century, was a faithful laborer in the Master's vineyard. Elder Conrad wrote a history of his life and travels, together with a concise history of the following Old School Baptist

Churches: Williamstown and Forklick, Grant County, Raysfork, Scott County; and Twin Creek, Harrison County, Kentucky. This book contains 422 pages and was published in 1876. In it is related many interesting incidents of this eminent minister's labors and the reader, for a full history of him, is referred to its pages. He died about twenty years ago full of years and rich in faith and trusting in the grace of God that he had so ably preached to others.



JOHN A. CONLEE.

Conlee, Elder John A., of Waverly, Ill., was born in Sangamon County, Ill., February 22, 1855, and united with Head of Apple Creek Church, in Morgan County, Ill., January 14, 1879. He was ordained in December, 1893 and now has the care of three churches, to whom he gives an earnest service. This brief sketch appears in Elder Cash's book. The editor regrets data for a full sketch could not be secured.

DANIEL T. CONNER.

Conner, Elder Daniel T., was born December 9, 1843, and died January 23, 1895. He united with Primitive Baptist Church at Jack's Creek, Patrick County, Va., July 1860, and was baptized by Elder Daniel Conner, was licensed by the church to preach in June, 1883, and in April, 1884 was ordained by a presbytery of Elders G. L. Tuggie and Amos Dickinson. He was the South and was with Washington in doctrine, and could truly say with

Paul, by the grace of God I am what I am. His humility and exemplary walk told all who knew him that he was a subject of grace. For several of the last months that he labored in his Masters' vineyard he preached with increased warmth and zeal and seemed to be much favored with a sweet foretaste of that heavenly world which he is now realizing.

JAMES CONNERS.

Connors, Elder James. This faithful minister was born in Culpepper County, Va., November, 1745, and died at his home near Battle Run Church, June, 1832, the year of the division between the Old and the New School Baptists. He was a self-made man, an eminent preacher, a strong defender of religious liberty and fought in the Revolution under General Green in the South and was with Washington at the surrender at Yorktown. After the war, he was, for many years, pastor of Thorntons Gap and Battle Run churches. Elder Conne s opposed the modern missionary schemes that were being pressed upon the churches in his latter days and was one whose influence assisted in preventing the Shiloh Association from adopting the Arminian theory and method of Missions. He was a man of great mental power and firmly established in the doctrine of Christ and the apostles of salvation by grace.

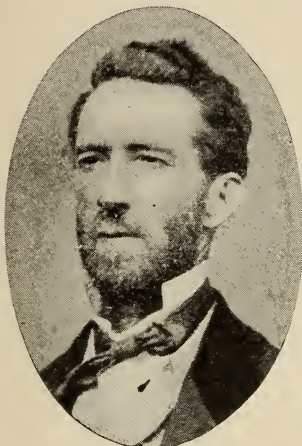
W. J. COOPER.

Cooper, Elder W. J., of Rome, Ga., is pastor of Antioch, Pleasant Hill and Midway Churches of the Enharlee Primitive Baptist Associations. He is also the beloved Moderator of this Association, and his labors are highly esteemed among the churches.

JOHN A. CORDER.

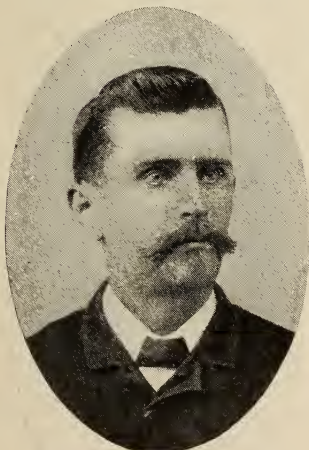
Corder, Elder John A. was a very gifted minister of the Old School order. Was ordained at Big Red Stone Primitive Baptist Church by Elders James Janway, Ruben I. Skinner and Martin Robinson, December 3 1855. The late Elder T. N. Alderlon wrote the following relative to Elder Corder: "My acquaintance with Brother Corder commenced about thirteen years ago. I was then in my tender youth, also in grace. Since that time I have been much in his company, and have received more instruction and information from him than from any other one man, and had formed an attachment for him, the full strength of which I

did not find out till he was gone. His mortal remains were followed by his friends to the Little Capon Church. It is easier to imagine than describe the feelings of the people when, at his usual hour for preaching, his inanimate body was carried into the house. But the tongue of the orator was silent;



JOHN A. CORDER

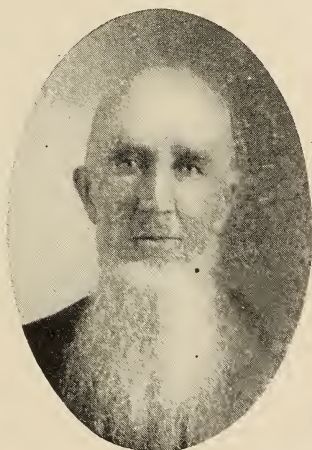
the warrior had laid down his arms; the watchman had been called down from his watch-tower; he had come this time to stay till the trumpet of God shall call for his sleeping dust." The editor is unable to obtain a more complete account of this useful and well beloved servant of Jesus.



JAS. S. CORBITT.

Corbitt, Elder Jas. S., of Greenville, N. C., fifth child and third son of a family of fifteen children born unto Jas. M. and Anise (Brinkley) Corbitt, dates his natural birth October 27, 1858. At the age of twelve he was

seriously impressed with the subject of his soul's salvation and was given a remarkable dream that caused him much concern, and which he afterwards realized, at least, to some extent, the fulfillment of which was instructive to him in the way of salvation. He was given other visions and dreams, and other evidences of his interest in the salvation of Jesus and of his duty to the church, and having obtained a good hope through grace he united with the Primitive Baptists in 1880 and was in 1886 ordained to the gospel work by Elders Wm. A. Ross and Wm. Jones. Elder Corbitt has served Blount's Creek, Cross Roads and Tyson's churches and has traveled and preached among other churches in eastern North Carolina.



PETER CORN.

Corn, Elder Peter, Moderator of the Pigg River Association and greatly beloved by the household of faith who know him, was born February 26, 1834, in Patrick County, Va., reared by parents of moderate circumstances. labored hard when a youth and received but a common school education. In a sketch of his life published in 1907, he says of himself: "I feel to say the Lord has blessed my efforts to live an honest and upright life, though I have been in great straits and did not see how I could get out. I feel to say the Lord always opened up a way, I today, though not rich, have a sufficiency of this world's goods to keep me comfortable, and if I ever wronged a man out of a cent or failed to pay every cent that I owed to any man and he will make me sensible of the fact I will pay him fourfold. I have tried to live a moral and sober life, have used some

spirits during life. I have never been intoxicated nor have I ever gone to a bar-room and bought a drink of intoxicating spirits, never have been warranted or sued on any of my contracts with my fellow man." He united with the church March, 1860, and was baptized by Elder Joshua Adams, and in a few years was ordained to the full work of the ministry. Elder Corn has ever been faithful to the cause of truth, serving churches constantly and walking worthy of his high calling. Though in his seventy-fifth year at this writing (1908) he is still active and full of zeal, contending earnestly for the faith once delivered unto the saints.

BLOUNT B. COOPER.

Cooper, Elder Blount B., was born in Martin County, N. C., but the date of his birth is not known to the writer. He was a useful and gifted minister and after a long and faithful service in his Master's cause, he on the 25th of January, 1854, breathed his last, surrounded by his affectionate family and friends. A friend writes of him as follows: "His death has caused a vacuum which can be filled only by him who first gave him to the church. It may in truth be said of brother Cooper that he mourned with them that mourn and rejoiced with those who were enabled to rejoice in the Lord as their Redeemer. Wise in counsel, courteous in his deportment, inflexible in the truths of the gospel, with a fruitful mind and loving heart he was a father in Israel and great advocate of the truth as it is in Jesus."

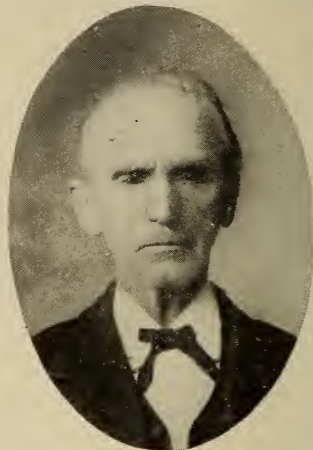
JACOB CORRELL.

Correll, Elder Jacob (1817-1883), was born in the county of Montgomery, Va. Professed a hope in Christ about the year of 1842, and joined the Primitive Baptist Church, October, 1846, at White Oak Grove. He was soon licensed and in 1850 was ordained to the work of the ministry. He was noted for his faithfulness in every respect and as a scribe his equals were seldom found, his gift seemed mostly to be setting forth the connections of the Old and New Testament and at what time prophecies were fulfilled.

JOSEPH CORRELL.

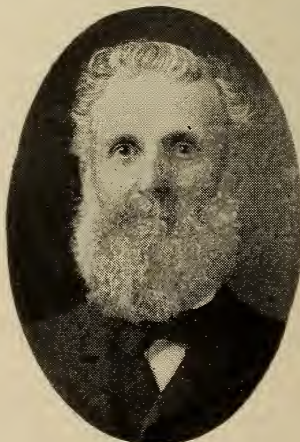
Correll, Elder Joseph, who served churches in Pennsylvania and West Virginia, died October 4, 1888. A full sketch of his life cannot be obtained by the editor. The following notice of his death was written by a friend: "For

some time before he died, his mind was very much composed, often speaking of his departure and his hope which was anchored alone on Jesus. He often spoke of the goodness of God, and said the Lord had been abundantly good to him and sustained him to a good old age, brought him through many trials



JOSEPH CORRELL

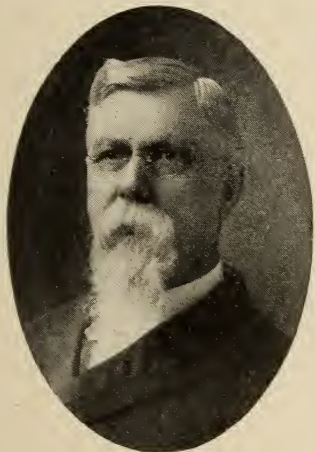
and conflicts by the way, for which he desired to be thankful, and resigned to the will of the God who doeth all things well.' 'His funeral was attended by a very large concourse of people which came to pay the last tribute of respect to a Father in Israel. Elder Correll will be missed very much at home and abroad, as his acquaintance was great; but we hope our loss is his gain.'



W. N. CORY.

Cory, Elder W. N., of Frankfort, O., was born near Frankfort, June 10, 1844,

raised a farmer's boy with opportunities for a good common school education and afterwards taught in the schools and also attended the Lebanon National Normal University. While at Lebanon, he united with the West Lebanon Primitive Baptist Church, May 8, 1868. He dated his first serious concern on religious things when a boy of eleven years, and obtained a precious hope after many years of wilderness travel. He was baptized by Elder Samuel Williams and in June, 1886 was granted liberty by the church to exercise his gift. On October, 30, 1886, he was set apart to the gospel ministry by the church—Elder J. C. Reed delivering the ordination prayer and Elder Daniel Hess the charge—Since that time he has been preaching among the Baptists wherever a door has been opened and has baptized many precious souls during his ministry. He lives on a farm. His wife is a true helpmate and they have raised seven children to man and womanhood. Elder Cory writes: "I can say that I have received much kindly consideration from my brethren, whom I esteem as the excellence of the earth."



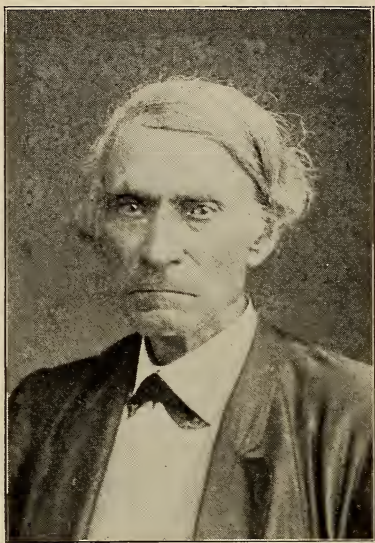
B. F. COULTER (M. D.)

Coulter, Elder B. F. (M. D.), of Philadelphia, Pa. Dr. Coulter who is a successful physician as well as an able and zealous minister, was born September 3, 1846; graduated in medicine March, 1880; convicted of sin, given a hope in the Saviour and in September, 1883, united with Welsh Tract Old School Baptist Church in New Castle County, Delaware,—the oldest Old School church

year 1887. Dr. Coulter moved his membership to Salem Church, Philadelphia, Pa., and was in the year 1905, ordained to the full functions of the gospel ministry. The following year he was called to the care of this church which holds regular meetings every Sunday morning. Elder Coulter is an able defender of the doctrine of God our Saviour, a fluent writer and greatly loved by his people.

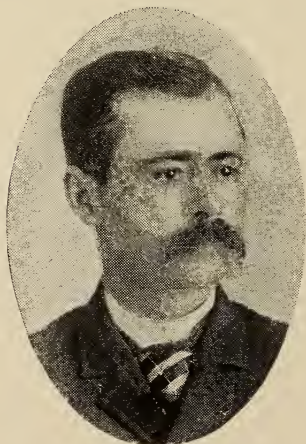
ELIJAH S. COUNTS.

Counts, Elder Elijah S. The subject of this notice, was born at Cleveland, Russell County, Va., February 10, 1828. He professed a hope in Jesus and joined the Primitive Baptist Church at Reed's Valley, Russell County, Va., and was baptized by Elder J. W. Smith in 1874. He remained a faithful member of this church till he moved his membership to Sulphur Spring Church, in Dickensson County, Va., of which church he remained a member until his death. He was licensed to preach June 1, 1876, and ordained by Elders T. Grimsley, S. William and M. T. Lipps, in 1880. A firmer man never lived. Whatever he believed to be truth, he maintained unwaveringly to the last. His object was not to please men, but please Him who had called him to be a soldier. He was faithful. He stood firm on the old platform contending with all his ability for the doctrine and order of the Primitive Baptists, and strenuously opposing the introduction of new things among the Baptists. Brother Counts traveled many miles, through wet and dry, heat and cold, preaching the glad tidings of great joy, and in his latter days was undoubtedly possessed with brighter views and revelation. He was entertaining and instructive in his conversation. He seemed to be greatly impressed in teaching the practical duties of the church and the discriminating laws of Zion, and in unfolding the glorious mysteries of the oracles of God's word to the edification of the saints and the feeding of both the sheep and the lambs. The doctrine that he preached was not his, but His who sent him. He sought not to please men, thereby proving to be a servant of God ever standing firm upon the walls of Zion preaching salvation by grace through Christ and that grace given in Christ before the world began.



JESSE COX.

Cox, Elder Jesse, of Tennessee. This eminent minister was born July 19, 1793, and died August 23, 1879. He was an able writer and was the author of a deep, spiritual work on prophecy and was an active, zealous preacher of the Old School Baptists for more than fifty years. The editor regrets a more complete sketch does not appear, but lack of reliable data prevents it.



W. S. CRAIG.

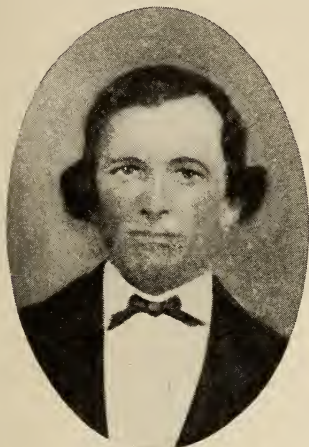
Craig, Elder W. S., of Cozad, Neb., a very lovely and useful minister modestly writes of himself as follows: "I was born May 1, 1867, in Coles

County, Ills., united with the Primitive Baptists September 8, 1889, being baptized by Elder F. M. Reeds. I was married to Miss Armintha L. Reeds, August 26, 1891, and moved to Dawson County, Neb., in March, 1896. We soon found a small band of orderly Baptists and cast in our lot with them. Some time after this I was much troubled in mind about trying to preach. This I much dreaded, for I keenly felt my unworthiness and unfitness for such a high calling. But the more I tried to banish such feelings from my mind the stronger they grew, until I seemed unfit for business. Hard work would not drown these feelings and my mind seemed continually meditating on some portion of Scripture. I was very reluctant to try to talk publicly though strongly urged to do so. But I found that after trying to talk, sometimes a peace of mind was given, and at other times a feeling of disgust with myself over such miserable failures. Finally the church called for my ordination, though I told them that I thought such a step too hasty and that they should wait until I had given more proof of my gift. Being overruled in this matter I submitted, feeling afraid to absolutely refuse. So on October 5, 1901, I was ordained at Loup River Church, in Custer County, Neb., by Elders Isaiah Waggoner, James H. Ring and M. G. Mitchell. This was a sad day indeed for me, and I remember of twice telling the presbytery that if they had the least doubt of my call, I did not want them to lay hands on me. I have always doubted my call, since my first impressions to preach. I indeed find the ministry a burden and feel that I would gladly lay it down, if I could do so with peace of mind. But in my weakness I try to proclaim the glorious gospel of God's grace and the wonders of his redeeming love, trusting in him for ability to do so to his name's praise and the comfort and edification of his people."

C. T. CRANK.

Crank, Elder C. T., of North Carolina. In early life he was a captain of merchant ships on the Atlantic and was noted for his honesty in all the duties of life. He was born in Currituck County, N. C., August 7, 1821, united with the church, October, 1852, and ever lived a faithful member. He was appointed deacon in June, 1860, and fulfilled the office in faithfulness, and was, in 1867, given a liberty to exercise his gift. He was ordained in 1872 and

boldly contended for the faith of the Lord Jesus Christ until he fell asleep in death, September 20, 1880. Elder Crank was greatly beloved by all who knew him for his honest deportment, was a good neighbor and failed not to attend to the poor and afflicted and it



C. T. CRANK

can be well said of him he has fought a good fight, finished his course, kept the faith and henceforth there is laid up for him a crown of righteousness which the righteous judge shall give all who loves his appearing.

JAS. M. CREWS.

Crews, Elder Jas. M., of Kernersville, N. C., was born in Forsyth County, N. C., September 15, 1877; married December 30, 1897, to Miss Lou V. Mathews; obtained a hope in Christ in 1892; joined the church at Pine Ridge in 1900, and was baptized by Elder J. W. Flinchum. He was licensed November, 1903, and ordained to the full work of the gospel ministry August, 1904, by Elders A. M. Denny and J. J. Joyce, and was soon called to the care of churches which he faithfully serves.

C. L. CROUSE.

Crouse, Elder C. L., of Hamburg, Iowa, was born in Allegheny County, N. C., April 25, 1871; received a hope in the Saviour in his nineteenth year of age, united with the Antioch Church, January, 1891, and was baptized by Elder J. M. Wyatt. For about

one year he had sweet communion with the people of God and feasted, on fat things from the Master's table, but then it was that impressions to speak of Jesus with such feelings of unworthiness possessing his mind that he determined to move where there were no Baptists. So in 1892 he turned his back on the people he so dearly loved and for about four years roved over the western states, and like the dove from the Ark found no resting



C. L. CROUSE

place until he settled near Liberty Church, Fremont County, Iowa, which he joined by letter June, 1898. Seven years later—1905—he was licensed to preach, and in April, 1908, was ordained by Elders W. J. Pollard, J. H. Ring and E. M. Kenney. Elder Crouse is zealous in the cause of truth and satisfied with the Apostles' doctrine and practice, desiring to add nothing to or take from the perfect standard and thorough furnisher of all good works.

JOHN CROY.

Croy, Elder John, was born in Belmont County, O., September 11, 1828; moved with his parents to Morgan County, O., in 1830; received a hope of eternal life in Christ Jesus in 1866, and, with his wife, united with Mt. Olive Primitive Baptist Church, Morgan County, O., in 1868; was baptized by Elder Lewis Kagy, and ordained to full work of the gospel ministry in 1871. After serving different churches in different counties in Ohio until 1886, he then moved to Fountain Head, Summer County, Tenn., where he and wife united with East Station

Camp Church and remained a faithful member until his death, which occurred near Portland, January 24, 1895. He first joined the Methodist denomination, but their preaching and practice were so contrary to his experience and understanding of the Scriptures that he soon went to his true home—the Primitive Baptists. He was a faithful witness for Jesus and died preaching the gospel he so much loved.



F. J. CRUMBY.

Crumby, Elder F. J., of Montague Valley, Tenn., was born May 29, 1847, in Carter County, Tenn., professed a hope in Christ the year 1869, and in the same year joined the Missionary Baptists, being wrongly informed by one of their ministers who told him that their church was the Apostolic Church, but by reading his Bible he found it was not the church that Christ set up, that they preached salvation by works and the Bible taught salvation by grace. There was no Primitive Baptist churches near him at that time, but soon after some Primitive Baptist ministers went from Virginia and organized a church on Stony Creek. This church he joined May, 1886, at a meeting held by Elders M. T. Lips and C. C. Whitehead. He was ordained Deacon in March, 1887. For many years he had been impressed with the duty of preaching. The church saw his gift and liberated him to preach in the bounds of the Washington Association, and he was ordained July, 1908, by Elders H. B. Miller and F. M. Salyer, Elder Crumby is pastor of Blue Spring Church where he holds his membership. He

wants no new thing in the service of God but desires to walk in the old path marked out by Christ and His apostles.

KINCHON CRUMPLER.

Crumpler, Elder Kinchon, of North Carolina. The subject of this sketch, was born in 1807. About the year 1837 he united with the Methodist denomination. While there the Lord arrested him by His spirit, opened his understanding, showing him the wretched condition he was in by nature, and the need of a perfect righteousness to prepare him to stand in peace before God. When he found peace in Jesus he soon became dissatisfied with the Methodists; and sought the companionship of Primitive Baptists about the year 1848. In a short while thereafter he was liberated and soon after was ordained to the full ministry of the word. He became pastor of the church at Upper Black Creek, in Wilson County, N. C., near his residence, and remained pastor here while he lived. He was a gifted preacher in doctrine and experience, and enjoyed the full fellowship and confidence of his brethren while he lived. Though feeble for years he was faithful in attending preaching. He fought a good fight and finished his course in peace.

I. K. CRUMPTON.

Crumpton, Elder I. K., of Alabama, —This faithful man fell asleep June 25, 1893. The church at Mt. Olive, Shelby County, Ala., which he was serving at the time of his death, spread upon its records the following note of respect to his memory: "Where in it has pleased our Heavenly Father to take from our midst our beloved pastor, we in deep sorrow, give God the honor for the gift which in him was proven by his teachings, walk and worthy examples, which were the highest characteristics of God's love, and one of God's true and purest gifts that can be bestowed upon poor, frail man. In his meek, humble and energetic defense of the doctrine and word of God, and plan of salvation for poor, mortal man, he was ever untiring and unflinching to the last, and we, as a church, give this as our token of love for our departed pastor. Though his voice is forever hushed, and his presence forever sealed from our view, yet his teachings and admonitions liveth as

an example of character for a servant of the most high God. Although his warfare is over, his race run, and the work given him finished, yet may we be able to say, the Lord giveth and the Lord taketh away, blessed be the name of the Lord."

S. S. CRUMPTON.

Crumpton, Elder S. S., of Columbiana, Ala., is a brother of the late Elder I. K. Crumpton and has the care of churches among the people with whom he was born and raised. He was born in Shelby County Ala., November 19, 1865. In his thirteenth year he received a bodily injury from an overstrain or lift from which he has never recovered. When about eighteen he was convicted for sin and made to feel that "if his soul were sent to hell, God's righteous law approved it well." But while thus burdened, hoping against hope and praying for God's mercy, God spoke peace to his burdened soul in a manner unexpected and surprising to him, and like Jacob of old, he could say, "the Lord was here and I knew it not." For more than a year he delayed uniting with the church, but finally went before Old Ebenezer, was received and baptized by his brother, Elder I. K. Crumpton. The year following he was licensed and seven months later was ordained, and amid all the trials, hardships and discouragements incident to a minister's life, to which is added his afflicted bodily condition, he has for the past twenty years proven true and faithful in the cause of Jesus.

J. Z. CUMMINGS.

Cummings, Elder J. Z., was born in Chambers County, Ala., March 31, 1873. In youth he was taught that the Primitive Baptists were a dangerous people and he would not go to their services. He united with the Methodists while young and lived with them several years. Never having felt the gentle touch of God's finger of love, he was like the greater portion of the religious world, rowdy, wicked, and profane. He soon became disgusted with himself, feeling that he was only playing the hypocrite in professing religion, and for several years would not attend any church. Finally God's Spirit convicted him of sin, left him in great darkness for a season

and then gave him a sweet hope in Jesus. He united with Harmony Church, Richland County, Ga., August 1901, liberated in January, 1905, and ordained by Elders R. H. Jennings, W. T. Everette and H. H. Phillips May, 1905. Elder Cummings has continually served churches since his ordination and has been blessed in the work, having many seals to his ministry. He writes me as follows: "I am the least in my Father's house. Have had many seasons of rejoicing. Have traveled a good many miles, and met many of the dear saints. At present (1907) I am in the Chatawhatchee (Ala.) Association. My home church is Mt. Zion. I desire to finish my course with joy and die in the full triumphs of a living faith. I want no "new things" in God's house, feeling that Apostolic practices are good enough for me."

W. R. CUMMINGS.

Cummings, Elder W. R. (M. D.), of Ste'la, Patrick County, Va., was born and raised in Monroe County, W. Va. He was given a good hope through Christ, when young, and soon after joined the Primitive Baptist Church of Christ at the Indian Creek Church of Indian Creek Association, by experience, and was baptized by Elder Hubbard, Moderator of that Association. Sometime after his baptism, Brother Cummins began to exercise a public preaching gift; and the church of which he was a member, seeing the manifestation of a preaching gift in him, set him apart for ordination, and ordained him to the full functions of the gospel ministry. He was about seventy years of age when he died, (1907) and had been preaching about forty years. He began the study and practice of medicine at an early age, and was not only eminent as a gospel minister of Christ, but was also, a good physician, and not only esteemed by his brethren and friends as an able minister, but also as a successful physician. Brother Cummings was possessed with all the graces that it takes to constitute a Christian gentleman; and was pleasant and entertaining in conversation, amiable and inviting in disposition, loving and gentle in manners, having an humble, meek and quiet spirit, which is of great worth and more to be desired than rubies. He was chaste in conversation, honest, truthful virtuous in his everyday life, and commanding in appearance. He was a loving husband, a

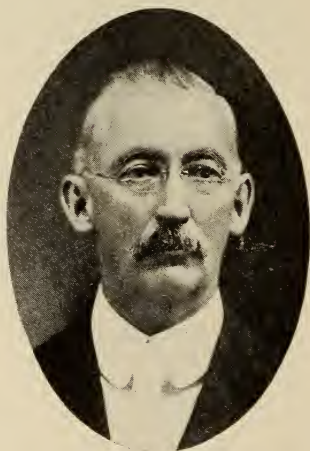
good father, a good neighbor, a good citizen, a good physician, a good church member, and an able preacher; in fact a model Christian man, beloved by Primitive Baptists; beloved by the people, both white and colored. And he loved the Primitive Baptists most dearly, regarding them as truly the true church. He loved them because they loved the doctrine of grace and the ordinances of God's house (church). He regarded his many friend and the people generally with a great deal of respect; and, in preaching, his great desire was to feed the spiritual hungry, and to comfort the poor mourner in Zion; and, in the practice of medicine, to heal the sick, and cure the wounded and the lame. Yea, verily, he went night and day, through cold, wet and heat, everywhere, wherever his lot was cast, or was called to go, doing good, seeking to elevate poor suffering hu-

manity. Truly many noble traits of character were manifested in him.

H. M. CURRY.

Curry, Elder H. M., of Lebanon, O. The name of this gifted minister and able writer is familiar to many of our people and the editor regrets that his efforts to obtain information from which to prepare a suitable sketch proved fruitless. From information printed in Elder Potter's little souvenir book in 1895, we learn that Elder Curry was educated at Lebanon, O., and is now about fifty-four years of age. He is a good writer, a fine speaker and a strong doctrinal preacher and is willing to speak up and contend for what he believes in defiance of learned critics who differ from him.

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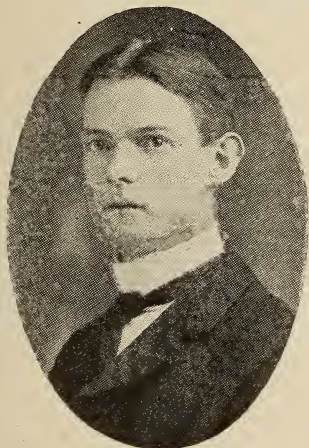


JOHN R. DAILY.

Daily, Elder John R., of Indianapolis, Ind. This kind-hearted, affectionate and gifted preacher is a son of Peter and Zelia Nettie Daily, and was born, in Clinton County, Ind., May 21, 1854. His parents were poor people, but were industrious and upright, providing well for their family; were members of the Little Flock Church of Regular or Primitive Baptists and strict attendants at their church services, and taking their children with them to the house of God. Elder Daily had poor opportunities to procure an education, but this disadvantage did not hinder him from

gaining quite a proficiency in the common school branches of learning and many of the higher branches, as he was very fond of books from early life and made rapid progress in whatever he undertook. He entered upon the profession of teaching in the common schools at the age of eighteen, which he followed for twenty-two years studying hard all the while to advance himself in the higher branches and especially in languages. After many months of conviction, he obtained a hope in the Saviour on the 28th day of February, 1870; joined the Little Flock Church, January 21 1871. and was baptized by Elder J. T. Oliphant. From the beginning of this public profession he exercised in public prayer, also leading in the singing service of which he was very fond. He was married to Miss Mary C. Laughner, in 1873, who lived only eleven weeks. In September, 1874, he was married the second time to Miss Caroline Laymon who is still his faithful companion. This union has been blessed with ten children,—one dying in infancy,—one—Elder O. I. Daily—was killed in train wreck near Washington, D. C., 1906; the others all members of their parents' church. Elder Daily made his first effort at preaching in January, 1875; was soon ordained and has since had the care of churches to which he has closely and faithfully applied himself. In June, 1898, he moved to Luray, Va. and took the position of editor and

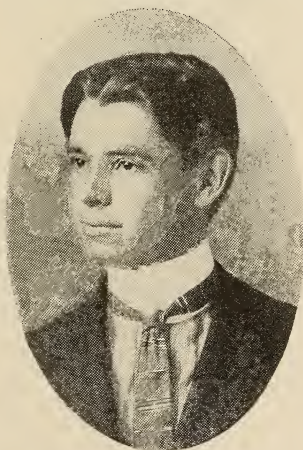
publisher of Zion's Advocate, which position he held eight years, at the same time serving Hawksbill, Naked Creek, Mt. Carmel and Alma churches, and traveling extensively among churches in Virginia and other states. In April, 1906, he moved to Indianapolis, Ind., where he now resides, and is serving as pastor of the church in that city and three others near, where also in connection with his sons he runs a publishing house, doing job work, book printing, binding, etc. Elder Daily has published an interesting history of himself and family entitled, "Pilgrimage of a Stranger." Has also published a very acceptable Hymn and Tune Book that has passed the ten thousand edition. Elder Daily is not only a sweet singer, gifted preacher, strong and forceful writer, but is also an able debater, and has had several discussions with leading representatives of the Disciple, Universalist and other denominations in which his brethren were well pleased and the truths of the Old School Baptist's position in doctrine and practice forcibly vindicated.



OLIVER L. DAILY.

Daily, Elder Oliver L., the oldest son of Elder John R. Daily, was born in Clinton County, Ind., August 27, 1875. He accompanied his parents to Virginia when they moved there in 1898. His father becoming editor and publisher of Zion's Advocate, he entered the office of that publication and mainly conducted the mechanical part of the work of that office. December, 1898, he was married to Miss Mamie Campbell, of Luray, Va. Two children were born to them, Thelma Ward and John Thomas. He joined the Primitive Baptist Church in May, 1902, and was

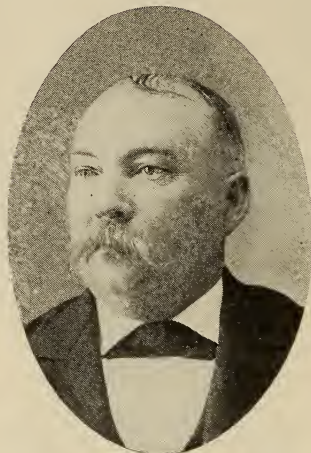
baptized by his father. He began exercising in a public way in October, 1902, was licensed to speak in April, 1903, and was ordained to the full work of the gospel ministry in December of the same year. His wife died at his home in Luray, of consumption January 22, 1905. In March, 1906, he was married to Mrs. Chloe Purdy, of St. Louisville, Ohio. He located at Newark, Ohio, put his membership into the church at St. Louisville, and served that church as pastor till the time of his death. He, with his wife and little Thelma, went on a tour of preaching through West Virginia, Maryland, Pennsylvania and Virginia. He filled his last appointment at Dawsonville, Md., Sunday, December 30. They took the train at Boyd's Station that afternoon for Washington City, and when within three miles of the depot where they were to get off, a train of empty freight cars dashed into their train and they were all three killed in the awful wreck that followed. When last seen by Elder C. H. Waters, who left the same train this family was on at Gaithersburg, he was humming an old hymn and turning the leaves of his Bible he loved so much to study.



J. HARVEY DAILY.

Daily, Elder J. Harvey, of Indianapolis, son of Elder John R. Daily, was born in Indiana, February 17, 1881. moved to Virginia with his parents in 1898, united with the Primitive Baptists in his sixteenth year, was ordained to the ministry at Luray, Va., in 1904 and shortly afterwards moved to his present home where he is in the printing business with his father. He has the care of three churches and is zealous in the cause of truth; is satisfied with the doctrine and practice of the Apos-

tolie church as contended for by his honored father and wants no new, unauthorized thing in the dear old church. His churches are good to him and the Lord is blessing his labors. Elder Daily is equally interested with his father in the Primitive Baptist Hymn and Tune Book, has written some hymns of merit, composed several pieces of music, is a gifted singer and loves the songs of Zion and the simple service of our churches.



T. S. DALTON.

Dalton, Elder T. S., of Front Royal, Va., was born in Robertson County, Tenn., June 3, 1846. His father—Tolbert S. Dalton—died about the time of his birth, and his mother—whose maiden name was Angeline Mathews—was left to care for four helpless children, and the subject of this sketch, while growing to manhood, had to labor hard to care for himself and a widowed mother, and was denied the advantages of a liberal education. He was determined, however, to make the best of his limited advantages, and when grown to manhood, went to school and, afterwards, assisted in teaching to pay for his tuition. During these early days of his life, though in the midst of poverty, he was fond of the pleasures and amusements of the world and it was in the height of these amusements that the Lord arrested him in his wild career and brought him to see that he was a poor, guilty, helpless sinner. He was bowed down with a great burden, but God, who had begun the good work, did not leave him in this condition but revealed to him a great Saviour. Almost immediately with relief, came also

a desire to preach,—to go and tell others,—of the dear Saviour he had found, but against this impression he fought hard and went so far as to make arrangements to take his own life, rather than to expose his ignorance before the world. But God ordered otherwise; he was led to ask for a home in the church, baptized by Elder W. W. World, and ordained September, 1870, by Elders W. A. Bowden, Wm. Howard, W. W. World, T. F. Harrison, S. S. Nix and T. W. Hutchinson. For a number of years after his ordination, Elder Dalton did the work of an evangelist, during which time, he baptized about seventy-five to a hundred per year. One year alone he baptized over three hundred persons. His travels in the Master's cause has embraced twenty-seven states and several territories, traveling thousands of miles annually, after the apostolic custom, without any guarantee from any man or body of men. During Elder Dalton's ministry he has lived in several states, served about twenty-five churches and had twenty-eight debates. In these public discussions he has met some of the strongest men of the Arminian faith. Clear in argument, forceful in expression, resourceful in defense, the cause of truth has ever been upheld by him. In the Civil war he was a bold fighter in defense of the Southern cause, and as a soldier of Jesus he has been still more zealous in defense of the principles dear to the heart of Primitive Baptists. For a number of years while located in Tennessee, he was editor and proprietor of a religious periodical entitled "Herald of Truth." In 1890 he moved to Virginia and consolidated this paper with Zions Advocate and published same for eight years. He is now—1908—the beloved pastor of Mill Creek, Thumb Run, Happy Creek and Upperville churches, and has for a number of years, served as Moderator of the Ketocton Association.

T. B. DALTON.

Dalton, Elder T. B., of Corinth, Miss son of T. S. Dalton, Sr., and Angeline Dalton, was born in Robertson County, Tenn., November 22, 1842, professed a hope in the Saviour in the year 1863, united with the Old School Baptist Church about 1875, and began preaching at Union City, Tenn. about the year 1884, was ordained a few years later and has since served from one to four churches. Elder Dalton is a brother of T. S. Dalton of Front Royal, Va., and,

like him, knows nothing in the eternal salvation of sinners save Christ and Him crucified. He is zealous in the cause of truth and truly lives in the hearts of his people among whom he labors.

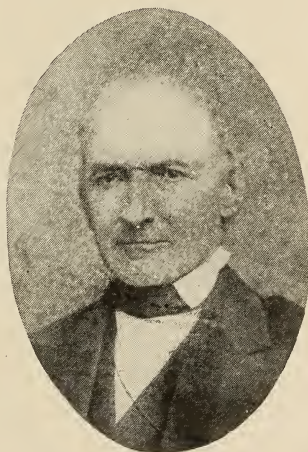
JAMES SAMUEL DAMERON.

Dameron, Elder James Samuel, of North Carolina. The subject of this sketch was born on September 27, 1836, and died November 15, 1907; was married to Miss Kate Roberts, 1860 and was baptized into the fellowship of the Primitive Baptist Church, by Elder Wilson, May 1860. Prior to that time he was a Methodist and was very self-righteous. At one time he threatened to punish one of his school-mates at school because he disturbed him during his devotional hour. He would not stop and eat wild grapes along the road when he was hungry if he had not asked for them, but the Lord showed him that all of his righteousness was as filthy rags and that he must be clothed in the righteousness of faith to see God in peace. In his younger days he acquired a classical education and after his return home from the war he became a teacher and many will remember him in that capacity. He was a man of much force and always did what he felt to be his duty with his might. During the Civil war he held some responsible positions. His life was such as to command respect from those in the church and out of the church so that his friends were very many. From the time of his ordination in the summer of 1868, he continued steadfastly in the apostle's doctrine, comforting the mourner, strengthening the weak, encouraging the diffident, for more than thirty years. But the servants of God, as well as others, are flesh and blood. Paul was at one time, nigh unto death; and all of us must die and return to the dust. His nervous system gave way and he was deprived of his reason. His last effort towards the public ministry was at Lickfork on the first Sunday in July, 1900. Soon after that he was taken to the State hospital at Morganton. I have been informed that even there when his mind could be diverted from his nervous condition he would break out in preaching the blessed gospel.

ALFRED DANIEL.

Daniel, Elder Alfred, of Georgia, was born February 17, 1807, in Clark

County, Ga., was married to Miss Mary Hodge, 1826, who bore him fourteen children. After her death was married to Miss Mary Denard in 1855, who bore him nine children. He received a hope in Christ, joined the Primitive Baptists in his young days and was afterward set apart to the deacon's office, and later was licensed to preach. It is said that he was the first man in his state that made a motion in church conference to shut the church doors against hired preachers. This was in Marshall Church, Clark County, Ga., before the Missionary trouble. He died in his ninety-first year in the full triumph of faith after a long life of usefulness.



JOHN H. DANIEL.

Daniel, Elder John H. The subject of this memoir was born September 17, 1801, in Green County, N. C., and died April 16, 1873. His parents were Stephen and Huldah Daniel. His mother's maiden name was Smock. Elder Daniel moved from Green to Edgecombe County in 1824, and settled near Tarboro. In 1825, he was married to Miss Maniza Long. There were born unto them thirteen children. He was one of the most active and industrious men and a very successful farmer. He passed through the trials and vicissitudes of the late war among the States, with great patience and usefulness. He frequently visited the Confederate camps during that dreadful conflict, and administered to the necessities of the soldiers, and his services will long be remembered by soldiers and their families. About a year prior to his death he was mar-

ried the second time to Mrs. Susan A. Jones, of South Quay, Virginia. Elder Daniel was baptized by Elder Thomas Dupree in 1829, and united with the church at Conetoe, was ordained deacon 1831, liberated to exercise his gifts 1833, and in 1837 was ordained to the work of the ministry, by Elders Thomas Dupree and William Hyman. Elder Daniel manifested the same zeal and industry in the church that he had in worldly matters. His house was a home at all times for the stranger and the needy, especially for his brethren in Christ. He served Conehoe Spring, Green, Great Swamp, Old Town Creek, Wilson, Williams, Cross Roads and other churches during his ministry. Seldom do we find a minister more useful or zealous in the cause of truth, or more highly esteemed than was Elder Daniel.

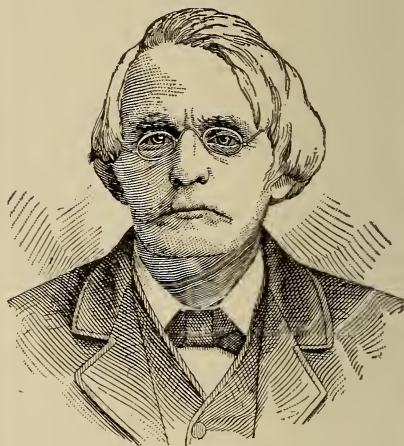
G. T. DANIEL.

Daniel, Elder G. T., son of Elder John H. Daniel, was born near Tarboro, N. C., 1847, and died near Wilson, N. C., 1894. He married Mary E., daughter of Calvin and Winnifred Woodard, 1871. Experiencing a hope in Christ, and drawn by love to the people of God, Brother Daniel was baptized by Elder C. B. Hassell, 1876. In 1877, he was licensed to exercise in public. Deeply feeling his inability and unworthiness, he put off for fourteen years his impressions to preach; but he was at last driven, by sore and manifold trials and afflictions, to take up this heavy cross in 1891, and he was, in August, 1893, ordained by Elders Wm. A. Ross and S. Hassell to the administration of gospel ordinances. His ministry, through brief, was exceedingly tender and touching. His chief desire was to speak to the comfort of the afflicted people of God; and that desire was wonderfully fulfilled. The Lord rained down showers of blessings under the gracious words of His servant, and it was seldom, when he preached, that tears of love and joy did not flow from many eyes. The only revenge that he wished from any one who had seemed to be his enemy, was to be enabled to speak to his spiritual good and comfort. Elder Hassell says of him: "Our wives were sisters, and few persons knew him better than I; and I rejoice to say that not only was he a most industrious man but he was also a truthful, honest, temperate, virtuous, kind, gentle, humble, self-denying, God-fearing and God-loving man, who had

living grace while he lived, and dying grace when he came to die and whose body, I believe, sleeps in Jesus, while his ransomed spirit reigns with his Lord in glory."

W. R. DARDEN.

Darden, Elder W. R., of Bailey, Miss., This young minister was ordained about two years ago and feels that there is nothing in his life worth mentioning except God's abounding love and mercy toward him, and like many others to whom the editor appealed for information relative to life and labors, felt unworthy of notice, or for other reasons withheld the information desired.



SAMUEL L. DARK.

Dark, Elder Samuel L., of Macomb, Ill., was born in Chatham County, N. C., in 1808. He was ordained September 22, 1846, and ever since has been a devoted sacrificing servant of his Lord and Master, his services being highly appreciated by all the churches. He is noted even in his old age for his wonderful memory. This brief sketch from Elder Cash's book, 1896. Further information could not be secured.

S. E. DAVIS.

Davis, Elder S. E., of Iron City, Ga., was born in Early County, Ga., January 1, 1846 and died January 24, 1902. He was married to Miss Zephy Boatwright, December 23, 1869. To them

were born five daughters and one son. The editor found it impossible to get a full account of Elder Davis's life and labors in the ministry.

JOHN A. DAVIS.

Davis, Elder John A., was born in Bullock County, Ga., 12th October, 1812. His parents died when he was young and left him to battle against an unfriendly world. Many were the trials of his youth, but the Lord brought him through them all, gave him a sweet hope in Jesus and he united with Upper Black Creek Church in the fall of 1839, and was baptized by Elder Wm. Moore. He commenced preaching in 1855, and was ordained in 1859 by Elders John G. Williams, Andrew Kicklighter and Nathan Robbers, at Lower Black Creek, Bryant County, Ga. He was married to Drusilla Sikes, 28th June, 1840, by whom he had twelve children. He married the second time to Mary A. Thompson, 23rd October, 1881. He departed this life 16th June, 1887. One who knew him well, says: "I do not feel able to utter half the praise he was entitled to. His good qualities were many, and to God be all the praise for his spotless life. He was a member of the church forty-nine years, and a minister thirty-three years; was a plain, straightforward preacher of the simple gospel of Christ, sound and faithful, meek and sincere."

WILLIAM DAVIS.

Davis, Elder William (1798-1883)—of Ashley, Mo., at the age of thirteen united with the Primitive Baptist Church, called Buck Creek, in Shelby County, Ky., and about the year 1822 was ordained deacon and then minister; was ordained by Elders P. J. Burris and others, and moved from Kentucky to Missouri about 1837, and served Siloam Church as pastor about forty years; was never known to swerve from the truth in faith or practice; always ready, with Bible in hand, which he called the "Jerusalem Blade," to defend the glorious doctrine of the cross—salvation by grace—and that alone without works or means. He was a faithful witness for Jesus and after a long life of usefulness died in his eighty-sixth year, August, 1883.

HENRY DAVIS.

Davis, Elder Henry (1843-1906) first united with the United Baptist organization, but soon the Lord impressed him with the feeling that he was not in the Church of Christ. For quite a while he was greatly troubled, was led about and instructed by Him who leads the blind by a way they know not. He left his former connection and united with the Old School Baptists where he remained until his death. He was baptized by Elder Gabriel Riffe, soon ordained to the work of the ministry and was an humble, faithful soldier of Jesus.

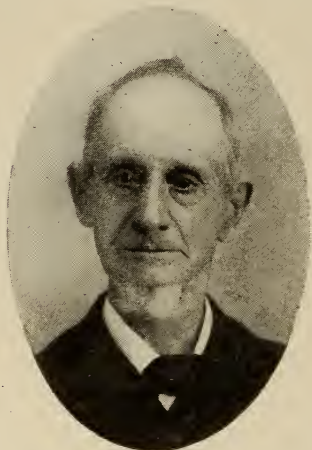
JOHN H. DAVIS.

Davis, Elder John H., of Terrall County, La., born September 22, 1834, and died May 12, 1888. He was married to Amanda Daniel November 15, 1857; united with the Primitive Baptists at Beulah Church, 1872; was baptized by Elder T. K. Pursley and ordained to the work of the ministry, 1873, by Elders W. Hubbard and J. J. Davis. He was a sound, doctrinal preacher—always contending for free and sovereign grace. He served his home church from the time of his ordination until his death and also served other churches. As a man, he was highly esteemed by the people of his community; was a good and loving husband, a kind and affectionate father, an humble and devoted christian. He loved the truth as believed and preached by Primitive Baptists, and was a strong believer in the doctrine of election and the covenant of grace. He expressed a willingness to die and be with Jesus his Saviour.

COLEMAN B. DAWSON.

Dawson, Elder Coleman B. (1808-1890), of Illinois. After nearly forty years in the ministry, Elder Dawson fell at his post in the full triumphs of faith in his eighty-second year of age. He was born in Stafford County, Va., emigrated with his parents when about nine years old to Kentucky; united with the Primitive Baptists at Elk Creek Church, Ky. in his fourteenth year; removed to Clark County, Ill., and placed his membership with Concord Church in 1834, where he was ordained as deacon in 1848; licensed to preach in 1851 and ordained in 1853 by Elders John Shields, Joel Vermillion

and Reason Martin. Until his death he was in the service of churches and was very faithful in the discharge of every duty. His service was without proper compensation, though cheerfully rendered, and he labored very hard for the support of his family. He traveled but



COLEMAN B. DAWSON

little preferring to labor among the churches near home. He was highly regarded by his neighbors and one who did not believe his doctrine said of him after his death that "his life had been a sermon."

L. J. DEBERRY.

Deberry, Elder L. J., was born in Edgecombe County, N. C., April 16, 1834. His parents were members of the Methodist Church and he was taught to believe their doctrine and when about sixteen years of age was sprinkled, received into the church and remained for about eight years. But God, who in the New Covenant, writes His law on the mind and in the heart, began to teach him, revealed to him his lost and ruined condition in self and self-righteousness, gave him a hope in Jesus and a desire to follow Him in baptism. Not being much acquainted with the Baptists he was led into the Disciple Church and baptized by immersion by them, but soon became dissatisfied with their doctrine, began a careful study of his Bible, and left them in about eighteen months. In 1870 at the Kehukee Association he heard Elder St. John of New York, preach, which was food to his soul, was made to feel it his duty to join the church but for

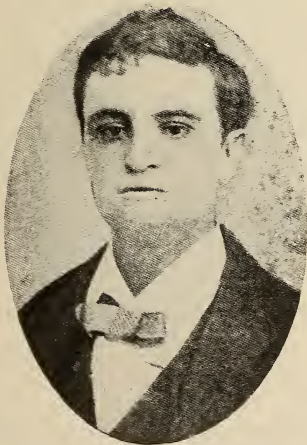
twelve years was disobedient. However, he was made willing by God's power, united with the Baptists in 1882, and was baptized by Elder J. W. Johnson. He was soon licensed and later was ordained by Elders D. W. Tapping and David Carter. He is at present serving the church in Bath, N. C., which was organized by him; is in his seventy-fifth year of age, strong in the faith with a precious hope of eternal life.

REMER DEKLE.

Dekle, Elder Remer, was born in Emanuel County, Ga., February 9, 1858 and died January 13, 1903. He was a son of John and Mary Dekle. His mother was a devoted Baptist. His father was not a member of any christian order. However, he seemed to love the truth. Elder Dekle was reared on the farm and was talented for that occupation. After his marriage he moved to Bullock County Ga., and began farming on a scientific plan, using improved implements and being economical, he made a success in life. While young he loved the dancing floor and many other amusements. Nevertheless he was moral and seemed to be blessed with a pious nature. He was married to Mary Jane Bowen, 1879; united with the Primitive Baptist Church at Lower Lots Creek in 1880, ordained to the office of deacon in 1895, and filled that office to the satisfaction of his brethren. Soon after his establishment as deacon he began to exhort his brethren, and to admonish them to duty. Following on this line for some time he at length expressed himself as feeling to have a call to preach the word. His church, having all confidence in his sincerity, liberated him to exercise his gift wherever the Spirit directed. He was a constant visitor to the churches in his neighborhood and on account of his faithfulness and integrity he soon won the respect and confidence of his brethren in all the churches. He was ordained as elder in 1902. The relation of his call to the ministry struck the brotherhood with great force, and many tears of joy were shed on that memorable occasion. He was faithful in his call, and earnestly contended for the Primitive faith, begging his brethren to stand by the old land-marks and live in righteousness. At the time of his death he was serving two churches, Nevil Creek, and his home church, Lower Lots Creek.

MOSES HAMPTON DENMAN.

Denman, Elder Moses Hampton. This faithful minister was born in Franklin County, Ga., in 1802, and was brought up on a farm. His parents taught him honesty and industry. He was naturally bright, intellectually, and made good use of his limited opportunities for an education. Early in life he joined the Primitive Baptist Church and was soon ordained to the full work of ministry. About the year 1833, or '34, he moved and settled near Marietta, Cobb County, Ga. About that time trouble arose in the church on the Mission question. He contended for the word of God, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls," Jerm. 6:16. Elder Denman proved himself a valliant soldier of the cross by following the "old paths" and contending alone for the doctrine and practice of the Bible. In 1850 he moved to Texas and settled in Bell County, where he remained until his Master's call to come home, February, 1885. Elder Denman was a faithful minister for more than half a century and proved his faith by his works.

**MOSES DE WITT DENMAN.**

Denman, Elder Moses De Witt (M. D.), son of Jackson H. and Ann W. Denman was born at Lavissa, Cherokee County, Texas, August 11, 1850, and died January 8, 1907. In early childhood he greatly enjoyed the company and conversation of Christian people, and

was often moved to tears when the subject of Jesus and His crucifixion was mentioned. He was never married but remained with his parents and proved a dutiful son; acquired a liberal education, taught school and earned money with which to attend college and graduated with honors in the medical department of the University of Tennessee; located in Beel County, Texas, and practiced medicine for fifteen or twenty years. In 1865 he professed a hope in Christ, joined the Old School Baptists at Cedar Grove Church and was baptized by his grandfather, Elder Moses H. Denman; was licensed to preach and in the latter part of his life gave up his chosen profession in order to be free to travel, speak and write of Jesus and His salvation; moved to Beaver County, Oklahoma, in 1904, and soon after began the publication of the Old School Baptist Quarterly. He was very zealous in the cause of truth and on his deathbed told his brothers that he wanted all his property used for the benefit of the Old School Baptists. His writings are published in book form and can be had of A. W. Denman, Tyrone, Oklahoma.

EDMUND DENNISON.

Dennison, Elder Edmund, of Jacksonville, W. Va., was born in Fauquier County, 1799, removed to Harrison County, now West Virginia, with his parents, when about seven years of age, and lived in Harrison County until 1876, and removed thence to his son's, in Lewis County, W. Va., where he spent the remainder of his life. He joined the Old School Baptist Church, and was baptized July 4, 1829, and lived a worthy, consistent member among them until his death—never having a single charge brought against him in any way. He was licensed to preach November 17, 1832, and ordained soon thereafter; was chosen pastor of Mount Zion Church, 1840, which position he filled to the perfect satisfaction of all the church, and was well beloved and highly respected by all Old School Baptists as far as his acquaintance reached. He possessed a meek, quiet, and peaceable disposition. His labors were principally in West Virginia and Pennsylvania. In his ministry he was firm and established in the doctrines of God, our Saviour, holding forth Jesus Christ and him crucified, the way, the truth, and the life, sound in the faith and firm in support of the

truth, and in opposition to every false way, he seemed determined to know nothing among the people save Jesus and him crucified.



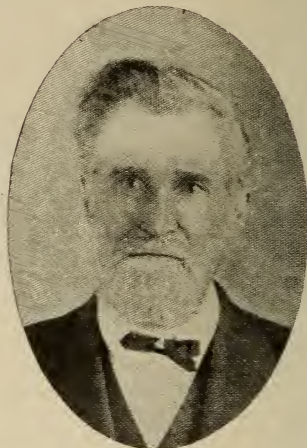
GABRIEL DENNY.

Denny, Elder Gabriel, of Pinnacle, N. C., was born December 20, 1842, raised on a farm, entered the Southern army in his twentieth year, had a great desire to do good from his youth and felt he was getting on very well with God and man. But in April, 1862, he was convicted of sin, shown the corruption of his heart, the exceeding sinfulness of sin and for about two years had no deliverance from Mt. Sinai's fiery law. But he who brought him in this condition revealed to him that "salvation is of the Lord," gave him a hope in Jesus and put a new song of praise in his mouth. He united with the church, given a dispensation of the gospel, was ordained and has since had the care of churches. Elder Denny is now serving Ararat, Volunteer, Rock Spring and Liberty churches, is faithful and zealous, desires to live soberly, righteously and Godly in this present world and end his pilgrimage with joy.

A. M. DENNY.

Denny, Elder A. M., of Pinnacle, N. C. Elder Denny is the beloved Moderator of the Fisher's River Association and has for about forty years had the care of one or more churches of this Association. He was born in Surry County, N. C., April 19, 1847, became

subject to military duty in 1864, joined the Southern army, was captured by Union forces, sent to prison at Camp Douglas, Chicago, and while in prison, in the month of December, 1864, first saw the exceeding sinfulness of sin and convicted of it. On his return home after the war he professed a hope in Christ, joining the Primitive Baptist Church at Ararat, and was baptized by Elder John Jones in May, 1866. He made his first attempt to preach June, 1867, and was



A. M. DENNY

in 1869 ordained by Elders Hugh Jones, N. Alberty, T. J. Lawson, John Jones, Wm Moran, A. Moran, H. Cain and Wm. B. Gates, Elder Denny has served Fisher's River Association as assistant clerk seven years, clerk twenty-eight years and Moderator since 1905. He has married more than a hundred couples, baptized many persons into the fellowship of the churches and is highly esteemed by his people.

O. J. DENNY.

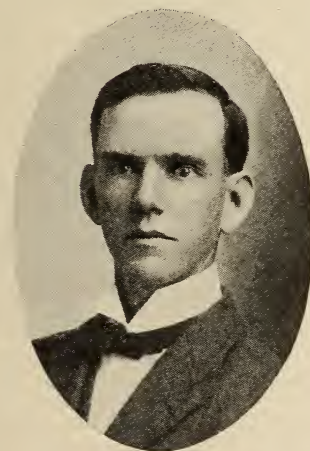
Denny, Elder O. J., son of Elder Gabriel Denny, of Greensboro, N. C., was born November 30, 1871; united with Primitive Baptists 1893; ordained to the gospel ministry in 1904 by the church at Pilot mountain; moved to Greensboro in 1904, and became a member of the church at Greensboro when organized in November, 1907. Elder Denny is well beloved and is a promising gift to the church. He modestly writes of himself: "I am serving Greensboro and Deep Creek churches as pastor and other ap-

pointments are made as often as expedient. I have but little to say of myself or my accomplishments, but



O. J. DENNY

much to say of the wisdom, power and dominion of God. If I glory I must glory in the Lord."



C. F. DENNY.

Denny, Elder C. F., of Greensboro, N. C., was born in Surry County, N. C., March the 14th, 1869; united with the Primitive Baptist Church at Pilot mountain, May the 29th, 1899; was ordained to the work of the ministry December 26, 1904. He is now serving jointly with his brother, Elder O. J. Denny the church at Greensboro, N. C. This church holds services every Sunday. Elder Denny also has the

care of Lick Fork Church, one of the oldest organizations in this part of the state. He is satisfied with the doctrine and practice of the Apostolic church as maintained by the great body of Primitive or Old School Baptists and wants no new, unauthorized things in the church.

J. C. DENTON.

Denton, Elder J. C., of Maud, Texas, was born in Paulding County, Ga., July 2, 1845, was baptized into the fellowship of Ramah Church, in Fayette County, by Elder Johnson Pate in November, 1865, was ordained to the ministry in Freestone County, Texas, by Elders James Beaver, and G. W. McDonald in May, 1871. His first sermon was preached the second Sunday in March, 1869, from Heb. 4:8, 9; his fortieth anniversary sermon (second Sunday in March, 1909), from 2 Tim. 4:1, 2; as a minister he was born in the beginning of the conflict between Elder Ben Parker (advocate of Parkerite Twoseedism") and Elder J. T. Seely (strong opposer of said doctrine) and he (Denton) became involved in that conflict, and in a written discussion obtained such expressions from Elder Parker as greatly conduced to a definite statement of said heresy and made its exposure the more easy. From that time Two-Seedism began to lose its stronghold among the Primitive Baptists of Texas, and is now almost extinct. In 1896 Elder Denton publicly took the position that there is neither precedent nor example in the New Testament for that institution among Primitive Baptists known as "organized associations." And as he does not make his views on this question a test of fellowship, they are sustained by our leading elders generally. But this is not to oppose annual associational meetings for the worship of God and the mutual edification of the saints. Elder Denton is an able writer and a frequent correspondent of our religious papers and his conciliatory position on various mooted questions have been endorsed by most of our ablest Elders among them such ministers as Hassell, Oliphant, Thompson, Dalton, Chick and Waters. Elder H. White, an old associate in the ministry, was long and deeply impressed that upon Elder Denton would be laid the work of reconciliation between divided Baptists (especially in Texas), and just a short while before his death

visited him especially to encourage him in that undertaking. This being in harmony with Elder Denton's own mind, he has for many months been in the field, and humbly and quietly working in that way, and has met with reasonable encouragement. A door seems to have been opened unto him as never before, and he humbly hopes that his last work on earth may be that of the peacemaker. "Blessed are the peacemakers."

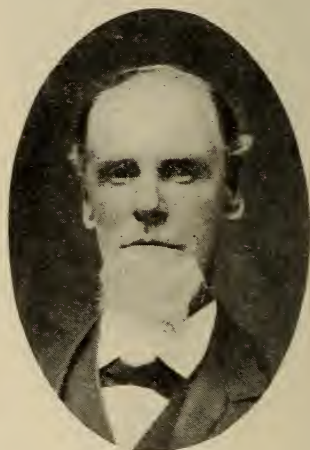
THOMAS DICKENS.

Dickens, Elder Thomas (1814-1908), of Virginia, was born in Brayson County, Va., joined the Primitive Baptists at Laurel Fork, about 1837, was baptized by Elder William Lawson, and commenced preaching about 1853. Was licensed in 1855 and ordained in 1856, by Elders William Lawson, Daniel Conner, Claiborne Plaster, and Thomas S. Vass. He was chosen pastor of Indian Creek, Concord, New Hope, Fellowship and Panther Creek churches, and labored among many others; was clerk of the New River Association for a long period of time, and was later chosen moderator of the Association. He served as moderator until he was eighty years of age. Elder Dickens was very successful in the ministry, and a safe and considerate counsellor. He preached till he was ninety years of age, and was in the ministry about fifty years. He taught school for a number of years, was once a land assessor, and a good farmer. He was a great entertainer, given to hospitality and a peacemaker. His favorite admonition in his old age was to remember our Creator in the days of our youth, before the days of affliction or evil come, when we will be too old and feeble to enjoy meeting our brethren, or to see them or to preach or to hear preaching. During the Civil war and for a while thereafter, he stood almost alone in defense of the Primitive faith in his section. After peace had smiled on our land, he had great joy to see many coming home to the church, and the broken walls of Zion built up again. He died in the ninety-fourth year of his age, full of faith and hope.

AMOS DICKERSON.

Dickerson, Elder Amos, was born in Floyd County, Va., May 16, 1832. He is of a sturdy stock of citizenship

characterized by their industry, honesty and unswerving integrity. His early opportunities were limited so that he grew to manhood with but little or no education, and with only muscle and brain with which to wage the battle of life. In 1850 he married Miss Mary Slusher, who, though she never joined the church, was a companion indeed, entering with full sympathy into the struggles of life with her husband, and like thousands of



AMOS DICKERSON

Southern wives and mothers, while the husband and father was in the army she went to the field and by the sweat of her face supplied her children with bread. Elder Dickerson professed a hope in Christ and joined the Primitive Baptist Church at White Oak Grove, Floyd County, Va., in January, 1852, and was baptized by Elder Owen Sumner. Early in the war he enlisted in 54th Va. Regiment and served his state for more than three years. While thus engaged as a soldier of his country he was being enlisted as a soldier of the cross, therefore having returned from the Civil strife in December, 1865, he began to exercise a gift in the ministry, and in 1867 he was ordained to the full functions of the gospel ministry. His services were soon in liberal demand both to the service of churches as pastor and to preach in places beyond. In at least three places the brush was cleared away, a rude stand was erected and he preached the gospel to the people, and baptized those who evidenced a work of faith, and churches were established at these places, and for nearly forty years he served from three to five churches. His has been truly the work of a pas-

tor. It required a travel on horseback a distance of 128 miles a month to serve the churches of his charge. Among the many whom he has baptized are six elders, viz: P. G. Lester, David Sumner, Wm. F. Simmons, Z. T. Turner, H. V. Cole and C. W. Vaughn, and might well be called a pastor of elders, there being as many as ten who held their membership in churches which he served. He also was favored to baptize his aged father at the age of 87. At one time he served his county in the legislature for six successive years. He is now in the seventy-seventh year of his age and in his declining years he is yet active in the ministry of the word to the edification of the saints, and enjoys abiding assurances of the confidence of the brethren and of the people among whom he dwells as minister and citizen.

J. J. DICKSON.

Dickson, Elder J. J., was a native of Georgia, but came to Alabama when young, and was even then a very promising and popular minister, as well as an energetic and prosperous farmer. He was a Baptist before the division, but when the sifting came was left steadfastly with the Old order of Baptists. He was quite a consoling and comforting preacher to many poor and disconsolate ones of the flock of God. But with all his excellencies and gifts by grace, he was but a man of infirmity like his brethren. He was naturally peculiarly sensitive, easily hurt in his feelings and hard to get over it. And this peculiar trait of his nature soon had abundant opportunities for development and growth by the peculiar trials he had to meet. Suffice it to say that he got into trouble both with men of the world and with his church, which resulted in his exclusion, and for twelve years he was so completely turned over to Satan that he thought all Primitive Baptists were his enemies, and actually tried to cultivate hatred rather than love for them. But eventually the Lord brought him to repentance, and he went to the church in Bulloch County, Ala., and made full satisfaction and was heartily restored, and obtaining a letter he became a member at Bethlehem, near Notasulga, Macon County, Ala., and there remained until he moved four years ago to Georgia, preaching around among some of the churches with whom he had labored in his more youthful days

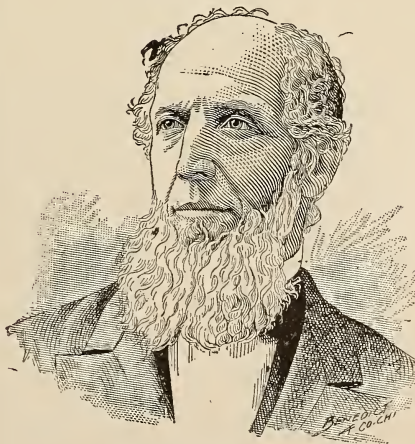
in the ministry. After about sixty years in the ministry, and bearing many trials and hardships, he suddenly fell asleep in Jesus, February 26, 1892.

S. M. DICKEY.

Dickey, Elder S. M. (1825-1903), of Virginia, was a useful man in his day and generation. When the Civil war broke out, he raised a company of volunteers, was elected captain, joined the 51st Virginia Regiment, soon promoted to major, and served as a member of the House of Delegates. He was a good soldier, honored citizen and kind neighbor. In 1866 he was convicted of sin, given a sweet hope in Jesus and united with the church at Saddle Creek, and was baptized by Elder Wm. Halsey; was ordained as deacon in 1867, and ordained to the work of the ministry in 1869. His conversion was wonderful and his service as a minister full of zeal and love for the cause of truth. He fought a good fight.

JESSE DOBBS.

Dobbs, Elder Jesse, who died a few years ago, was a member of the Tom-biggly Association, and served churches within the bounds of this association most of his life. He was a great sufferer from rheumatism and did not travel among the churches much; was sound in the faith, and beloved by his flock. A full sketch of his life could not be obtained by the editor.



WILLIAM DODD.

Dodd, Elder William (1811-1891), of Ohio, was born near Rathfrieland,

Ireland, and became a Baptist before coming to the United States. After coming to this country he sought out the people of his faith, and remained identified with them as long as he lived. He was very firm and uncompromising on doctrine, and the editor regrets that data for a complete sketch of his life and labors could not be obtained.

GEORGE DOUGLAS.

Douglas, Elder George, of North Carolina, was noted for his piety, orderly walk and godly conversation as well as for his ability as a minister of the Old School order. He was born 1792 and when about thirty years of age united with Little River Church, in Ash County, N. C., was soon burdened with a dispensation of the gospel, and ordained in 1828. Some years after this—about 1834—he was led away by the New School Baptists in the division—received an appointment from a Missionary Board to preach one year, but during the time, he became alarmed by seeming to lose the spirit of preaching, and like the prodigal son, remembered his Father's house, returned to his former church relationship, made acknowledgements of his error, and was restored in full fellowship. He was for a long number of years Moderator of the Mountain District Association, and greatly beloved by his people. He died in 1874, at a ripe old age, crowned with a long, useful and loyal stewardship.

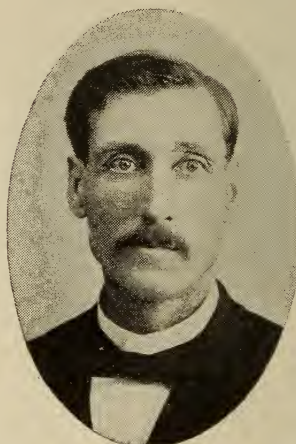
IRA E. DOUTHIT.

Douthit, Elder Ira E., died at his home in Dorans' Cove, Jackson County, Ala., on March 25, 1896, at the age of eighty-seven years. At the time of his death his membership was with the church at South Pittsburg, Tenn. His ministerial work was mostly in the bounds of the Sequachee Valley Association. Further particulars of his life and labors were not obtainable.

ADAM F. DOVE.

Dove, Elder Adam F., of Van Buren, O., was born in Rockingham County, Va. March 28, 1853, united in marriage with Adaline M. Spitler in 1877, and both were baptized into the fellowship

of the Primitive Baptist Church at Honey Creek, O., September, 1877, and still have their names there, among those who so warmly welcomed them in the church more than thirty-one years ago. He was ordained to the work of the ministry by a council called by this church in April 1892. He is now pastor of four churches, all of which are very dear to him and claim his earnest desires for their good and are in peace and prosperity. Elder Dove was given a precious hope in Jesus in July, 1877. The arrows of conviction sank deep into his soul and long and severe had been the struggle in a futile effort to



ADAM F. DOVE

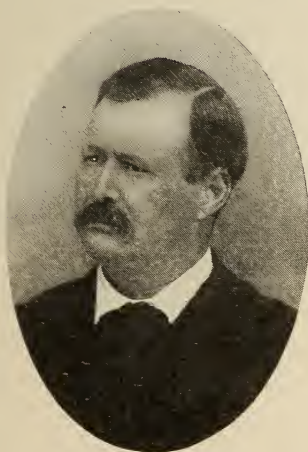
gain the favor of God by works, but at last in the darkest hour of his life light penetrated his being and his soul was made to praise God in the highest ecstasy of joy. From then until now hope has been as an anchor to his soul, and as age approaches and the warnings of his dissolution sounds in his ear he still finds the remembrances of Gods' mercies and his never failing promises to all those who love him a sure foundation upon which to rest his hope of heaven. He writes: "Should my days yet be many or few 'tis my desire to spend them all in the service of my Master and his humble followers."

B. J. DRIVER.

Driver, Elder B. J., of Salem, Texas, is an able minister of the New Testament. He is Moderator of the Duffau Association of Primitive Baptists of Texas, and serves Ebenezer and other churches of this association.

J. H. DRAPER.

Draper, Elder J. H. (1846-1903), of Arkansas, was born in the state of Mississippi; Joined the Primitive Baptist Church at Big Springs, Miss., in the year 1887, and after two years was liberated to preach the gospel. In the year 1893 he moved to Drew County, Ark., and was received into the church at Ephesus by letter, and in a short time was called to the pastoral care of the church at Antioch in Bradley County, Ark., not being ordained the church at Antioch called for his ordination. He then being ordained in due time; and in the year 1895 his membership was carried by letter to Antioch, where he remained until his death. He was faithful to his charge and was, without providentially hindered, at his post of duty, thus setting a good example for others.

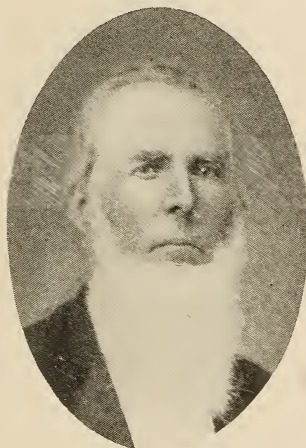
**J. D. DRAUGHN.**

Draughn, Elder J. D., of Mt. Airy, N. C. was born in Surry County, December 5, 1845; raised on the farm, entered the Southern army, 1863, and served until the close of the war. In 1870, became concerned about his sinful condition by nature and was, the following year, given a hope in the Saviour, and united with the Baptists at Stuarts Creek. Soon he was impressed with the duty of preaching and was, in 1874, ordained by Elders John Jones, T. J. Lawson, A. M. Denny and others. Elder Draughn has since had the care of churches, has baptized between two and three hundred, gathered together and organized three new churches, and assisted in organization of three others

has visited churches and preached among our people in many states, traveling about nine thousand miles by rail and thousands of miles by private conveyances and on foot in this service. He is in his sixty-fourth year and desires to press forward in work of the Master and to finish his course with joy and in honor to his name.

L. F. DUDLEY.

Dudley, Elder L. F., of North Pleasureville, Ky., is the beloved Moderator of the Mt. Pleasant Association of the Regular Baptists of Kentucky, and the faithful pastor of churches within this locality. It is regretted that a more extended notice could not be given of his life and labors.

**JAS. W. DUDLEY.**

Dudley, Elder Jas. W., of Missouri, was born in Fayette County, Ky., June 12, 1807, and was married to Miss Virginia Russell December 15, 1831. He united with the church at Bryan's, near Lexington, Ky., and was baptized by Elder T. P. Dudley in the year 1836. Subsequently to this, having removed his residence to Richmond, Madison County, he commenced his labors in the ministry in that locality and on a call from the church at Bethel, in the same county, he was examined by a presbytery concerning his call from God and qualifications for the ministry, and was set apart to the work thereof, and to the pastorate of that church, May 24, 1845. From that time until his death June 30, 1880, he was in the service of his Master, and faithful till the end.



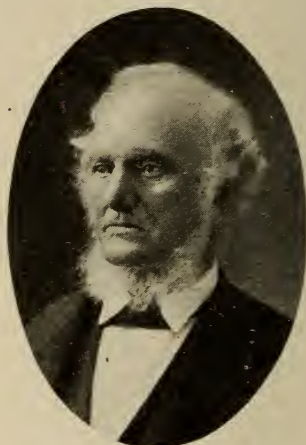
AMBROSE DUDLEY.

Dudley, Elder Ambrose, of Kentucky, was born 1753 in Virginia; received a hope in Christ and joined the Old Baptist Church of Christ during the war of the Revolution and pretty soon embarked in the gospel ministry. In the Spring of 1786 he moved to Kentucky, settling near Bryan's Station, Fayette County; being ordained to the work of the ministry before leaving Virginia. He devoted a great deal of his time to preaching the gospel and his labors were greatly blessed to the gathering in, organizing and building up visible churches till his death which occurred January 27, 1825, in his seventy-third year of age. He left a family of fourteen children—eleven sons and three daughters—all of whom married, eleven joined the church with him, as also a number of their grandchildren and great-grandchildren. His influence was great for good and he was highly esteemed as a man and a minister.

THOS. P. DUDLEY.

Dudley, Elder Thos. P., of Kentucky, This eminent minister was born May 31, 1792; joined the American army and was in the war of 1812, was severely wounded in battle January 18, 1813 and captured by the Indians, miraculously saved from being tomahawked by them, found favor with the chief, ransomed by a British officer and by many unexpected favors received from strangers, arrived home, recovered, and was with General Jackson in the famous battle of New Orleans, January

8, 1815. Writing to his father of this battle he said: "The Lord has blessed us with one of the most signal victories ever achieved." Previous to and during the year 1818, he was under severe conviction for sin, a most interesting account of which is published in the *Primitive Monitor*, February, 1907. He was brought to rejoice in Christ as a Saviour, and was, in March, 1820, re-



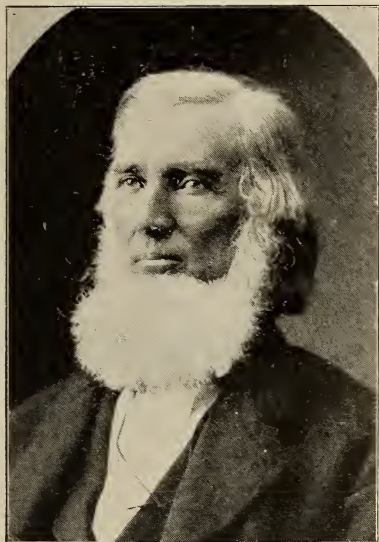
THOS. P. DUDLEY

ceived into the fellowship of the Bryan Church and baptized by his father, Elder Ambrose Dudley. He soon after began preaching and was ordained to the full functions of the gospel ministry and for more than half a century was a faithful, zealous and able minister. He died in his ninety-second year of age in the full triumphs of a living faith.

E. S. DUDLEY.

Dudley, Elder E. S. (1811-1891), died at his home near Hutchison, Ky., aged eighty years, three months and ten days. The Lord blessed him with a good hope through grace in early life and led him to take up his cross in joining the Old Baptist Church at Bryan Station, Ky., 1835. He was baptized by his uncle, Thomas P. Dudley, and remained a consistent member of Bryans till the trouble arose on the subject of regeneration when he (with others) was dismissed by certificate April, 1849, and joined the Old Baptist Church at Stony Point, Bourbon County, Ky., May of the same year. He was ordained to the gospel ministry June 20, 1854, in the presence of Elders W. Lauck, of Virginia; S. Williams, of Ohio; Ricketts,

Anderson, Gcssett, J. W. Dudley, Conrad, Stephens, Rash and John Gilbert of Kentucky.. He was an able, faithful minister of Jesus and in his whole ministry ever guarded against any system of doctrine that reflected upon the purity and holiness of God as opposed to sin, or that detracted from the truth that the sinner was the subject of regeneration and salvation, and that salvation was purely by the



E. S. DUDLEY

grace and mercy of God. As his end grew near he became more and more anxious that some one in harmony with his sentiments in the gospel should be round to lift up the standard of truth when he was called home. He was enabled before his death to have this prayer answered when Elder J. J. Gilbert was called to serve churches in his locality.

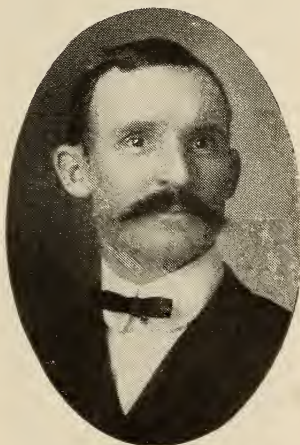
J. R. DUKES.

Dukes, Elder J. R., of Dukes, Fla., is the beloved Moderator of the Suwanee Association of the Primitive Baptists of Florida, and the faithful pastor of churches within the bounds of this association. Data for a more suitable notice could not be obtained.

M. W. DUMAS.

Dumas, Elder M. W., of Texas, was born in Monroe County, Ga., May 6, 1830, and died October 6, 1908, in the

seventy-ninth year of his age. He was blessed with a sweet hope in Jesus in his eighteenth year and united with the Primitive Baptist Church. Some time after this he moved to Arkansas, then to Louisiana and in 1874, he moved to Lampasso County, Texas, and was in the constitution of Sardis church in 1876. Getting letters from Sardis he and his wife were in the constitution of Bethlehem Church in 1877, and in 1884, was ordained by this church. Until the end of his life he was a faithful soldier of the Cross and was highly esteemed as a Primitive Baptist minister. During his last illness he expressed in the most convincing manner, his full assurance of the truthfulness of the doctrine he had preached. Having preached it to others in life he was willing to rest upon it in death.



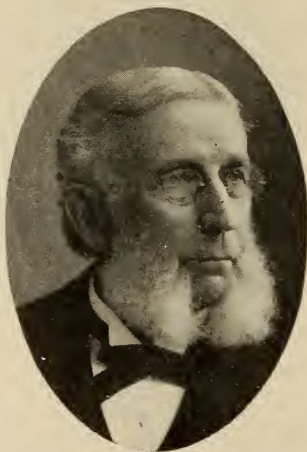
JAMES DUNCAN.

Duncan, Elder James, of Ripley, Tenn. This able minister of the New Testament is Moderator of the Review Baptist Association of Primitive Baptists and is the faithful pastor of New Salem, Pleasant Hill and other churches. He is associate editor of the Baptist Trumpet, a lover of peace and earnest worker in the Master's vineyard. The editor regrets that a more extended notice of his life and labors could not appear.

R. W. DURDEN,

Durden, Elder R. W. was born in Emmanuel County, Ga., January 8, 1827, and died August 11, 1900. Too much cannot be said for him by way of commendation. He was an honorable lighted gentleman in every sense of

the word, a most excellent citizen, a faithful kind husband and father in his family. He represented his county in the Georgia legislature one term with credit to himself and to the gratification of his constituents. He was married to Miss Lydia Burnett, December 21, 1852. To this union were born ten children. Elder Durden joined the church at Antioch in May, 1857—some time after he commenced exercising in public, and was ordained to the ministry February 17, 1877, by Elders D. J. Lamb and Moses Daniel. He beautifully adorned his profession by a holy walk, setting such examples before his family and the people generally as are worthy of imitation. As a minister he was faithful to warn the unruly and ungodly against ungodliness, to comfort the saints and feed the flock of God which He purchased with His own blood. And thus he proved his faith by his works, fought a good fight and finished his course with joy.



SILAS H. DURAND.

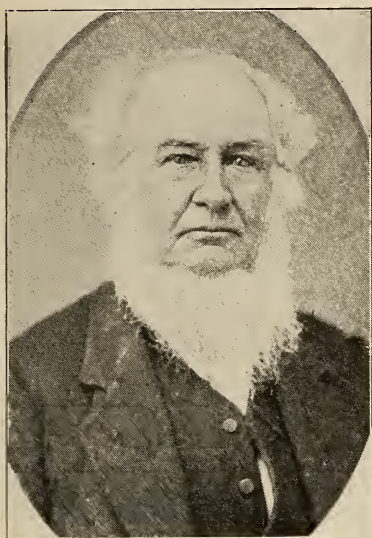
Durand, Elder Silas H., of Southampton, Pa., son of Daniel and Ase-nath Durand, was born in Bradford County, Pa., June 5, 1833, and was the eleventh in a family of fourteen children. His childhood and early youth were spent on his father's farm. In his eighteenth year, he began teaching, and in 1858 entered the law office of Hon. H. P. Wright, of Wilesbarre, Pa., for the purpose of studying law. In 1860 he was admitted to the bar, and entered upon what promised to be a very successful business career. In 1863 he united with the Presbyterian Church in Wilkesbarre. In May, 1864 he received a hope of eternal

life, and was the following month received into the fellowship of the Old School Baptist Church of Middletown and Walkill, and was baptized by Elder Gilbert Beebe. After a short visit at his father's home he returned to Wilkesbarre, fully expecting to continue the practice of his profession as a life work. But the things of the Kingdom pressed with such weight upon his mind, that he was led to mention this in a letter to Elder Beebe, who at once told him the church had thought he had been called of God to preach, and were only waiting for him to know it. On September 4, 1864, he was licensed and on November following he closed his legal work, and in December was ordained to the full work of the ministry. His first work was traveling among the churches, doing the work of an evangelist for about three years. After this he served at one time six churches that were widely separated from each other, traveling about 16,000 miles a year in the work July 5, 1882, he was married to Miss Clarice E. Pusey, a member of the church at Hartford, Md. April 12, 1884, he accepted a call to the church at Southampton, Pa., and moved there September following, where he still remains. He is also pastor of a church in Salisbury, Md., and one in South River, N. J. In 1867 Elder Durand published "The Trial of Job," a very clear exposition of the truth as taught in that remarkable Bible narrative, and later a volume of "Meditations on Portions of the Word." In connection with his sister, Miss Bessie Durand, he published *Reminiscences and Letters of Mary Parker*, which became a very acceptable source of revenue to her in her last years, as well as a source of comfort and spiritual help to the large number who read it. In collaboration with Elder P. G. Lester of Floyd, Va., he edited a Hymn and Tune Book for use in Primitive Baptist Churches, which has been adopted by a great number of them, and quite generally regarded as acceptable. Elder Durand is a lovely man, an able preacher, fluent writer and bold defender of salvation by grace. He is a highly esteemed gift to the church, and his labor of love and devotion to the cause of truth greatly appreciated by his brethren.

JAMES DUVAL.

Duval, Elder James, was born in Culpepper County, Va. March 8th, 1804, and died in Missouri, April 6, 1881. He

was a devoted christian and zealous defender of what he conscientiously believed to be true and right. He united with the Baptist Church in Virginia while young, and at the early age of nineteen years was called of the



JAMES DUVAL

Lord to the responsible and honored position of minister of the gospel, which calling he pursued with great diligence until his death. He was clerk of Fishing River Association, a faithful pastor, and a man of wholesome influence.

W. R. DYER.

Dyer, Elder W. R., of Arenzville, Ill., for more than thirty years has served Indiana Creek Church which was con-

stituted about 1828. In early manhood he received a hope in Christ and was baptized by Elder G. W. Murphy in 1871; ordained 1874 by Elder G. W. Murphy, John H. Myers John H. Taylor and Brice Allsberry. Elder Dyer is firm in the doctrine held dear by Baptists, and has ever been an earnest defender of the faith once delivered unto the saints. The editor regrets that a fuller sketch of his life and labors could not be secured in place of this brief notice.



C. H. DYKES.

Dykes, Elder C. H., of Tracy City, Tenn., was born August 24, 1842; united with the Primitive Baptist Church, November, 1867, and was ordained to the gospel ministry, July 1891. Elder Dykes is an humble, faithful servant and before his ordination served his church as clerk and deacon for about thirty years. He is a member of the Collins River Association.

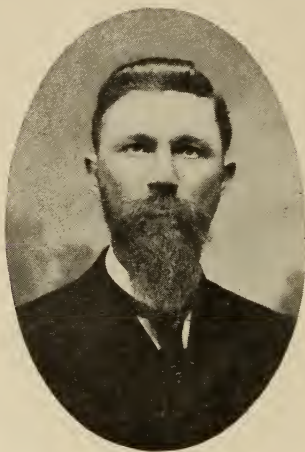
E

W. T. EATON.

Eaton, Elder W. T., of Cheney, Wash. was born in Rockingham County, Va., March 4, 1864; married to Miss Laura B. Hensley, December, 1885, and both united with Naked Creek Church, Rockingham County, and baptized by Elder Benjamin Lampton. Elder Eaton's gift was soon discovered by his brethren and he soon began to speak

publicly in the name of Jesus; was licensed in 1892, and in June the following year ordained by Elders T. S. Dalton and J. A. Norton. He was soon called to the care of churches and after serving from one to four churches for about six years he resigned his charge, moved to the state of Washington where he remained one year; returned to Virginia and had the care of churches for about four years when he again moved to Washington and

has since preached in school houses, private houses or where ever a door was opened for the proclamation of the Word. In 1906, he was in the organization of a church in the city of Spokane and has since served



W. T. EATON

as its pastor. Elder Eaton is well established in the doctrine and practice of the Apostolic church as maintained by the Primitive Baptists and ably contends for the old paths wherein is peace for God's people and glory to His son.

JONATHAN EDGERTON.

Edgerton, Elder Jonathan (1835-1897)

This earnest and decisive man was born in Wayne County, N. C., of Quaker parentage, and of that persuasion, holding the conditional system of salvation for years. He was baptized, October, 1874 by Elder P. D. Gold, who also assisted in his ordination to the gospel ministry in 1877. He was for years the useful moderator of the Black Creek Association. In early life he was a Mason of note. His principles and convictions were such that whatever his hand found to do he did it with his might. Hence he was an efficient and earnest Mason. Being a man of clear and quick mind, of deep intuition, and of clear, honest convictions, he was of decisive character, but also prudent. He held no half-way convictions, but was disposed to probe deep into a subject, and ascertain the truth. He was also fearless, manly and vigorous in defending or following his convictions. He was an ardent courageous friend of the right, and a great lover of gospel peace, and of that good

behaviour that leads to it. Men that love the right and perform it are not troublers in Israel, nor disturbers of the peace. One that knew Brother Edgerton doubted not where to find him, nor feared that he would turn his back on the foe in the day of battle. In all the relations of life he was gentle, kind and faithful. How kind as a husband, tender as a father, cheerful and faithful as a brother, obliging and useful as a neighbor, and citizen, solicitous and laboring as a pastor. His gift in all the scriptures as a teacher and expounder was rich and precious, and few men were deeper and richer in tracing out and setting forth the spiritual meaning of the types and symbols under the law, and showing their glory in the gospel. What is wrapped up to most minds under the curtains of the tabernacle of the wilderness, was so revealed to him in the vail rent and open that he wondrously brought out things new and old, and showed them on the housetop in the noon day light of the gospel. He also exhorted the brethren to good living and peace. No stain was found on his garments. Beautiful were his feet, and bright the armor he wore to the end of his faithful life.

EDMUND EDWARDS.

Edwards, Elder Edmund, of North Carolina, was born in Edgecombe County, N. C., October 20, 1816; joined the church at Autrey's Creek, June 1853, was licensed 1856, and ordained 1857. He had the care of four churches, and was one of the most remarkable ministers raised up to that calling. He was illiterate and made use of broken language, but was one of the most spiritual men; his preaching reached the hearts of his hearers, brought tears to their eyes, comfort to their hearts, and convinced them of the mighty power of God dwelling in him. His ministry was short and precious to the saints.

SIMEON EDWARDS.

Edwards, Elder Simeon, died near Rock Mills, Randolph County, Ala., August 7, 1893. He was near eighty years old, and had been an able, sound and orderly gospel minister for more than fifty years. For the last thirty years of his life he was greatly afflicted. In preaching, his arguments were predicated upon the Scriptures, and in calm, clear and forcible reasoning, he had but few if any, equals.

**G. E. EDWARDS.**

Edwards, Elder G. E., of Macon, Mo., was born July 4, 1856, raised by "Missionary" Baptist parents; convicted of sin 1880, and made to feel his lost and ruined condition by nature and what he must be by grace to see God in peace; given a sweet hope in Jesus and united with Little Zion Church, Macon County, Mo., where his membership still remains. He was ordained to the ministry 1889, and has been serving churches since. For fourteen years he has been the faithful pastor of his home church and is much beloved by his brethren.

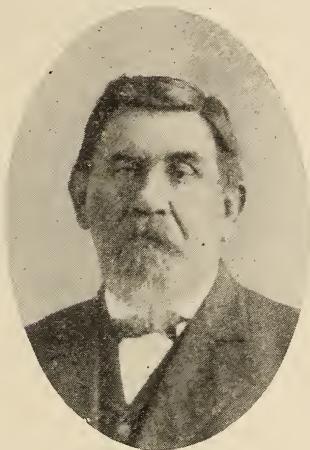
WALTER C. EDWARDS.

Edwards, Elder Walter C., of Monroe, N. C., was born in Union County, N. C., July 1, 1878; had serious thoughts of life and death when a mere lad. August 27, 1899, he was given a hope through grace in Christ and joined the church at Lawyer's Spring, Anson County, N. C., June, 1900, and began to speak in public the following August, and was ordained to the full work of the ministry March, 1903. Elder Edwards is a bold and able defender of the doctrine held by the Primitive Baptists and is an industrious farmer and labors for his own living. He is of a reserved disposition, but firm in what he deems right.

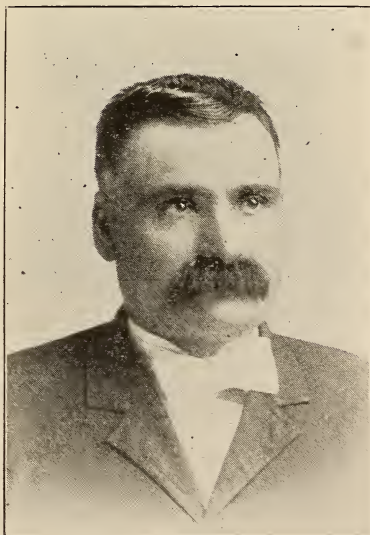
S. A. ELKINS.

Elkins, Elder S. A., of Montgomery City, Mo. This zealous and faithful servant of God was born in Clark County, Ky., November 27, 1843; united with the Primitive Baptist Church at Log Lick—near where he

was raised—in 1865; was ordained to the work of the ministry in 1872; has since served four churches as pastor most of the time; moved from Kentucky to Missouri in 1881; located in the bounds of the Cuivre Siloam Association and has served as Mod-

**S. A. ELKINS**

erator of this association continuously since 1890. Elder Elkins has ever stood opposed to the introduction of any new and unscriptural things into the worship of the Primitive church feeling satisfied with the old paths wherein is the good way.

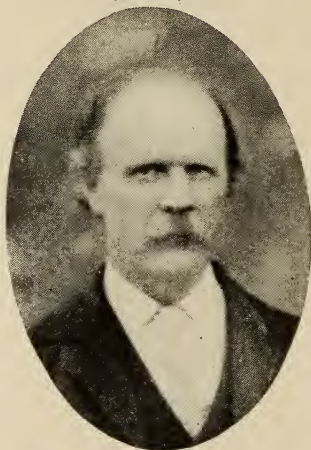
**FRED ELMORE.**

Elmore, Elder Fred, of Grinnell, Iowa, united with Liberty Church,

Jasper County, Iowa, on the third Sunday in January, 1880. In October, 1884, he was ordained to the ministerial work and has since served churches and preached wherever providence has cast his lot. He is the beloved Moderator of Mt. Pleasant Association of Primitive Baptists and is zealous in the cause of truth.

J. G. EUBANKS.

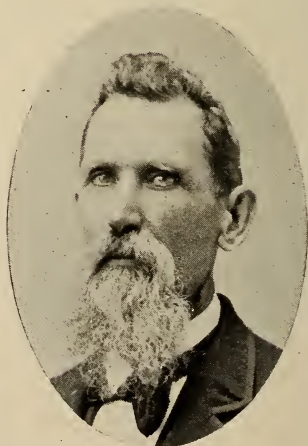
Eubanks, Elder J. G. This able gift to the church is the faithful pastor of the old Welsh Track church and other Old School Baptist Churches in this section. He is also the beloved Moderator of the Delaware Old School Baptist Association and is highly esteemed wherever known, and it is regretted that a more suitable notice of his useful life and labors could not, for lack of data, appear.



C. M. EVANS.

Evans, Elder C. M., of Lexington, McDowell County, W. Va., was born in Virginia, August 15, 1861; raised on farm with poor opportunities for an education; married to Miss Elizabeth Puckett, January, 1885, had serious thoughts of life and death, hell and heaven from his earliest recollections until the year 1888, felt that religion was only a matter of reformation and easy to get when he really wanted it. but in February, 1888, he was deeply convicted of sin and viewed himself as condemned and lost. So troubled was he that even his parents thought he was losing his mind and advised his wife to look close after him. But out of

this morning, despairing, hopeless state God raised him, placed his feet on a rock, even Christ; and put a song of praise and thanksgiving in his mouth. He had a natural desire to unite with the Campbellite church near him but was, he felt, killed to this desire and given a love for the Primitive Baptists whom he had heard of. So he left home and traveled many miles in search of them, was directed to Elder David Davis of Virginia, went to his home, then to his church, was received and baptized by him. Before his deliverance he had a desire to preach and in his prayers for mercy, promised that if God would deliver him from the fear of death and damnation he would be obedient. After his baptism he was again impressed with the duty of preaching and reminded of his promises. But Jonah-like he was disobedient and suffered much, but was taught by dreams scripture and experience his duty so plain that he was encouraged to go forward in this public duty though he was uneducated and deeply felt his weakness. He was licensed in 1888 and in May, 1889, was ordained by Elders David Davis, Wallace Compton and S. H. Anville. Elder Evans has since had the care of churches and is at present Moderator of the Elk Horn Association.



W. T. EVERETT.

Everett, Elder W. T., of Dawson, Ga., was born October 11, 1844, of Primitive Baptist parents though in youth he loved not, nor cared for things pertaining to religion. His father, James Everett, was a faithful preacher of the Old School order.

Elder Everett served through the Civil war as a member of Co. E, 31st Ga. Volunteers, was wounded once and twice in prison. He was in 1870 convicted of sin, and in the following year given a sweet hope in Jesus, licensed to preach 1875, and ordained in 1876. Most of the time since his ordination he has served four churches and has proved faithful to the cause of truth. Content with the Bible doctrine and practice he contends for the good old way and wants no new thing in the house of God.

JAMES EVERETT.

Everett James (1821-1887), was born in Twiggs County, Ga. He was reared in Houston County, and then moved to Macon County, where he was brought under conviction for sin and received a hope in Christ in early

manhood, and was received into the fellowship of Hepzibah Church, and was baptized by Elder Sampson English. In June, 1843, he was married to Miss Sarah H. English, daughter of Elder Sampson English. In 1843 he moved to Stewart County, Ga. The church at Harmony, in 1844, licensed him to preach. He was soon called to serve a church, and his ordination called for, but he objected himself, and asked the church to let him serve as a licensed minister, which was granted. But in 1849 his ordination was called for again, and yet he objected, but subsequently moved to Randolph County and put his letter in at Poplar Spring Church. His ordination was once more called for and submitting to the wishes of his brethren a presbytery was called and he was ordained to the full gospel work. He was a faithful, humble, sincere, unassuming, self-denying and highly esteemed minister of the gospel.

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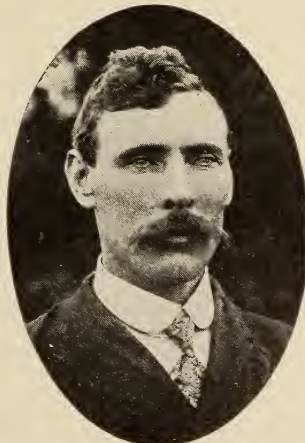
R. W. FAIN.

Fain, Elder R. W. (M. D.), of Nashville, Tenn., was born December 8, 1807; died February 2, 1870. Dr. Fain was a close friend and fellow-laborer of the late Elder John M. Watson and revised and greatly enlarged the second edition of Dr. Watson's book entitled "Old Baptist Test." He was a gifted preacher, able writer skillful physician and highly esteemed by his brethren as a minister and by his contemporaries in the medical profession.

J. W. FAIRCHILD.

Fairchild, Elder J. W., of Urbanette, Ark., was born in Russell County Va., February 24, 1871. When but an infant, his parents moved to Letcher County, Ky., where his mother still lives, his father having fallen asleep December 9, 1904. Elder Fairchild was given a good hope through grace in the seventeenth year of his age; was baptized by Elder S. C. Caudill, and received into the fellowship of Sandlick Church in Letcher County, Ky. In his eighteenth year he began preaching Jesus, the sinner's Saviour, and was ordained to the work of the ministry May 21, 1892. On August 26,

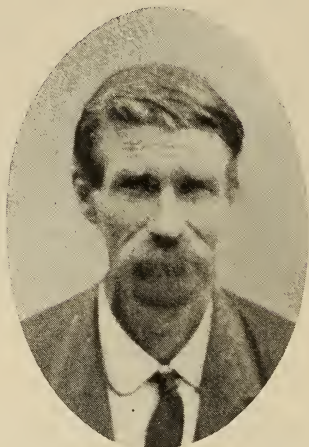
1894, he was married to Miss Lida Christian, of Rowan County, Ky. In July, 1896, he began the publication of the Footprints of The Flock, an Old School Baptist magazine, and still occupies the editorial chair. He has lived in several different states, but



J. W. FAIRCHILD

his present home is near Green Forest, Ark. Elder Fairchild is an able speaker and fluent writer; is a lover and laborer for peace and fellowship among his Father's children who have been redeemed by the blood of Jesus,

regenerated by the Holy Spirit and killed to the love of sin. He would say to them: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as, newborn babies, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious."—(1 Pet. 2:1-3).



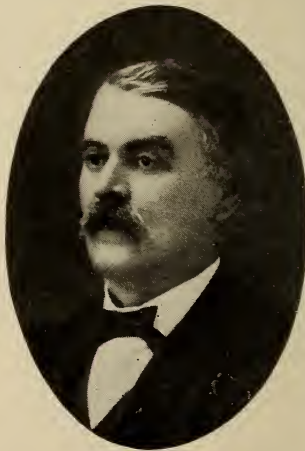
H. M. FARLEY.

Farley, Elder H. M., of Pineville, W. Va., was born January 31, 1868. Early in life he attended Sunday schools and grew up feeling that salvation depended upon conditions for him to perform. When about seventeen years old he was deeply convicted of sin and made to cry unto God for mercy, was given a sweet hope in Jesus, and united with the Primitive Baptist Church, April, 1885. He was soon afterward impressed with the duty of preaching, was ordained, and has been in the service of several churches since. He is Moderator of the Elk Horn Association, and is much beloved by his people. A man of sterling worth, a good citizen, kind neighbor and useful in the cause of truth.

J. F. FARMER.

Farmer, Elder J. F., of Wilson, N. C., son of Moses and Patience Farmer, was born in Wilson County, October 24, 1854. His father died when he was about eleven years of age. His mother is still living and strong in the faith of salvation alone by the grace of God. His parents and grandparents were all

primitive Baptists, and as far back as he can remember he has never hated the Primitive Baptists. While a boy, he experienced in a very satisfying way, a love for the cause of truth and for the people of God, and in this connection these scriptures frequently occurred to him in a very sweetly and comforting way: "We know we have passed from death unto life because we love the brethren." "My Beloved spake and said unto me, rise up my love, my fair one and come away." "He brought me to the banqueting house and His banner over me was love." Also the 208th hymn, Lloyd's Collection, "Love is the golden chain that binds, the happy souls above, and he is an heir of heaven that finds His bosom glow with love," was of especial interest to him. He felt the love of God shed abroad in his heart by the Holy Ghost, which was given unto him and with it came the blessed and glorious assurance that "nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord." At about the age of nineteen he was received into the fellowship of the church at Wilson, N. C., and baptized



J. F. FARMER

by his uncle, Elder William Woodard and was blessed to go on his way rejoicing in hope of the glory of God. "Soon after this," he writes, "I was strongly impressed with a desire to do something to 'shew forth the praises of Him' who had called me 'out of darkness into His marvelous light.' I began to exercise but could not steadfastly continue. My doubts and fears and feelings of unfitness and unworthiness were such an obsetcle that I would quit a while. And then in that condition I was not satisfied and would try again,

only to fall by the way. However I was ordained by a presbytery composed of Elders P. D. Gold and William Woodard, other ministers also being present." He has had the care of several churches and has baptized a good many but it seems specially to have fallen to his lot to marry couples, and attend funerals, and probably only a few ministers have married more people and attended more funerals for the same length of time. Amid the trials and temptations of life he feels to say with the apostle, "out of them all the Lord delivered me," and "by the grace of God I am what I am." Elder Farmer is fond of singing, and the following verses especially appeals to his feelings:

"Through many dangers, toils and snares,

I have already come,

'Tis grace has brought me safe thus far,
And grace will lead me home."

"Thus far the Lord has led me on

* * * *

Thus far His power prolongs my days,
And every evening shall make known,
Some fresh memorial of His grace."
His favorite scripture is: "Behold how good and how pleasant it is for brethren to dwell together in unity."

DAVID FAWLEY.

Fawley, Elder David, was born in Rockingham County, Va., August 9, 1824, and died at his country home in Kosciusko County, Ind., March 28, 1904. At the early age of fourteen years he became concerned about the condition of his soul before God, and fourteen years later found peace in the wounded side of our dear Redeemer. In 1852 he was baptized by Elder A. A. Cole, and united with Union Church, Miami County, Ind. Soon after this New Hope Church was constituted near the place of his death, and he became one of the constituent members. And a little over eight years ago he had his membership transferred to Pilgrim's Rest Church. He was in the constitution of this church also, and suggested its name. A sweet place it was for him to rest the last years of his life! He began preaching in 1857, and was ordained in May, 1860. His ministry was a most useful one to the scattered people of God in northern Indiana. He was not a doctrinal preacher, but was thoroughly established in the doctrine of our dear people. He was mighty in prayer and exhortation, and a sweet preacher, a successful farmer, good citizen, and kind neighbor.

WM. FERGUSON.

Ferguson, Elder Wm., lived in Marion County, Tenn., and was a member of Sweeten's Cove Church. Later he moved to Franklin County, Tenn., and served churches there. A full report could not be obtained of his labors. He died about 1880.

JOHN M. FIELD.

Field, Elder John M. (1809-1891), was born in Kentucky, moved to Macon, Ga., in 1830, and lived there until some years ago, when he moved to Florida. He was an humble, devoted follower of our blessed Lord, and from the standpoint of his convictions he never swerved, either as teacher, or in the private relations of life; he was a faithful witness of God. He talked during his illness of nothing but the comforting doctrines of grace and magnified the goodness of God, who had provided for him a perfect Saviour and spoke of his approaching death as casually and coolly as though he was about to take a pleasant journey. He fought a good fight, kept the faith and had the assurance that for him there was a mansion and crown awaiting him, the free gift of Him who had bought him with His own precious blood. He met death without fear or doubt, and spent his last days in praising God for his blessings and mercies, and in exhorting all to seek the Lamb of God.

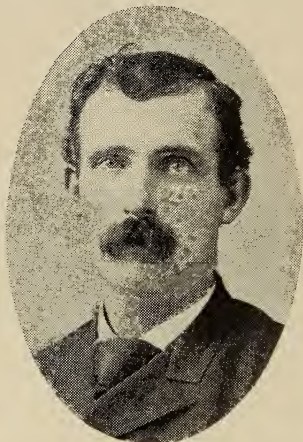
ELANTHAN FINCH.

Finch, Elder Elanathan (1761-1845), of New York state, was a soldier in the Revolutionary war and for many years a minister of the Old Fashion Baptists, and during the trying ordeal of 1832 when the division in the Baptist denomination occurred he remained firm and unshaken in the Apostle's doctrine and practice.

W. A. FISH.

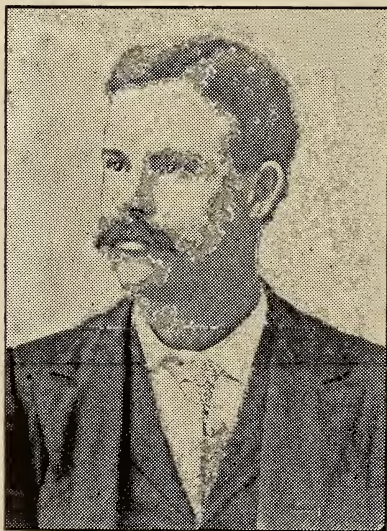
Fish, Elder W. A., of Benton, Ills., was born near Sisterville, Va., (now W. Va.), June 12, 1855, convicted of sin and given a hope in Jesus as his sin-bearer, and united with the Primitive Baptist Church in Benton, Ills., February 5, 1879, and was baptized by

Elder Josiah Harris. His gift was discovered by the church and he was, in August, 1893, licensed to preach and in October, 1900, ordained to the full functions of the gospel ministry. Eld-



W. A. FISH

er Fish has the care of three churches, has been Moderator of the Bethel Association of Southern Illinois for several years and is an able, faithful gift and highly esteemed for the truth's sake.



J. H. FISHER.

Fisher, Elder J. H., of Graham, Texas, was born in Texas, December 22, 1860. From early childhood he had

serious thoughts about death and the future, and when about the age of fifteen realized a sweet joy in hearing the words, "Trust in the Lord," spoken in his heart and mind, though seemingly in his hearing. At the time he could not call it a hope but found comfort in it later. When about nineteen years of age he united with the Missionary or New School Baptists, attended one of their seminaries and began preaching for them. But after a few years he left them and united with the Primitive or Old School Baptists in Kentucky, and wrote a very interesting book entitled, "My Reasons for Leaving the Missionary Baptists." Elder Fisher has published twelve thousand copies of this book. Has also published two thousand copies of "David's Sling"—a pamphlet written by him exposing a Campbellism; and a brief History of the Baptist recently gotten out. He was founder of the Primitive Baptist Review and after some years of publication discontinued it or changed the name to Banner of Peace. This paper was recently sold to Elder J. B. Hardy who combined it with the Advocate of Truth. After leaving the Missionary Baptists and joining the Primitive Church, he was, in 1893 ordained, and has since had the care of churches and has traveled and preached in fifteen states. His home church—Mt. Zion—near Graham, Texas, which he has been serving about ten years is a strong church—has a well furnished, commodious stone meeting house and two hundred and twenty acres of farm land and parsonage. From this church Elder Fisher has constituted three other churches. Elder Fisher is a good writer and interesting speaker, loves the cause of Christ and labors for peace among the churches.

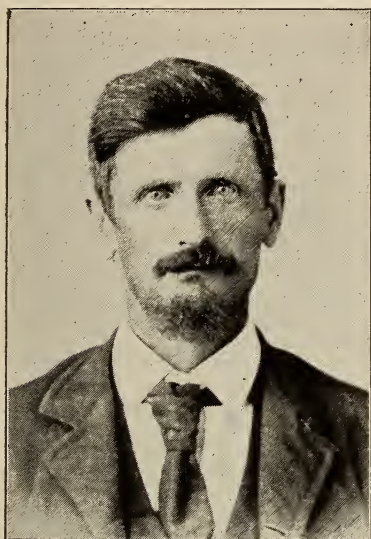
W. L. FLEENER.

Fleener, Elder W. L., of Tennyson, Ind., is moderator of the Little Zion Association of Regular Old School Baptists of Indiana and has the care of Tennyson and other churches in this Association. The editor regrets that a more extended notice could not appear.

T. B. FISHER.

Fisher, Elder T. B., of Richmond, Mo., was born in Ray County, Mo., November 30, 1852, and joined Fishing River Church in October, 1882. He was

ordained in May, 1895. He has a quiet and humble spirit, desiring to serve his brethren and is the pastor of two churches. This brief notice is found



T. B. FISHER

in Elder Cash's book published in 1896 and the editor regrets that further information could not be obtained.

G. W. FLOYD.

Floyd, Elder G. W., of Empire, Ga. This faithful brother is the beloved moderator of the Primitive Ebenezer Association. He has the care of Union and Pleasant Plains churches and is highly esteemed among his people.

WM. H. FLY.

Fly, Elder Wm. H., of Nash County, N. C., was born October, 1848 and died January, 1906. He was received into the fellowship of Pleasant Hill Church and baptized by Elder John Scott, 1875. He was ordained a deacon in said church 1890, and in 1897 was ordained to the ministry by Elders W. B. Strickland and Dorris Armstrong. He served Upper Town Creek, Mill Branch and Salem churches and was a gifted preacher and beloved by his people.

CHARLES FORSEE.

Forsee, Elder Charles (1754-1837). This venerable and faithful servant of God was born in Powhatan County, Va.,

received a hope in Christ, 1776, and in 1785 began to improve a public gift. He was ordained to the work of the gospel ministry, and settled as pastor of the Skinquarter Church in 1799, and with this church he continued to labor until December, 1834, when on account of the common infirmity of old age, he resigned his pastoral charge and waited to welcome the messenger of his departure from this imperfect state of being, unto that immortal and incorruptible state which God has prepared for all those who love his appearing. The unbounded confidence which this aged father manifested in the God of his salvation, was truly astonishing; especially when about leaving this world. Of him it may be said in truth, "He has fought the good fight—has finished his course, and kept the faith." The invariable theme of his preaching was Jesus Christ and Him crucified; and in the exhibition of this, no subject was so familiar and sweet as that of the sovereign discriminating, immutable, invincible and eternal grace of God, set forth in the eternal salvation of all the vessels of His mercy. At the first entrance among the Baptists of the system of modern benevolence, so called, Elder Forsee lifted up his voice like a trumpet; nor did he cease to warn his brethren solemnly, and with tears, against uniting with any religious society except the Church of Christ, and even unto his death he protested against all the God-dishonoring doctrines and institutions which have at this day obtained among a majority of the professors of Christianity.

S. R. FOSTER.

Foster, Elder S. R., of Rural Hill, Ills. The following brief notice is from Elder Potter's book published in 1895 and is inserted as further information could not be secured: "Elder Foster was born in Hamilton County, Ills., on the 26th day of January, 1828, and joined the Primitive Baptist Church at Little Spring in 1850, and was ordained to the work of the ministry in 1862, and is now pastor of two churches. Elder Foster has been a hard student and is very well informed, and has always been faithful.

T. J. FOSTER.

Foster, Elder T. J. (1805-1899), was born in Jackson County, Ga., All the salvation that he hoped for was based

upon the mercy and goodness of God towards him. He was impressed in early life with man's great responsibility to God, and as was natural strove very hard to induce God to save him by his pharisaical duties. When all his efforts proved unavailing, it was revealed that the Lord Jesus Christ is the Alpha and Omega of the saved sinner's hope. He united with the church in 1828. Some years later he was liberated by the Missionary Church (the Baptists about that time having divided on the question of missions and money) to preach, but as he and they could not agree, he left them and joined the Primitive Baptists and commenced preaching. He was ordained to take charge of churches in 1840 by Elder Elias Brown and James Miller. In 1849 he moved to Arkansas. He was a zealous Primitive Baptist. In the language of one who knew him: "Without a fee or earthly reward he went from church to church over a large territory, and with the persistency of Paul and the fervency of Peter he proclaimed the everlasting gospel to dying sinners. He was known far and wide as 'Uncle Tommy Foster,' and was for twenty-five years Moderator of the Ouachita Primitive Baptist Association."

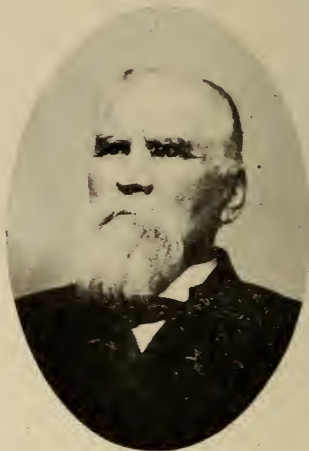
W. H. H. FRANCIS.

Francis, Elder W. H. H. (1841-1907) of Indiana, was one of a family of twelve children. He received a hope in Christ and united with the Beulah Baptist Church, and was baptized by Elder Pritchard the first Sunday in October, 1885. In 1895 he was ordained to the work of the ministry. The above few lines relate the important events in the life of this good man, but all his goodness will never be told in this world. He lived his profession, bridled his tongue, and his religion was not in vain. If there ever was a man who made straight paths for his feet to walk in, he was that man, and he walked in the paths after they were made. His conversation was spiritual and pure. He fought a good fight and finished his course with joy.

A. B. FRANCIS.

Francis, Elder A. B., of Delmar, Del., son of Robert H. and Susannah E. Francis was born in Fauquire County, Va., May 14, 1842. When he was about six years old he was under conviction—

not for some outward act of wickedness but as a voice within saying: "Thou art a sinner." He was made to feel condemned by God's holy law. For many years he labored and was heavy laden, trying to work himself in favor with God. In this he failed, but when his case was hopeless he was blessed to find relief and rest in Jesus. This was in 1864. He wanted to tell to others what a precious Saviour he had found. Thus he was impressed to preach before uniting with the church which he did at Upper Brood Run, the church of his mother's membership, in June, 1865. The following year he was licensed and in July, 1868, was ordained by Eld-



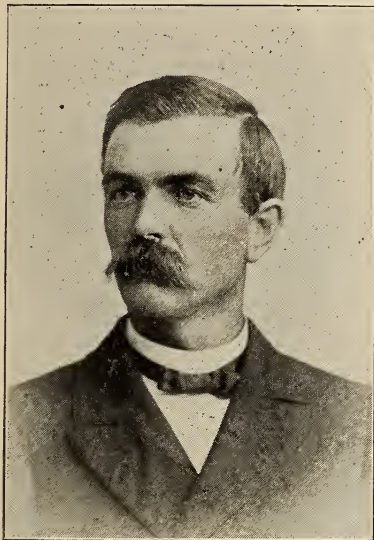
A. B. FRANCIS

ers Gilbert Beebee, William J. Purington and Robert C. Leachman. Elder Francis has been in the ministry more than forty years and during that time has served the churches of Fryingpan and Quantico in Virginia, Kingswood in New Jersey, Tuscaro in Pennsylvania, and now has care of four churches in the Salisbury Association and the London Tract Church in Pennsylvania. He was, in August, 1870, married to Miss Laura Page Middleton of Virginia. This union was blessed with six children. After her death in 1897, he was, in 1899, married to Miss Mary Frances Cole of Maryland. Elder Francis is Moderator of the Salisbury Old School Baptist Association, is a gifted and faithful minister and highly esteemed by his charges.

LEWIS E. FRAZEE.

Frazee, Elder Lewis E., of Bentley, Ills., was born in the state of Ohio in the year 1863, and united with the

Missionary Baptists. In 1884 he united with the Cherryvale Church in Kansas, and returning to Illinois became a member of Middle Creek Church where he was ordained in May, 1888, to the full work of the gospel ministry. He has since had the care of



LEWIS E. FRAZEE.

churches, is an able, humble minister, and highly esteemed among his people, and the editor regrets that his efforts to obtain recent data from which to prepare a more extended sketch proved in vain.

JAMES FREY.

Frey, Elder James, of Pennsylvania, who fell asleep in Jesus in 1841, was an able minister of the New Testament. He was the regular pastor of the Baptist Church at Big Redstone, upwards of thirty years, faithful and beloved. He was a faithful husband; an affectionate father; and an agreeable neighbor. He served the church with indefatigable industry; he ever was careful to adhere strictly to the instruction afforded him in the Scriptures, and gloried in maintaining and publishing the truth as it is in Christ Jesus, and also in maintaining good works.

JOHN E. FROST.

Frost, Elder John E., (1825-1904), was nearly 79 years old when he died, and had been a minister of the Primitive Baptist Church for more than

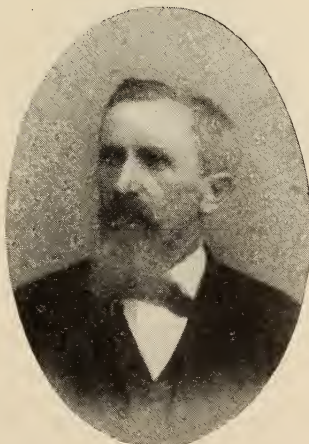
fifty years; was married to Alice D. Hix, 1846, with whom he lived for fifty-three years. No one knew him but to love him. He traveled almost all the time for nearly twenty-five years, and preached the gospel; and just a few days before he died he said, "In life I preached salvation by the grace of God, and now in death the grace of God is my only hope." He was a gifted preacher, good citizen and kind neighbor and such a life is worth more than all the world's riches.

RICHARD FULKERSON.

Fulkerson, Elder Richard, of Illinois, From Elder Potter's Sketch-book published in 1895, it is learned that Elder Fulkerson was born in Pope County Ill., on the 15th day of October, 1819; united with the Primitive Baptist church in 1844 and was ordained to the work of the ministry in 1848, and was at that time serving three churches though in the seventy-seventh year of his age. Later information could not be obtained by the editor.

T. J. FULLER.

Fuller, Elder T. J., of West Salem, Ill., Efforts by the editor to obtain data from which to prepare a suitable sketch of Elder Fuller proved fruitless and all the information obtainable is that he was born in Wabash County, Ill., July 12, 1847, joined the Primitive Baptist Church in November, 1882, and was ordained to the ministry in May, 1891.



C. L. FUNK.

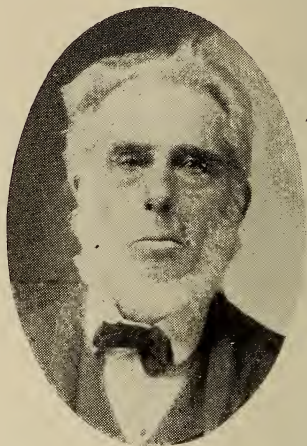
Funk, Elder C. L., of Needmore, Pa., was born March 29, 1844, and in his

twenty-second year of age was married to Miss Annie Covalt. Two years later, September, 1868, he united with the Primitive Baptist Church, and some years after this was ordained to the gospel work and now has the care of five churches. In a letter to the editor Elder Funk writes: "The Lord has been good to me, led me in a way I knew not and gave me a strong impression to preach his everlasting gospel. But this I resisted until after a severe spell of fever, much affliction, and burden of mind, I was made willing, and for thirty years through poverty and affliction I have been trying to preach and the Lord has thus far sustained me." Elder Funk is an humble minister and loves the cause of truth dearly.

J. J. FUQUA.

Fuqua, Elder J. J., of Bold Spring, Tenn. This worthy minister who now lacks one "mile stone" of reaching four score years, was born in Hickman County, Tenn., in 1830; united with the Primitive Baptist Church in 1856, and was ordained in 1868. Elder Fuqua says he has been living on the doctrine of grace for fifty-three years;

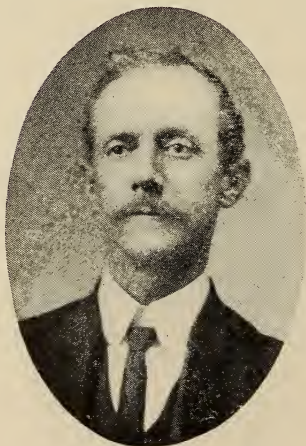
has been trying to preach it forty-one years, and by the grace of God is willing to die contending for the same grand principles advocated by Christ and His apostles. Though almost worn out in the service of his Master



J. J. FUQUA

yet he has lost none of his interest in the cause of truth, and desires to see the young ministry contending earnestly for the faith once delivered unto the saints

G



W. R. GALLIMORE.

Gallimore, Elder W. R., of Lexington, N. C. This brother of good report, who has been preaching about

four years, was born June 12, 1853. The editor regrets that a sketch of his life and labors could not be obtained.

HODGES GALLOP.

Gallop, Elder Hodges, son of Willis Gallop, was born January 22, 1807, lived all his life in Carrituck County, N. C., and died there February 20, 1877 in the seventieth year of his age. His father was one of the wealthiest men in the county, but manifested no interest in religion nor made any effort to bring up his son in a right and proper manner. Thus the subject of our sketch was reared amid a sordid, selfish influence and in love with sin. But God began a work in his heart, and so killed him to the love of sin, that even as a boy, he refused to obey his father's orders to enter into the dance and revelry. He was a staunch friend to the Baptists in the heated and excited division in Rowels Point church now called Elem, in 1833,

when the Fullerite element in vain undertook to expell the Old Party though at that time he was not a member". He united with this church in 1838 and it is said bought out the contentious element himself in order to have no further trouble with them. In 1845 he was ordained as deacon and, licensed to preach in 1850 and ordained to the ministry in 1853 by Elders Samuel Tatum and Caleb T. Sawyer. Elder Gallop was not considered an able expounder of the scripture but was a good, sound practical preacher, and perhaps came as near living the truth he preached as any. He was one of natures' noblemen, a man of good judgment, kind disposition and very charitable to the poor. Before he died he made preparations for his departure and on his death bed selected two hymns to be used at his funeral.

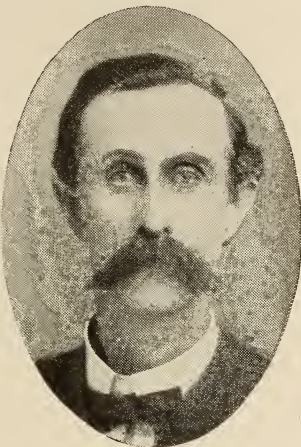
STEPHEN GUARD.

Guard Elder Stephen (1776-1839), was an able minister of the gospel, was baptized by Elder William Van-church at Morristown, N. J. In 1803, he Horne, in 1801 and united with the was licensed and set apart to the work of the ministry by Carpenter's Run Church in this state, Elders James Lee and Moses Freeze officiating. Elder Guard was a man of uncommonly strong mind, bright intellect, and generally decided and unmoveable in his plans and purposes. He was well qualified to fill almost any station, either in church, society or government, that his friends could have desired to place him in, had he been so disposed; but so it was with him, he desired no greater honor than to be filling his place in the house of God; and nothing else seemed so near, and dear to him, as the peace and happiness of his brethren, and the health and prosperity of the dear Redeemer's kingdom. He was, for many years, Moderator of Miami Association, and highly esteemed as a minister of Jesus.

STEPHEN I. GARDNER.

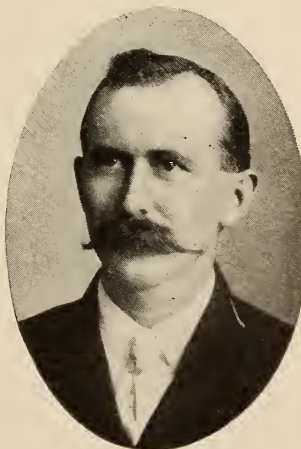
Gardner, Elder Stephen I., of Cozad, Neb., was born May 1, 1861 in Richland County, Ill. Married to Miss Phoebe J. Arnold, 1884. Received a hope in the year of 1886 joined Little Zion Church, 1888, and ordained in May, 1893. Since that time he has had the care of from two to four churches, has baptized more than one hundred members, held four debates with other denominations, preached

quite a number of funerals and united in marriage a large number of people. Elder Gardner, his wife and their three oldest children are members of Liberty Church near Alma, Marion County, Ill. This is the strongest church in Little Wabash Association, and the Primitive Baptists are the leading denomination in that community. Elder Gardner is



STEPHEN I. GARDNER

sound in doctrine and orderly in practice, is satisfied to be a plain old fashioned Baptist and is opposed to all new things that are being advocated among Baptists in some places. Recently Elder Gardner has moved to Cozad, Neb., where he and Elder Craig constituted Mt. Zion Church.



A. J. GARLAND.

Garland Elder A. J., of Front Royal, Va., was born in Fulton County, Pa., May 26, 1880; convicted of sin early

in life and given a hope in the Saviour, but these exercises of a burdened heart for sin and the relief of that burden was so gradual in its nature that, like many others, he cannot date the exact time. When about sixteen years of age the preaching of the gospel by the Primitive or Old School Baptists became very precious to him and he went before Tonoloway Church, asked for a home, was received and baptized by Elder T. N. Alderton. About two years later he was impressed with the duty of preaching Jesus to others, but endeavored to rid his mind of such impressions, and to keep it to himself. The church discovered his gift and licensed him in 1902 and the following year—on December 19th—he was ordained to the full functions of the gospel ministry. Three days before this he was married to Miss Rosa Ashpaugh. Elder Garland moved to Front Royal in 1904, where he has since resided and has now—1908—the care of six churches.

JAMES GARNETT.

Garnett, Elder James, the son of Captain Anthony Garnett, was born in Culpepper County, November 1743, baptized by Elder Elijah Craig and was soon ordained to the ministry. He was a minister of great influence. In point of morality and correct christian deportment, few have surpassed him, and at home or abroad, in public or in private he was always the same. Religion was his constant theme, and for nearly fifty years he was an active laborer in his Master's vineyard. He died in 1830, two years before the great division in the Baptist Churches of Virginia, but in his ministry he did not advocate the many new departures that caused the division.

ROBERT GARNETT.

Garnett, Elder Robert (1770-1854) son of Elder James Garnett, was a Virginian by birth, though he lived in Kentucky many years, serving churches in Boone County, and baptizing several hundred persons in that section before returning to Virginia. He was convicted of sin and given a hope in Jesus in his eighteenth year, united with Crooked Run Church, Culpepper County, Va., January 1789, and was baptized by his father. Elder Garnett served Mill Creek Church as pastor after the death of Elder John

Koontz. Under the separation, 1832-35 he identified himself with the Old Baptists, and never in anywise connected himself with the modern inventions of New Schoolism, but both publicly and privately expressed his devotion to the peculiarities of doctrine and practice which characterize the Old School Baptists.

W. C. GARRETT.

Garrett, Elder W. C. (1822-1894), of Missouri, was born in Kentucky, moved to Missouri when quite young and settled in what is called the Platt Purchase. When in his eighteenth year he became deeply concerned in regard to the salvation of his soul, his conviction was deep and pungent until he despaired of all hope. But in June, 1842, he was enabled to hope in God's mercy. His deliverance from the thralldom of sin and death was truly wonderful. Duty was at once impressed upon him to confess the Saviour and to be baptized in His precious name and also a burning desire in his heart to speak of God's goodness and mercy to the children of men. So according to his own account, he at once, in company with his wife went before the church called Bethlehem in DeKalb County, Mo., and gave a relation of their hope in Christ and were received and baptized by Elder John M. Evans. He commenced preaching very young. His license bears date June, 1842, and in March, 1845, he was ordained to the full work of the ministry. In his young days he was very active and energetic in the ministry, was a stout man physically and possessed a wonderful mind, intellectually. He states in his memoirs that at the end of thirty years of his ministry he had traveled thirty thousand miles. His labors were principally confined to Missouri, Kansas and Nebraska.

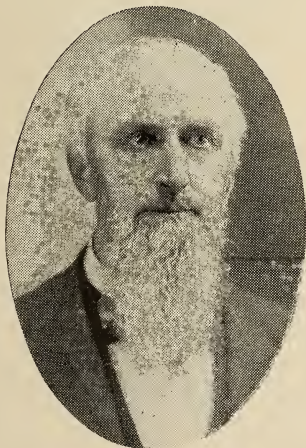
JOHN GILBERT.

Gilbert, Elder John, of Kentucky, was born on the sea coast in North Carolina about the year 1857. His grandmother was from Scotland and grandfather from England. He served in the latter part of the War of the Revolution. Soon after he came to Kentucky and located near where Frankfort now is when there was but one house there. Afterwards he located in what is now Clay County,

spending a great deal of his time hunting as that was the most profitable business then. He said he killed over one thousand bear in his life making his bacon out of bear meat instead of hogs. He was brought to receive a hope in Christ early in life and soon after he joined the Baptist Church of Christ and began preaching the gospel, traveling all over the mountains of Eastern Kentucky on horseback, preaching to those people till he was over one hundred years old. He died March 11, 1868, making him about one hundred and eleven years old at time of his death. He was the grandfather of Elder J. J. Gilbert and a most remarkable man and zealous pioneer preacher.

RICHARD M. GILBERT.

Gilbert, Elder Richard M., of Jefferson County, Fla., was born in Morgan County, Ga., 1825, and died October 10, 1900. He was a noble man, his house was a home to the stranger, and his hand ever ready to help the poor and needy. The editor is unable to secure data covering his useful ministry.



J. J. GILBERT.

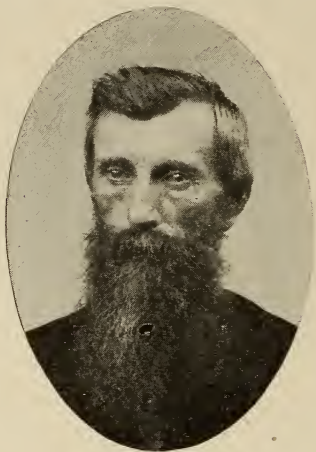
Gilbert, Elder J. J., of Winchester, Ky. This faithful and able brother was born in Owsley County, Ky., January 13, 1844, brought under conviction in early life and though a boy of good morals was made to feel that he was a great sinner, and was given a sweet hope in Jesus the 10th day of January, 1868. Of this he writes: "On that morning about 8 o'clock I was rid-

ing along all alone meditating over my lost condition, when all at once it seemed that the whole of my life was laid open before me as one dark page of sin and transgression against God in which I could see no good thing I had ever done to merit His favor. While thinking over this terrible picture, in a moment the veil was lifted and Christ was presented to view as my Saviour, the chief among ten thousand and all together lovely. His praises poured forth from my heart while tears of joy freely ran down over my cheeks." He united with the Baptists at Station Camp Church, Estill County, Ky., April, 1868. From the time he received a hope he was impressed with the work of the ministry over which he earnestly prayed. He says: "On Monday evening after fourth Sunday in December, 1869, I made my first effort to preach from the text, 'This is the work of God that you believe on Him whom He hath sent.' " In this effort I felt as perfect freedom as I ever had in my life. At this time I felt a strange feeling in my heart which lasted about ten days. While this was on I did not feel like eating or sleeping much and preaching was as easy as it was to open my mouth, and the Scriptures opened up to my mind so clear that I often found myself in tears." He was soon ordained to the gospel ministry, and has since had the care of churches, has never felt dissatisfied with the Old School Baptists or regretted uniting with them and wants no new thing in God's house; has traveled and preached in Kentucky, Ohio, Indiana, Virginia and Maryland and has been well received.

TAYLOR J. GILBERT.

Gilbert, Elder Taylor J., of Kentucky, was born in Clay County, Ky., October 4, 1840, and was married to Mary Haggard, March 11, 1812. Before he knew anything about experimental religion he became a member of the Christian or more familiarly known as the Campbellite Church, while in Idaho, about the year 1869. Returning to Kentucky after receiving the evidence of a pardon of his sins, through the atoning blood of Jesus Christ, and before hearing the gospel preached, he became dissatisfied with his connection with the Campbellite Church and joined the Free Will Baptists; but as soon as he heard the gospel as preached by the Primitive Baptists, he asked and re-

ceived-baptism at the hands of Elder A. C. Newlands, of the Old Baptist Church, and from that time spent the remainder of his life preaching a finished salvation in Jesus. About this time, the Old Red Bird Association, which had been built up by his grandfather, Elder John G. Gilbert, was revived by his work, and during his work in the ministry many churches were organized and many persons baptized into the fellowship of this



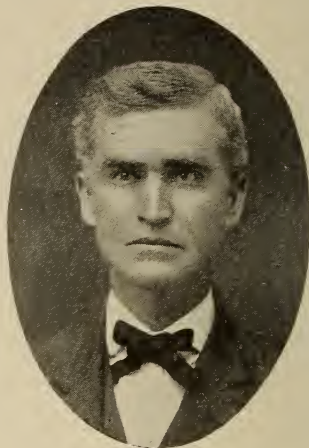
TAYLOR J. GILBERT

body. He was Moderator of said Association until he moved to Oklahoma, in March, 1902, where he very suddenly and unexpectedly died from paralysis of the heart. Few in modern times, have shown more zeal or devotion to the work of their Heavenly Master than he or made greater sacrifice for the cause of truth. It was said after his death by a minister well qualified to know: "That no man was ever more loved and respected by the members of his churches than Taylor J. Gilbert."

M. L. GILBERT.

Gilbert, Elder M. L., of Dade City, Fla., was born in Kentucky, September 16, 1857. During his third year in college his health failed, and the doctors advised that he go to Florida, which he did in 1881; joined the Old School Baptists at Mt. Enon, Fla., May, 1886; ordained to the work of the ministry, March, 1889; was called to the care of churches soon after ward, and has served Empire and Antioch each for the last nineteen years; Bethel seventeen, Little Flock

twelve, El-Bethel eight, Mt. Enon two, Orange four years and has, during this time traveled upwards of one hundred and fifteen thousand miles, perhaps half of the distance in private conveyance. He has baptized nearly three hundred persons, helped



M. L. GILBERT

to ordain several preachers, and fourteen deacons; married seventy-eight persons, and preached over two thousand sermons. Elder Gilbert has served on the editorial staff of the Primitive Baptist and the Banner of Peace and is a useful minister.

A. J. GILBERT.

Gilbert, Elder A. J., was born April 3, 1810, and died April 15, 1893. He was an humble man and faithful soldier of the cross. He remained with the Missionaries awhile after the split but soon the Lord led him to his friends, the Primitive Baptists. Soon after he joined the church he was set apart to the work of the ministry, which office he filled faithfully to the end. He traveled and preached a great deal among the Baptists of his state, and was faithful to the end and greatly loved by his people.

WILLIS E. GILL.

Gill, Elder Willis E., of Cloverdale, Ind., was born September 21, 1869, in Edgar County, Ills.; united with the Methodist Church at Harmony near Kansas, Ills., in 1886, and was baptized by Rev. E. B. Randal. Becoming

convinced that the doctrine of salvation by grace as taught by the Primitive Baptists was the doctrine of the sinners and after many friendly tilts soinnners and after many friendly tilts with the Methodists on that subject, united with the Providence Primitive Baptist Church in Edgar County, Ill., and was baptized by Elder M. B. Moffett of Paris, Ill., in February, 1891. Was ordained to the work of the ministry August 5, 1893, by the following elders: Jas M. True, C. W. Kemper, Wm. Luce, O. B. Gamron, M. B. Moffett, Thos G. Drake, A. H. Patton S. H. Moffett and F. M. Reeds. In July, 1893, he removed to Cloverdale, Ind., changing his membership to



WILLIS E. GILL

Smyrna Church near Cloverdale, which at that time had a membership of twelve but has now increased to about three times that number. He has the care of three churches near his home; was married to Miss Lily May Moffett of Kansas, March 4, 1891. of Elder S. H. Moffet, March 4, 1891. Two children have been born to them, Jessie and Carlyle, both of whom though young in years, have a decided preference for the dear old church which their parents have tried to serve. The churches under his care are not bothered with any of the questionable practices which do harm to the precious cause of Christ.

WILLIAM GILMORE.

Gilmore, Elder William. This minister was an able gift to the church. He was a native of Maryland, moved to Virginia about the year 1800 and began preaching at the Ketocton

Church in London County, where the Ketocton Association was formed in 1766. He also served New Valley, North Fork and Upperville churches, in Virginia, and was a faithful pastor going through heat and cold to meet his appointment. As a speaker Elder Gilmore was entertaining. He was firm and well grounded in doctrine and could not be moved by the great tidal wave of Arminianism that swept through the Association during the first quarter of the nineteenth century and culminated in a division in the Baptist church, 1828-1835.

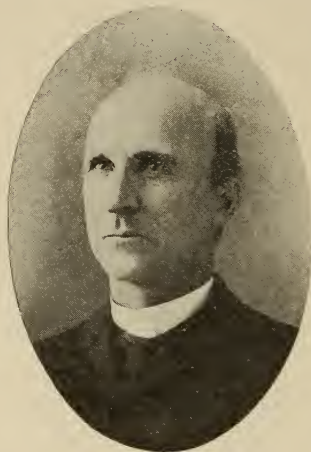
W. H. GILMORE.

Gilmore, Elder W. H., of North Yakima, Wash., was born in Des Moines County, Iowa, November 4, 1848, but when four years old his parents emigrated from that state to Oregon. He was taught good morals and to be obedient, but in 1873, when grown to manhood, there came to him another Teacher, an inward and divine one, who taught him that morality and obedience were not all he needed. He was arrested as a wayward and thoughtless transgressor against God's holy law, and made to regard himself as a poor, needy sinner. In this helpless condition, and stripped of all self-confidence, he was, given a hope in Jesus as a sin-bearing Saviour, and in June, 1876, united with the Baptists and was baptized by Elder J. A. Bullock. Soon after this he was impressed to preach the gospel as glad tidings to helpless sinners. Although he loved the gospel, he rebelled against this impression until March, 1891, when he made the attempt to speak in the Lord's matchless name. On May 9, 1896, he was ordained to the full work of the ministry, and has since been preaching among the churches as the Lord gave him liberty. Elder Gilmore is an humble faithful minister, is a member of the Siloam Association and was at its last session—June, 1908—chosen Moderator. He is pastor of Pleasant Grove Church in Yakimo County, Wash., which holds three meetings each month and is zealous in the cause of truth.

P. D. GOLD.

Gold, Elder P. D., of Wilson, N. C. The subject of this sketch was the second son in a family of eleven children and was born in Rutherford, now

Cleveland County, N. C., March 25, 1833. His opportunities for an education were very limited, and not being satisfied with the meagre three months annual school session which the county afforded, with a thirst for knowledge and an undaunted ambition, he succeeded after each hard day's work on his father's farm, in acquiring sufficient



P. D. GOLD

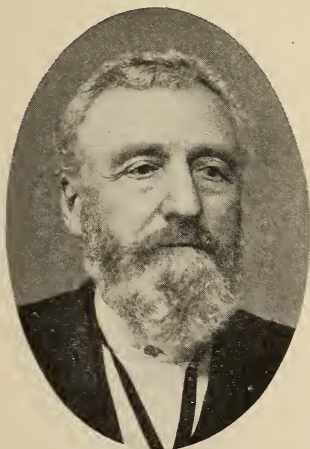
education, to enable him at the age of twenty, to pass an examination for teacher in the public schools of his county. About this time he began the study of law under A. W. Burton, Esq. obtained his license in 1856 and began the practice of his profession at Shelby, N. C. After about two years not finding the practice of law congenial to his taste and convictions, he abandoned that vocation and decided to enter the field of the gospel ministry. With little money and owing for previous education he entered Furman University, S. C., where he remained for two years, afterwards going to the Southern Baptist Theological Seminary for a short term, being forced to discontinue his studies at the latter place through the opening of the Civil war. Notwithstanding the annoyance and anxiety he felt because of inadequate financial means during these years, he took a high stand in his classes at the institutions, although his debts, for which his creditors held his personal notes, had grown to the, to him, enormous sum of two thousand dollars, which was after the war worked out and paid by himself and wife. During the war he accepted the charge of a church in Goldsboro N. C., and while there met and was happily married to Miss Julia Pipkin in 1863. About 1865 a deep conviction seized this man, confronting

him with a sinful nature and therefore a sinful life. The justice of God in his condemnation, showing him he sinned in Adam, and therefore death passed upon him in Adams' disobedience, so overwhelmed him in confusion that he despaired of mercy and felt he was lost. This wrought in him an abiding consciousness of the sinfulness of man. In this view he saw and felt the justice of God in his condemnation. In that dark hour the Lord Jesus, the Saviour of sinners, appeared as his righteousness, fully justifying him with the words, sounding out to him as if spoken aloud: "If God give you Christ, how shall he not with him freely give you all things?" This caused a great change in his views and conduct. From that time he preached Christ Jesus as the only name under heaven given among men whereby we must be saved. The predestination of God appeared appointing beforehand what he purposed should come to pass, and the electing love of God choosing beforehand, and without regard to man's works, the people he loved in Christ Jesus, and giving them grace in Him. He sought for a people who loved and believed that doctrine, discarding all free agency of man and rejecting all self appointed means and measures of man's devising. This people he found known as the Primitive Baptists, and was received among them and baptized by Elder C. B. Hassell, at old Kehuke Church, since which time he has been preaching among them, desiring to know nothing among men but Jesus Christ and Him crucified. He considers that a man should be industrious, and labor to build his section and further useful enterprises. But the labor he would perform in preference to all other kinds is to establish the truth in Christ Jesus, in an humble walk and godly conversation. In 1871 he became editor of "Zion's Landmark," and for thirty-seven years it has been an important and influential paper among the Baptists. In the course of his editorial career Elder Gold has written a vast amount, but he has made only one publication outside his professional work. This was a small religious book, being a "Treatise On the Book of Joshua," which gives evidence of much thought, learning and power of analysis. Devoted to his calling, Elder Gold has not concerned himself to any great extent with secular matters, but his sympathies are with the people to whom he ministers, and he shares in their hopes and aspirations. From his earliest recollection he always had a purpose to lead an active life and to be useful in his

day and generation, and with resolution he has pushed on in that path until he has attained a position reached by but few in the respect and confidence of his fellow citizens; still he says that his life has not been what he would desire. He is at present pastor of Falls Church near Rocky Mt., and the churches at Tarboro, Wilson and Durham, is Moderator of Black Creek Association and travels extensively among the Baptists, has served as trustee of the University of North Carolina, and other positions of trust.

HORACE GOLSTON.

Golston, Elder Horace, was born in Marion County, Tenn., September 13, 1881. He received a hope in Jesus when about twelve years old, but did not express it publicly until about the age of eighteen. He was immersed into the Cumberland Presbyterian Church and lived with them three years. Becoming dissatisfied, he joined the Primitive Baptist Church at Cedar Springs, Marion County, Tenn., on Friday before the third Sunday in August, 1902. Brother Golston was ordained to the work of the ministry in July, 1905, by a presbytery consisting of Elders M. A. Hackworth, J. G. Woodfin, and R. O. Ralston. Since that time and up to the present (1907) he has had charge of two or three churches. Brother Golston is very earnest in his convictions and labors zealously for what he considers to be the best interest of the cause.



JOHN E. GOODSON.

Goodson, Elder John E. (M. D.), of Mo., was born December 30, 1819, at Seventy-Six, Ky., and was the fourth

child of his father Samuel Goodson, who came from Virginia. His grandfather, Wm. Goodson was born in Virginia, December 25, 1859, and was a lieutenant in Washington's army at the close of the Revolutionary war. When J. E. Goodson was seventeen years old, his father moved to Missouri. In December, 1843, he moved to Buchanan County, Mo., and in 1844, was baptized into El-Bethel Church by Elder J. M. Evans. He moved to Carroll County, Mo., in 1847 and there began the practice of medicine. In 1850, he was elected to the Missouri legislature from Carroll County and rode on horseback to attend the session. He began to talk publicly on the subject of religion in 1852, and in 1853 was ordained to the work of the ministry. He spent the years just previous to and in the beginning of the Civil war in Kansas and Missouri and had most of his property burned or stolen. In 1863, he moved to Macon County, Mo., and was elected to the legislature from this county, serving three terms. Along about this time it was proposed to form a stock company to commence again the publication of the Regular Baptist Magazine, which had suspended for want of patronage. It was proposed to make Dr. Goodson president of the company and Elder E. H. Burnam editor. An although Dr. Goodson had made a provisional sale of the stock, when he discovered that Elder E. H. Burnam was not in accord with the principles of Primitive Baptists he refused to have anything more to do with the matter and it fell through. In 1874 he began the publication of the Messenger of Peace. At this time there were but three Primitive Baptist papers in the United States, and none of them were in the Western or Middle states. He now gave up the practice of medicine and devoted himself to editing the Messenger of Peace. For many years he was Moderator of the Yellow Creek Association, and was held in the highest regard, not only for his ability as a preacher, but for his influence for peace and good order among the churches. Brethren came to look to him for direction because he could be depended on to be temperate, and always trying to soften down extremes, and yet maintaining sound doctrine. A year before his death, which occurred September 16, 1892, he wrote: "I am now only waiting for the call of my dear Saviour to call me to my reward, let it be what it may. If it be good it is all on account of of what Jesus did for me, and not for

what I have done. The nearer I approach the end of life the more I am confirmed in the doctrine of salvation by free and unmerited grace of the Lord Jesus Christ."



J. E. GOODSON.

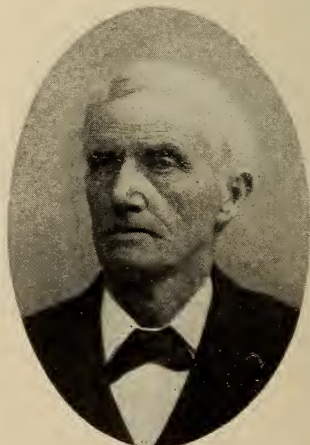
Goodson, Elder J. E., Jr., of Missouri, son of Elder J. E. Goodson, was born November 15, 1853, and died August 19, 1890. He was married to Miss Idress E. Dennison, December 25, 1873. United with Chariton Church Macon County, Mo., in May, 1880, and commenced preaching two years later and was ordained to the full work of the ministry in May, 1884. Soon after the Messenger of Peace was established by his father in 1874, he became associated with his father in connection with the paper. After his ordination his time was all taken in preaching and his office work. Churches built up rapidly under his ministry, he being a very strong defender of the faith, and a man of great personal magnetism. Large congregations flocked to hear him preach, and many who hated his doctrine were drawn to him by his evident earnestness and his love toward all men. He died of kidney trouble which had been preying upon him several years, and it is safe to say that all Primitive Baptists who had come to know him felt a personal loss in his death.

J. E. GORE.

Gore, Elder J. E., of Philippi, W. Va., was born in Rappahannock County, Va., November 15, 1870, reared on the farm given a hope in the Saviour when about twenty-two years of age, united with the Old School Baptists and was soon liberated to preach. Elder Gore is serving three churches in the bounds of the Red Stone Association. It was in this Association that Alexander Campbell first united with the Baptists and afterwards made war upon them.

J. K. GOTCHER.

Gotcher, Elder J. K., of Texas, was born 1845 and died October, 1907. He was baptized by Elder Joel Lewis of East Fork Church. Soon after this he joined Little Flock Church, was ordained to the full work of the ministry. He was an able, humble, sound, consistent and orderly Primitive Baptist minister of Christ, and when in the liberty of his gift it seemed the greatest pleasure of his life to preach and comfort God's humble poor. His gift was almost exclusively in the strong doctrine of Christ and its sweet consolations to God's believing people. It was doubtless a heritage to him to endure many adverse circumstances in life, so was fulfilled in some measure at least the sweet oracle of God, "Many are the afflictions of the righteous but the Lord delivereth out of them all." Psalms. He was a loving husband, kind father, faithful neighbor and a good citizen.



WM. GRAFTON.

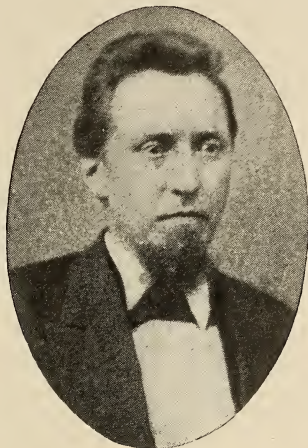
Grafton, Elder Wm., of Forest Hill, Md., a very useful and able minister,

was born in 1825. He is now in his eighty-third year, and the forty-eighth year of his ministry, has for many years served as Moderator of the Baltimore Old School Baptist Association and is serving the same churches he commenced with forty-eight years ago. Old Hartford Church of Maryland, the Rock Spring Church of Pennsylvania, and Warren Church, Baltimore County, Md. This is a wonderful record and a more faithful man could hardly be found. Though growing weak in body his mind is clear and strong and his zeal in his Master's cause unabated. With the apostle he can say, "I have fought a good fight," as will be testified to by the brethren among whom he has so long labored. The usefulness of such a life can never be estimated, nor fully appreciated until lost to us.

T. J. GRANTHAM.

Grantham, Elder T. J., of Georgia, was born February 17, 1842, and died January 11, 1903. He joined the Primitive Baptist Church in 1880, and was soon afterward ordained to preach. He was a man of lofty ideals and pure purposes; and, in all his public career, which was by no means exempt from trying experiences and stormy passages, he was never suspected of being dominated by motives unworthy the religion of his risen Lord. However others might differ with him in matters of judgment or policy, the honesty of his convictions was never impeached; the loyalty of his devotion to what he conceived to be right was never an open question. He was a man of clear and firm convictions—the stuff out of which heroes and martyrs are made. While profoundly deferential to the opinions of others, he never changed or surrendered his own, except at the end of convincing argument and fuller information. In the matter of principle he had the courage to stand alone, in his last hours he said he was not afraid to die by the principles he had advocated; and, again, he said, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms may destroy this body, yet in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold, and not another." And after a moment's pause, he continued: "I know whom I have trusted, and though He slay me, yet will I trust in Him." After a moment's rest, while panting for breath, he added: "I have

already passed through the valley of the shadow of death, and I fear no evil, for Thou are with me," and he passed away like a weary child going asleep in its mother's arms.



BERNARD GREENWOOD.

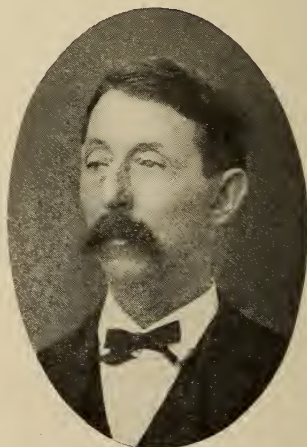
Greenwood, Elder Bernard was born in Weener, East Friesland, Kingdom (now Province) of Hanover, Germany, September 24, 1827, and died in his sixty-sixth year, in Wilson, N. C., September 1, 1893. His parents were members of the Holland Reformed (a Presbyterian State church) and had him sprinkled in infancy, and "confirmed" when fourteen years of age, at which time he was put to the tailor's trade in his father's workshop, and attended a high school two hours a day, excepting Saturday and Sunday. Though dead in sin, and enamored of the world, and having his head full of a do and live system of religion, he thought himself a good christian, until at sixteen years of age, he was awakened at midnight with the solemn and piercing words, "God is holy, what art thou?" For the first time seeing himself a hell-deserving sinner, he wept aloud, and to his brother, who was in bed with him and heard him and asked him if he was sick he replied, "No, John, I am such an awful sinner." He betook himself to the reading of the Bible, and to prayers and tears and resolutions, but grew worse and worse until, when seeming about to sink into endless perdition, he heard the crucified Saviour say to him: "Come unto me, thou weary and heavy laden, and I will give thee rest. I, even I, have blotted out

all thy transgressions for my name's sake, and thy sins and thine iniquities will I remember no more." And his heart replied: "I have heard of thee by the hearing of the ear, but now mine eye seeth thee: wherefore, O Lord I abhor myself, and repent in dust and ashes." Then he rejoiced with unspeakable joy in God his Saviour. His parents and other relatives thought him greatly deluded, not being able to understand his case. At the age of twenty as required by the laws of his country he entered the army. At twenty-two he married and stayed a year in the place (Nienburg) where his wife's parents resided, and then returned, with his wife and child, to Weener. A few days afterwards he heard his father's foreman tell of a poor, little sect of Free Grace Baptists just started in their town—humble, upright, and inoffensive, but despised and persecuted by all other religionists. He sought their acquaintance and society, and though warned by his father, that, if he joined them, his customers would desert him, and he would starve his family, he united with them, and was baptized in 1853 in the day-time—the other members having been baptized in the night-time for fear of their enemies, who would not only ridicule but also assault them. Then for several months he was indeed persecuted, and almost starved; but, in 1854, by the pecuniary assistance of his brother, John, who was an infidel and then living in Cincinnati, O., he and his wife emigrated to America, leaving their little boy most sorrowfully with his own parents, for want of money needed to bring him. Nearly three years afterwards the child was brought to his rejoicing parents by a younger brother of Elder Greenwood's. They lived in Cincinnati five months, and then moved to Clover, Clermont County, O., where in 1856 they found a church of Old School Primitive Baptists who were like the Free Grace Baptists of Germany in both faith and practice. Clover Church licensed him to preach; and by the authority of the church at Lynchburg of which he was then a member Elders Brooks and Hite ordained him to the ministry in 1861. In 1866 he moved to Evansville, Ind., (where he preached both in English and in German, and baptized several, and buried his only child, then nearly sixteen years old); in 1869 to Corydon, Ind.; in 1871, to Columbus, Ind., (where he lived eight years in worldly prosperity but in spiritual poverty); and in January, 1880, to Wilson, N. C., where (with the exception of about a year at La Grange, N. C.) he and his wife lived till the

time of his death. Elder Greenwood was solemn and earnest in prayer and preaching, saw and proclaimed Jesus in every text, felt himself to be nothing but a wretched sinner saved by grace alone, went down in great depths and rose to great heights in his experience, and gave every particle of the glory of salvation to the Lord. Few men were as ready as he to quote an appropriate passage of scripture on every occasion in life. He had his failings, as all of us have; and he would have been one of the last persons in the world to claim perfection in the flesh. His book entitled: "The Dealings of God with a Laborer, or the Experiences of Bernard Greenwood," is indeed an interesting work.

NEELEE GREENLEE.

Greenlee, Elder Neeles, of West Virginia, was born 1819, and died April 23, 1900. For forty-seven years he was a preacher of the gospel and a strong defender of salvation by grace. He was a native of Macon County, and served churches within the bounds of the Pocatalico Association, but a full sketch of his life could not be obtained.



JOHN GRIST.

Grist, Elder John, of Crocket, Tenn., was born in Gibson County, Tenn., December 8, 1852; had poor advantages for obtaining an education—his father dying in his youth, and his mother not being able to educate him. From his early boyhood days he had serious thoughts about death and

eternity, and in his twenty-fifth year of age was convicted of sin and shown his lost condition before God. For years he carried a burden and tried to get relief by moving to Logan County, Ark., but in vain. Not until about three years later—in 1880—did he find rest in Jesus. In 1885 he united with the Primitive Baptists and amid the joys received in obedience he was again burdened with a call to the ministerial work. Feeling he had not one essential qualification he resolved not to preach, but he could not help thinking about preaching when awake or from dreaming about it when asleep. The church saw and realized the burden of his mind and licensed him in 1887, and in January, 1889, he was ordained to the full work. About the year 1899 Elder Grist moved to his present home. He has had the care of churches for about twenty years and is also the beloved Moderator of the Forked Deer Association; desires to contend for the good, old way, and to finish his course with joy.

W. H. GULLEDGE.

Gulledge, Elder W. H., died at his home in Norcross, Ga., January 8, 1899; was seventy-four years, one month, and four days old, and was baptized into the fellowship of Nances Creek Church, DeKalb County, Ga., in 1857, by Elder H. D. Teet. Elder Gulledge was a consistent Primitive Baptist, and was ordained and set apart to the full functions of the gospel ministry in May, 1874, by Elders W. W. Carroll, E. Webb and J. T. Jordan, and was an able expounder and defender of the gospel of our Saviour, Jesus Christ; a servant of the Master indeed. He sacrificed health and all to the cause he loved so well.

R. B. GUND.

Gund, Elder R. B., was for many years Moderator of the Tombigby Association. He was a well beloved and useful minister. The editor regrets that a full sketch of his life cannot be obtained.

H

GARFIELD F. HACKLER.

Hackler, Elder Garfield F., of North Carolina. This eminent and devoted minister of the gospel was a resident of Allegheny County; he was born January 1, 1834, united with Rock Creek Church 1855, licensed 1868, and ordained to all the functions of the gospel 1870. His useful life closed July 20, 1879. His patience was remarkable, his faith in the Lord strong, and so he seemed to pass over the river, fearing no evil.

M. A. HACKWORTH.

Hackworth, Elder M. A., of Anderson, Tenn., son of Jasper and Elizabeth Gance Hackworth, was born in Jackson County, Ala., on October 15, 1857. When he was quite small his father moved to Marion County, Tenn., where he grew to manhood. He professed a hope in Christ in his twenty-first year and seven years later joined the Primitive Baptist Church at Cedar Springs, Marion County, Tenn. He was married in 1889 to Miss Charlotte West, and ordained in 1895. Brother Hackworth is

one of the most humble, unassuming and spiritually minded men and is highly esteemed by our people.

A N. HALL.

Hall, Elder A. N. (1816-1900), was born in Wake County, N. C.. At the age of twenty-four or twenty-five years the Lord in His all-wise purpose, saw fit to call him from nature to grace. For thirteen months and eight days he was deeply convicted for his sins. His distress was so intense as to unfit him for business, and all social duties. He worked hard trying to do good, fasting and praying, until he was a mere skeleton. After he had given up all hope of forgiveness, feeling he would soon be in hell, the Lord spoke words of comfort, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." In an instant his burden was gone, all was peace and love; he felt that every sin was forgiven, a new song was in his mouth, and he sang praises to God. Very soon he joined the church at Mt. Lebanon, and was soon called to the ministry.

Most of his ministerial work was done in Person County until 1859, having bought a farm there soon after his marriage, on which he lived and kept for his home the remainder of his days. He then traveled a good deal and preached in North Carolina and Virginia. He was chosen pastor of four churches, which he served for twenty years; there being then two new churches built up under his ministry, he was then called by them. One of these was Prospect Hill, in Caswell County, the other Shiloh, which is near his home. He served Prospect Hill twenty-five years. It prospered under his ministry, and continued to build up. He continued as pastor of Shiloh as long as he lived. He made all supplies on his farm, working with his own hands, not to be an incumbrance on the brethren. He was an excellent provider for his family. He had abiding faith in the doctrine of salvation by grace, which he preached fifty-seven years; his only regret was that he could not preach more. He tried to assure every one that this doctrine is the doctrine of Christ and the Apostles. He told several people he had preached from the mountains to the seashore a great many times, and had asserted that if any man would take the Bible and prove that what he preached was not the true doctrine he would retract, but not a man ever made the attempt. He had many wonderful experiences. His daughter writes of one thus: "I will tell you of a circumstance which occurred in 1859. He retired as well as usual one night; sometime during the night we were awakened by his shouts, and he seemed to be so happy that it prostrated him. He told us all he would soon be in heaven, and continued to clap his hands and shout praises to God for an hour or more. We really thought him dying, his limbs being cold. A physician was summoned against his protest, but he failed to diagnose the disease, as he was not sick. He continued in this way for two weeks. He was too weak in body to sit up, but was strong in spirit, and talked incessantly of heavenly things, desiring to depart and be with Christ. As soon as he was able to travel he told us he must leave home more than ever before, that God required him to go and preach the word, and He would take care of his family. For several months he seemed to be filled with the Holy Ghost all the time, preaching day and night. Many were convicted and converted during his

preaching at this time, and many were added to the church. Prior to this time he stammered so badly that it was with great difficulty he preached; after this his tongue was loosed, and he spoke with comparative ease. I feel that God fulfilled His promise to him; his family have been wonderfully blessed. We had a good comfortable home, never lacked for any necessities of life, and had good educational advantages, all without going in debt. He never incurred a debt unless he knew he could pay it." He passed through his long, useful ministry without a stain on his garments.

JAMES M. HALL.

Hall, Elder James M., of Vipers, Ky., was born January 22, 1855, and has lived all his life in Perry County. In his twelfth year he was made to realize his lost and ruined condition without Jesus, professed a hope in the Saviour in 1882, united with the church the following year and was ordained in 1889. His labors have been mostly confined to the churches of the Sandlick Association, which body he has served as clerk, though, for lack of data, a fuller sketch of his life and labors could not be given.

JOHN C. HALL.

Hall, Elder John C. (1827-1901), was the oldest son of William and Lucy Hall and was born in Pittsylvania County, Va. In about 1861 he removed to Franklin County, Va., where he lived up to the time of his death. As a fellow citizen he grew in favor with those of his adopted county, and was entrusted with much public service which he rendered faithfully and satisfactorily. For sixteen years he was commissioner of revenue in his county, and for eight years was county treasurer. He enjoyed the most implicit confidence of all classes with which he came in contact. He was held by all who knew him to be truthful, honest, conscientious and sincere. As a husband, he came not behind in its responsibilities and duties, but loved his wife, or each of them, for he was twice married, and well, truly and faithfully kept inviolate, to the best of his ability, the pledges made to love, keep and protect them in sickness and in health, and thus did he not only prove and maintain the true relationship of the husband, but that of a true minister of

the gospel and servant of churches as well. As a father he seems to have studied well the duties of such, and on all occasions did he endeavor to faithfully and truly perform those duties. In his efforts to sustain the true relation of a father to his children his aim seems to have been to live before them as he would have them to live before him, and with one another. When he grew up to manhood he was led into the ways of Arminianism and became to openly hate the way and doctrine of the Primitive Baptists and was exceedingly bitter against them and like a young lion dared to revile them, but the Lord sent an arrow into his heart, producing a wound from which he never recovered except as by the grace of God through the blood of Jesus Christ. His convictions were deep and pungent, his conversion was miraculous, and his deliverance clear and decided. He joined the church at White Oak Grove, Floyd County, Va., September 12, 1851, and was baptized the following day by Elder Owen Sumner, and having in him the faith that was in Paul, and being not disobedient to the heavenly vision which he had seen, and which all of God's called and sent servants see he conferred not with flesh and blood, but at the next meeting made his first attempt to preach. Being ready and active in business, Brother Hall was, in a few years chosen clerk of the New River District Primitive Baptist Association which office he filled faithfully and efficiently for about thirty years, leaving it vacant by his death. He was truly a pastor, and faithfully served four churches for about thirty-seven years, and in the last few years served two others. His labors were blessed to the churches. He baptized a great many as seals to his ministry, and therefore enjoyed the satisfaction of knowing that his labors were not in vain in the Lord. He was greatly devoted to the cause of his Master and to the churches he served. His gift was that of a father, of which Paul says we have not many. His gift to know and proclaim the word, to administer the ordinances, and to execute the discipline and maintain the order of the gospel in the house of God constituted him one of the ablest ministers of the new testament of his day. A book might be written of this good man, and still something more might be said worthy of him.

JOSEPH HALL.

Hall, Elder Joseph of Hilliard, Ky., was born March 29, 1864, convicted of

sin in 1876, and for nine years tried many "ways and means" for relief, but all in vain. Jesus, the sinners' Friend, appeared to him in 1885, and he was given a good hope through grace. He united with Mill Stone Church, 1886, and was baptized by Elder Wm. R. Craft. In 1890 he was ordained to the full work of the ministry, and has since, been serving from two to five churches. Elder Hall has also served as clerk of the Union Association for nearly fifteen years, has married about seventy-five couples, served his native county in more than one public position and is a useful preacher.

DRURY HALSEY.

Halsey, Elder Drury, of West Virginia, was the son of Robert and Polly Halsey, and was born in Grayson County, Va., May 2, 1832; united with the Baptists at the age of seventeen; married to Miss Nancy Busic in his nineteenth year—which union was blessed with ten children; ordained in 1868 and for twenty-six years was a true and faithful minister. In his preaching it was Jesus all the way through,—a complete, all-sufficient Saviour. He died in the full triumphs of faith, March 3, 1894.

WM. B. HALSEY.

Halsey, Elder Drury, of West Virginia, was in his youth wild, reckless and without the love of God in his heart but when he was about twenty years old, was deeply convicted of sin and made to mourn greatly on account of his corrupt nature. But God who quickened him into divine life, gave him a view of Jesus as his sin-bearer, and called him to the work of the ministry. In this he rebelled, and like Jonah of old, undertook to flee from the presence of the Lord, and from the land of his nativity. But God was with him, and he was made willing to proclaim His truth. He was ordained by Fox Creek Church, 1864. His voice was loud and commanding, and but few ministers of his day excelled him in preaching the power and glory of God's salvation.

ISAAC HAMBY.

Hamby, Elder Isaac, of Conyers, Ga. Information of recent date relative to this faithful minister could not be obtained but from his writing published

in 1884, it is learned that he was at that time in his seventy-eighth year, was then, and had been for eighteen years, Moderator of the Yellow River Association. He was born in Jackson County, Ga., September 20, 1806; united with Mt. Zion Church in Rockwell County, 1829 and baptized by Elder George Daniel. Soon he was deeply impressed to preach the gospel of grace and in 1848, was ordained to the work by Elders Joel Colley, Willis C. Norris and Benton Daniel. He was a strong, earnest preacher, and opposed with all his abilities the modern Missionary plan and all the institutions of men as auxiliaries to the Church of Christ and could well say, "I have kept the faith and fought a good fight."

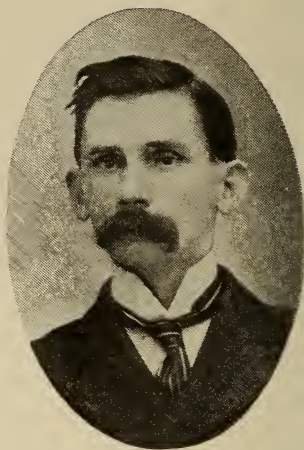
JAS. B. HAMILTON.

Hamilton, Jas. B. (1819-1887), was born and raised in South Carolina, and moved to Georgia at the age of nineteen and lived for some time in Bibb County. He subsequently removed to Crawford County, where he lived several years and from there moved to Taylor County where the principal portion of his life was spent. He received a hope in Christ at about the age of twenty-five, and joined the Primitive Baptist Church at Union, Crawford County, Ga., between the ages of twenty-five and thirty, and was baptized by Elder Asa Bell, and commenced preaching in 1835. He was the husband of four wives and the father of twenty-three children, thirteen of whom are living. His life was one of many sore trials and afflictions, having had fourteen deaths in his family during his life—four wives and ten children. Brother Hamilton was, at his death, the oldest minister belonging to the Upatoie Association. He was a meek man, of gentle disposition, and a sincere Primitive Baptist; and lived a spotless life, and died in the love and fellowship of his brethren.

W. P. HANDCOCK.

Handcock, Elder W. P., of Eldorado, Ill., served churches within the bounds of Muddy River Association. In growing up he had no advantages of an education, but by close study and observation has acquired much information. He was convicted of sin, when about twenty-four years old, united with the Baptist Church in

1865, baptized by Elder J. C. Hume, ordained 1875, and has preached acceptably among the Baptists in several states, but mostly in Illinois.



LEE HANKS.

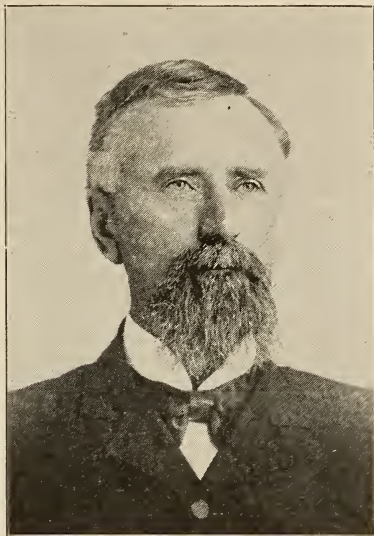
Hanks, Elder Lee, of Macon, Ga. was born in Pittsylvania County, Va., June 13 1861. His parents were not members of the church, but honest, moral upright people. They were poor and the effects of the cruel war left them quite destitute. After an illness of some years, Elder Hank's father died, April, 1869, and on the account of an old afflicted mother, who was unable to care for him his lot was cast among those who cruelly treated him. He was turned out as an orphan and had but little opportunity of school and had to work very hard, exposed to cold bare of clothes and but little to eat. He never was at an Old Baptist Church conference until the next Saturday after he joined the church. He did not know the Old Baptists had local organized churches until after he was identified with them. When a small boy he felt deeply concerned about his future destiny and often resorted to secret places and engaged in humble prayer to God for mercy. His own strength and righteousness failed him, and, also he felt wholly condemned to die and that hell would be his awful doom. After a month (May, 1877) of darkness and gloom he obtained a sweet hope in Jesus, but in September, 1877, became so troubled he left Bland County, Va., and went to West Virginia. Among strangers, begging his way as a poor tramp, he hired to a Methodist in a neighborhood of Old Baptists. He went

to hear these Baptists preach and it so filled his soul with gratitude to God to hear the sweet gospel and to see the image of Jesus in the members which made him feel that this is the Church of God for which he had been prayerfully searching. Immediately he went to them and was received and baptized in the bounds of Indian Creek Association, W. Va., October, 1877, though he was so poor he borrowed clothes to be baptized in. Soon he felt a mighty impression to preach and made his first attempt in 1879. Soon afterward he went to Georgia and was in 1885, married to Miss L. L. Edwards; studied hard at night to procure an education, and after a hard struggle, obtained sufficient knowledge to teach school which he did for some years. The ministerial labors of Elder Hanks have been mostly among the Baptists in Georgia, with the exception of nine years he lived at Ozark, Ala, where he had the care of several churches and was clerk of the Choctawhatchee Association for eight years. His labors have been blessed of the Lord and he has baptized about five hundred believers into the fellowship of his churches, among them his mother, wife, sister, two sisters-in-law and his son, has traveled and preached in twenty-two states, now has the care of four churches, has written an interesting book entitled "Conflicts of a Poor Sinner," is associate editor of the Gospel Messenger, and editor of the Southern Department of the Primitive Baptist, is an interesting speaker, able writer, and boldly, yet in love, contends for the doctrine and practice of the Apostolic Church. For his outspoken opposition to Burnan, Todd and Kirkland, as disturbers of the church, as well as for his decided stand in Georgia, against the introduction of instrumental music in churches he has suffered much persecution, yet reviles not again, but craves peace among Old Baptists upon gospel principles.

W. J. HARDESTY.

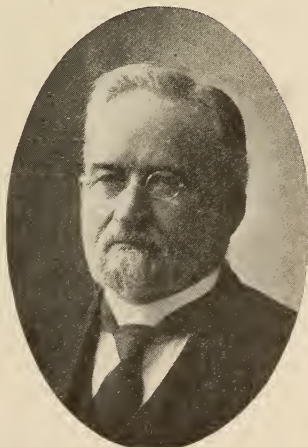
Hardesty, Elder W. J., of Middletown, Mo. The editor's efforts to procure data of a recent date from which to prepare a suitable sketch of Elder Hardesty proved in vain. The following information is found in Elder Cash's book published in 1896: "Elder Hardesty was born in Lincoln County, Mo., May 17, 1848, and united with Bryant's Creek Church in same

county, October 18, 1873. He was ordained October 23, 1890, and for some years has held himself ready to ans-



W. J. HARDESTY

wer calls for his services. He is pastor of three churches."



L. H. HARDY.

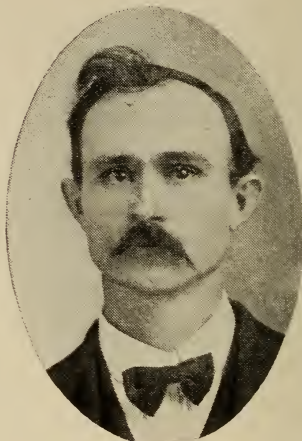
Hardy, Elder L. H., of Reidsville, N. C., was born 17th of March, 1853. His ancestors were French Huguenots and bore the name Hardee. They came to this country in its early settlement, and many of them did valuable service in the war for Independence, and subsequent history. The

school advantages of Elder Hardy were limited, and interrupted entirely by the Civil war, which left his parents poor. At the age of fourteen his school days ended, and he labored on the farm and in the shop. During his youth he had many interesting and impressive dreams; and though often impressed with serious thoughts and duties pertaining to his eternal welfare he tried to drive them off by attending dances and other worldly amusements. When about twenty years of age, after being burdened with a realization of inbred and practical sin, he was given a sweet hope in Jesus,—the old song, "Amazing Grace" became very dear to him, and a sweet peace rested in his heart that the world could not give, nor take away; and in July, 1873, he united with the church at Mewborns, and was soon impressed with the duty of preaching. This impression became so strong that he began to exercise his gift in May, 1874. He was ordained to the full work of the ministry July, 1877, by Elders Bryan Whitford and Archibald Jones, and has since had the care of from two to five churches, some of them being built up under his ministry. Elder Hardy has traveled extensively and preached acceptably, in many states. In his early ministry he sailed about fifteen hundred miles, walked about twelve hundred and rode in private conveyances about a thousand miles annually, in the service of his Master. During the year 1906 he preached two hundred and forty times and traveled 9,528 miles, and yet Primitive Baptists are called anti-Missionaries, and charged with being opposed to preaching the gospel. This is because they, like the Apostles, are willing to spend and be spent in the Master's cause, going as they went, without guarantee from man, or boards of men for support, trusting God and looking alone to Him. Elder Hardy has baptized many, married quite a number of couples, served his people in different positions always to his honor and their good, is an able expounder of the word and a sweet experimental preacher. He is the beloved Moderator of the Country Line Primitive Baptist Association.

J. B. HARDY, Jr.

Hardy, Elder J. B. Jr., of Croft, Kan., was born in Crittenden County, Ky., December 16, 1869; professed a hope in Jesus quite young; joined the

Primitive Baptist Church in Barton County, Kan., at the age of eighteen, and was ordained to the work of the ministry May 7, 1898, by orders of Wolf Creek Church, Saline County, Ill., since which time he has served as pastor from two to four churches until 1905, when he moved to his



J. B. HARDY, JR.

present home and accepted the care of Pleasant Valley Primitive Baptist Church, Kingman County, Kan. He still has the care of this church. In 1908 Elder Hardy became joint editor with Elder J. W. Fairchild of the Footprints of the Flock, and is an able advocate of the doctrine of grace.

JOHN B. HARDEE.

Hardee, Elder John B., son of Abram and Polina Hardee, was born March 19, 1841, and died June 25 1896. In the spring of 1882, he professed a hope in Christ, and was baptized the following September. Soon after uniting with the church, he had impressions to preach, which gave him much trouble. Much he suffered, feeling his unworthiness, yet like Paul he was not disobedient to the heavenly calling. In August, 1884, he was liberated by the church to exercise his gift, and in November, 1886, was ordained to the work of the gospel ministry. He served churches until his death and was a faithful soldier of Jesus, a good citizen, affectionate husband and good neighbor

THOS. HARGIS.

Hargis Elder Thos., was a native of Marion County, Tenn. His member-

ship was at Oak Grove Church on Battle Creek. After a life of usefulness he fell asleep in Jesus sometime in the seventies. Further data not obtainable.

E. W. HARLAND.

Harland, Elder E. W., of Connersville, Ind. This beloved minister is pastor of Lick Creek, Cedar Creek and Eagle's Creek Churches in the bounds of the White Water Association of Regular Baptists of Indiana. He is also the able Moderator of this Association and is highly esteemed as a faithful pastor.

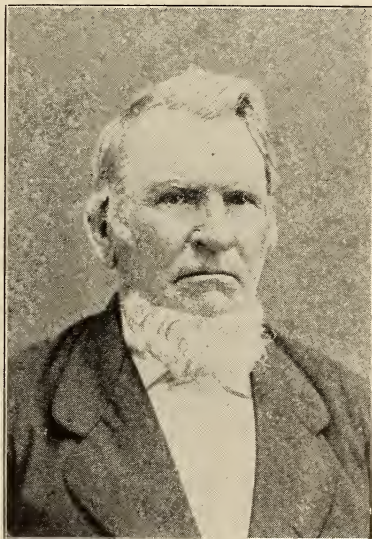
SAMUEL D. HARLAN.

Harlan, Elder Samuel D. (1831-1905), son of Mathew and Jemina Harlan, was married to Mary Kirkpatrick of Rush County 1852; united with the Baptist church at Village Creek, 1849, ordained to the work of the ministry in 1855, and for over half a century, stood firm in his Master's cause, which was dearer than his own life. He was ever ready to speak of his hope and defend the doctrine. He traveled many miles through storm and heat to lift the blood-stained banner of King Jesus, and say, "Behold the Lamb of God." He was a safe counsellor, a devoted husband, a kind father, an obliging neighbor, a man above reproach. His Christian character was the ripened fruit, the growth of many years in the Masters vineyard. During his life and in his death he gave grand testimony of the joys of heaven that awaited him. During more than three score years and ten of his earthly career, he erected, in his own character, to the memory of his Saviour a monument, which will grow the brighter, as the ceaseless ages register their duration upon the dial of eternity. There is nothing in the life of Elder Harlan, that more forcibly challenges our admiration and demands our imitation, than his supreme devotion to the church of the living God. When dark clouds hovered over our Master's cause, He was ever ready to cheer the hearts of the despondent; and it can be truly said of him that he died at his post, a faithful, loyal soldier.

MATTHEW D. HARLAN.

Harlan, Elder Matthew D., (1854-1902), was a son of Samuel and Mary Harlan, of Indiana. At the age of

seventeen, he received a hope in Christ and joined the Primitive Baptist church at East Fork, Rush County, Ind. In May, 1881, he was ordained as a gospel minister. He lived for the good he might do. He was ever ready to sacrifice self for the pleasure and happiness and associations, but above all, he loved God and found his greatest pleasure in doing his will, and in trying to lead others to a throne of grace. His life is a legacy to all who knew him, and was such that death had no sting for him. He said he had no fears of death, and that he was ready and willing to go at any time his Master called him. He was a good neighbor, an earnest and conscientious christian a faithful servant of his Master.



JAMES HARPER.

Harper, Elder James. (1810-1836), of Illinois, was born in Lewis County, Ky., December 24, 1810. He was ordained to the full work of the ministry on the first Saturday in August, 1871. He was very highly esteemed by those for whom he labored, and it is regretted that a full sketch of his life and labors could not be obtained.

WM. H. HARRELL.

Harrell, Elder Wm. H., of Dallas, Texas. The editor's efforts to secure information from which to prepare a suitable sketch proved fruitless and he inserts the following notice of Elder Harrell, which appears in Elder

Potter's souvenir book, published 1895; "Elder Harrell was born in Georgia, on the 13th day of July, 1846, joined the Primitive Baptist Church in July, 1877, was ordained to the work of the ministry in July, 1884, and is now pastor of two churches. He is the evangelist of Texas."

THEOPHILUS HARRIS.

Harris, Elder, Theophilus (1768-1841) of Pennsylvania, was born in Wales, and emigrated to this country in the year 1794, and was for some time thereafter engaged in mercantile pursuits in Alexandria; but for the last thirty years of his life he was a diligent and untiring laborer in the Lord's vineyard. The doctrine of the cross of Christ was his constant and in fact his only theme, and no weather was too inclement for him to attend the sanctuary, even to the date of his last illness. He was a zealous and powerful advocate for the doctrine of particular and personal redemption through the blood and righteousness of our blessed Lord, and, never yielding to the seductive allurements of the times, he boldly and on every suitable occasion denounced the insidious errors of Fullerism, and stood manly up, bearing testimony to the truth as it is in Jesus. Nothing gave him more sincere joy than to behold the dear lambs of Christ renouncing the deceitful and evanescent ties of this world and publicly embracing the cause of their Lord and Saviour.

T. F. HARRISON.

Harrison, Elder T. F., of Oak Level Ky. Recent information of Elder Harrison could not be obtained, but from Elder Potter's Souvenir book published, 1895, it is learned that he was born in North Carolina, September 1, 1839; united with the Primitive Baptist church, July, 1864; was ordained to the ministry, August, 1869 and was then pastor of three churches.

ALDEN L. HARRISON.

Harrison, Elder Alden L., of Plymouth, N. C., the son of Isaac and Sabra E. Harrison, was born near Plymouth, N. C., April 3, 1874, and is the youngest of fourteen children. He joined the Primitive Baptist Church at Morrattock, Washington County,

N. C., in January, 1894; and was baptized by his brother, Elder N. H. Harrison. In March, 1897, he was licensed and ordained to the full work of the ministry in May, 1900, by Elders N. H. Harrison and M. T. Lawrence. Was married December, 1898, to Miss Hattie P. Lawrence,



ALDEN L. HARRISON

daughter of Elder M. T. Lawrence, and great granddaughter of Elder Joshua Lawrence. They have three children, Emily, Thomas and Alice. Elder Harrison serves the church at Morrattock as associate pastor and is also pastor of Cross Roads Church in Edgecombe County, N. C.

A. J. HARRISON.

Harrison, Elder A. J., of Columbia, S. C. This worthy and humble minister has for many years held a government position in connection with the state house at South Carolina's capital; yet he has, as opportunity has presented, preached among the churches of the state. Elder Harrison was also sent by the people of his county—Hampton—to the famous Constitutional Convention of 1895. He is a worthy citizen, trusted officer, kind neighbor and esteemed minister of the Primitive or Old School Baptist Church.

ROBERT H. HARRIS.

Harris, Elder Robert H., of Edgecombe County, N. C., was born and raised in Person County, N. C., and moved to Edgecombe County soon af-

ter the war. He, in his youthful days, united with the Methodist denomination, and while with them he felt satisfied for a while until it pleased the Lord to show him the exceeding sinfulness and depravity of his heart; then he said he felt like the greatest sin he ever committed in all his life was the partaking of the Lord's supper among them, making it appear that he was a Christian when he had no evidence of the fact. Soon after he moved to Edgecombe County it was the will of the Lord to fully open the eyes of his understanding and cause him to see indeed and in truth that he was a vile and helpless sinner in the sight of a just and holy God, and he suffered very severely until he was delivered by a bright and glorious manifestation of Christ as his Saviour; after which, feeling it to be his duty, he offered himself to and was received into the fellowship of the church at Cross Roads, Edgecombe County, N. C., April 18, 1868, and was baptized by Elder John W. Purvis. The church soon discovered that he was called to a more noble work, and consequently licensed him and soon afterwards he was ordained as a minister. He was firm and well established in doctrine and practice, yet was charitable, tender hearted and ever ready to forgive the erring. He was a man that possessed great boldness of speech in declaring the truth and exposing error, both in and out of the church, and for this he was not esteemed by many; but he labored for the answer of a good conscience toward his God and his purity from the blood of all men.

JOSIAH HARRIS.

Harris, Elder Josiah, of DuQuoin, Ill., was born in the state of Illinois, on May 26, 1833, joined the Primitive Baptist Church on Saturday before the third Sunday in February, 1860, and was ordained to the work of the ministry in September, 1864. This brief notice of Elder Harris is from Elder Potter's book published 1895 and the editor regrets that a more suitable sketch could not appear.

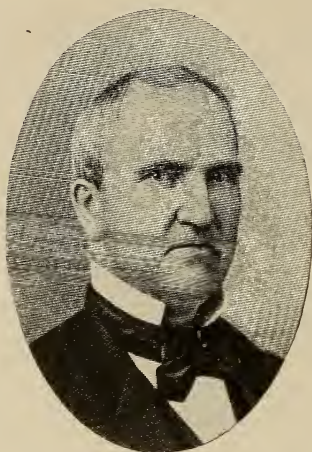
JOSEPH HARTLEY.

Hartley, Elder Joseph, of Kentucky, was one of the pioneer preachers of his day. He was born in Harden County, February 28, 1800, professed a hope in

Jesus and united with the Baptists during the troublesome times of the division between the Old and New School and remained firm in the Apostle's doctrine and practice, was well known in Southern Illinois, Indiana and Kentucky, moved to Oregon in the Sixties and died there August 13, 1867.

PHILANDER HARTWELL.

Hartwell, Elder Philander, (1854-1879), of New Jersey. As a minister of the gospel, a faithful preacher of the fullness of the unsearchable richness of Christ, Elder Hartwell had few, if any, superiors. He was peculiarly endowed with the gifts and grace essential to a faithful pastor, and his labors of love in the churches over which he so long occupied the position of pastor will long be remembered by those to whom he was so dear for the truth's sake. Not only was he faithful as a pastor, but he was faithful as a friend, and in all the relation of life his character was unblemished. Elder Hartwell, at the time of his death, and for many years previous, was pastor of Hopewell Church, Hopewell, N. J. the second oldest Old School Baptist Church in the United States, and the one that has, perhaps, the largest membership. During his pastorate the church was signally blessed, and received at different times ingatherings. He administered the ordinances of baptism to one hundred and eighty-eight persons who were added to the First Hopewell Church—how many he baptized into the communion of the Second Hopewell or Harborton Church is not known, but a considerable number. He married two hundred and ninety-four couples, and attended about three hundred funerals, within the last twelve years of his life. With such a life it is not strange that so many families feel themselves sadly bereaved --and so many sympathizing friends came up to the house of mourning to testify their respect to the deceased and to mingle their tears with the desolated ones. Among other instances of respect and sympathy may, with propriety, be noticed, the magnificent floral offering from the teachers of the model School of Princeton, of which Mr. A. W. Hartwell is principal, and the closing of the other houses of worship in the village of Hopewell, pastors and congregations attending the funeral services.



C. B. HASSELL.

Hassell, Elder C. B., of North Carolina. For forty-five years a minister, and for about twenty-five years, perhaps, the leading minister of the Primitive Baptist Church in North Carolina, died at his home in Williamston, N. C., April 11, 1880. He was born October 14, 1808, sent to school at irregular intervals from his third to his fifteenth year at which time his father, Joshua N. Hassell died and he was called from school to support his mother, whose maiden name was Martha Biggs. At school he was noted for his aptness to learn, his steady, moral habits and serious disposition, and when in his eighteenth year entered into the following five resolutions: "To abstain from the use of intoxicating liquors tobacco, gaming and profanity, and to be strictly honest, truthful and upright in all his dealings." At an early age he entered the mercantile profession and followed it, quite successfully all his life, and for many years he also successfully filled the following positions, Trustee of the Williamston Academy; Founder, Secretary, Treasurer and Librarian of the Williamston Library Association; Trustee and Member of the Board of Examiners of the University of North Carolina; Agent of the Chairman of the Board of Superintendents of Common Schools of Martin County, transacting all the laborious and difficult work of that office; Clerk and Master in Equity for Martin County; President of the Roanoke Steam Navigation Company; Treasurer of Martin County, only four votes in the county being cast against him; was chosen delegate to the State Convention, February, 1861, and he served as delegate to the important Constitutional State

Convention of 1875. He was twice married; first in 1832 to Mary Davis, who died in 1846. In 1849 he was married to Martha Maria Jewett of Warwick N. Y., the widow of Elder Daniel E. Jewett. When about twenty years old he was deeply convicted of sin, fled to the law for refuge and after vainly trying to keep the law was given a view and sweet hope in Jesus and made to feel that He alone was the end of the law for righteousness to every one that believeth, united with Skewarkey, Church and was baptized by Elder Joseph Biggs, March 1828, chosen deacon in 1833, licensed to preach in 1840, and ordained in 1842 by Elders James Osborn, Jos. Biggs and William Whitaker. He was immediately called to the service of churches and was in 1859 chosen Moderator of the Kehukee Association, and was continually re-elected till his death. During his ministry he assisted in twenty-five ordinations, baptized three hundred and thirty persons, married ninety-six couples, preached about 2100 sermons and traveled many thousands of miles, visiting churches and associations in the United States and Canada, never charging for his labors, but going in the way the apostles went, believing that the Bible plan was all sufficient and the only one that glorifies God and benefits man.



SYLVESTER HASSELL.

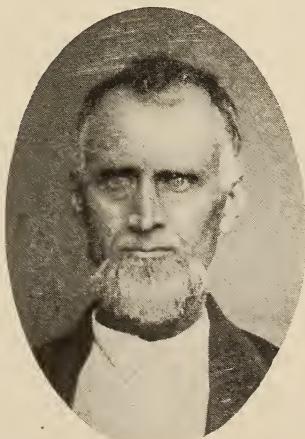
Hassell, Elder Sylvester, of Williamston, N. C., minister, historian, teacher, is, perhaps, the best authority on church history in North Carolina, and stands among the foremost thinkers and writers of the United States. His ancestors came from Eng-

land to North Carolina in the Eighteenth century. His parents were Elder C. B. Hassell and his first wife, Mary Davis. He was born in Williamston, N. C., on the lot where he still lives, July 28, 1842; educated at the Williamston Academy and the University of North Carolina, taking a high stand at both and graduating with honors. He is proficient in several languages, was principal of a school for young men, in Wilson N. C., and professor of languages in a northern college for some years. He published, in 1886, the Church History, the most complete work of its kind ever published by our people, and a monument more lasting than granite, to him and his father, who began the work. In 1892 he became associate editor of the Gospel Message, and in 1896, its proprietor and managing editor. Of the dozen or more religious periodicals published among our people, the Gospel Messenger, is perhaps, the most scholarly, and is a source of extensive valuable information as well as a safe counsellor in doctrine and practice. Elder Hassell has been twice married, first to Mary Isabella Yarrell, in 1869. His second wife to whom he was married, in 1876, was Francis Louisa Woodard. This gifted brother received a hope in Christ August 17, 1863, was baptized by his father, January 10, 1871, and ordained August 9, 1874. He is the beloved pastor of Skewarky and Great Swamp Churches, and the Moderator of the Old Kehukee Association. He has traveled extensively in the United States, and has, a few times, visited Canada on preaching tours. His services are much sought after, his preaching not with enticing words of man's wisdom, but in demonstration of the Spirit of God, and his views, on various subjects greatly sought for, he having,—since his becoming editor of the Messenger, received and answered thousands of letters, annually. A remarkable characteristic of Elder Hassell, and one noted by all who are associated with him, is his great learning, and his great humility. Though blessed with much learning, he—like the great Apostle to the Gentiles,—is not, by it, made mad, but with soberness, speaks the truth in love. He makes no effort to display his wisdom, but manifests the sweet simplicity of a child, and one can hardly be with him without learning some lesson of humility, love and service to others. Elder Hassell is not only a sweet preacher, and able writer,

but is deserving the title among Baptists, as The Peace-Maker. A great portion of his life has been spent in the worthy effort to unify our people, to remove offenses and establish fellowship upon the doctrine and practice of Christ and the Apostles, and we feel God has greatly blessed him in this and that he shall possess the peace-makers' reward. Recently Elder R. W. Thompson writes of him: "Brother Hassell is one of the most humble, loving, gentle, kind and estimable men among men; yet he is strong, firm, fearless and able in defense of the truth for truth's sake, the glory of God, the good and comfort and peace of all the redeemed and saved in the Lord, for whom he has the greatest concern and the most tender regard. He is considered one of the ablest, wisest and safest exponents of the literal and spiritual interpretation of the Scriptures we have; holding them unmingled with the doctrines and new-born theories of men; zealously opposing all departures in doctrine or practice, defending the purity of the gospel church in its apostolic doctrine and practice."

ABNER HAVOLDSON.

Havoldson, Elder Abner (1770-1843) of Hopkins County, Ky., was an able and uncompromising minister of the gospel of Christ. His labors were mostly confined to churches within the bounds of the Highland Association.



WILLIAM HAWKINS.

Hawkins, Elder William (1826-1894), of Virginia, was born in Ashe County, N. C., and died at his home on Rock

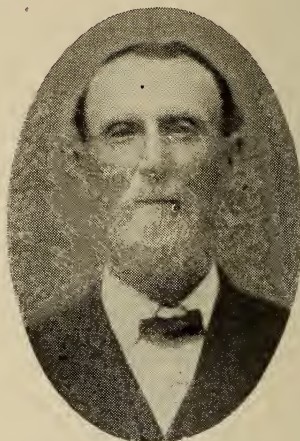
Creek, Grayson County, Va. He was in 1851 married to Miss Mary J. McBride; professed a hope in Jesus in 1856, and joined Rock Creek Church same year; was baptized by Elder Enoch Reeves, ordained deacon in 1868, licensed to preach in 1870 and in 1872 was ordained to the ministerial work by Elders George Douglas, Thomas Carr, Wm. Lundy, B. E. Caudill, S. M. Dicky and G. Hackler. Until his death he was in the service of churches and served as Moderator of the Mountain Association the last two years of his life. He traveled thousands of miles through all kinds of weather preaching the gospel of love without charge, and was honored and esteemed by those among whom he so faithfully labored. Bold and uncompromising with error he earnestly contended for the faith once delivered to the saints. Salvation by grace, and practical godliness were the main themes of his preaching.

A. B. HAWKS.

Hawks, Elder A. B., was born April 19, 1857, in Grayson County, Va. He was married to Sylvina daughter of Mark R. and Lucinda Simcox in December, 1878. This union was blessed with five sons and three daughters, all of whom are living except one infant which preceded him to the glory land. He was known as being a very moral boy in youth—professed a hope in his eighteenth year and united with the Methodists. He stayed with them about three years but becoming dissatisfied with the doctrine they preached, believing it was not in accord with the Scriptures, he withdrew from them and joined the Primitive Baptist Church. Soon after uniting with the church he felt impressed by the Spirit to stand as a watchman on the walls of Zion, but viewing his weakness and unworthiness, he strove against this impression for some years. He was finally made to yield, and with fear and trembling came before the church in August, 1892, and asked for liberty to speak in public. His request was gladly complied with and on the following day made his first effort to proclaim the glad tidings of salvation. His education was so deficient that he could scarcely read intelligently, yet he had wonderful understanding in regard to the Scriptures. The church, seeing his gift, he was ordained in 1897. He was soon called to take the pastoral care of several churches, when he served faithfully until his death.

W. R. HELMES.

Helms, Elder W. R., of Charlotte, N. C., was born in Union County, N. C., April 19, 1858, became deeply convicted of sin in 1873, blessed with a hope in Christ in 1874 and joined the Primitive Baptist Church at High Hill and baptized in 1881. He began to speak in public in 1898 and was ordained some three years later. He was raised on the farm where he has lived most of his life. Elder Helms is a modest, quiet, unassuming, good and humble man and very much beloved and speaks to the comfort of the church.



J. E. W. HENDERSON.

Henderson, Elder J. E. W., of Troy, Ala., was born January 23, 1839. His father, John D. Henderson, and mother, Sarah Thompson, were natives of South Carolina, and were members of the Baptist Church before the division in 1832. His father devoted his life to hard, manual labor, but never accumulated much property, and at the age when children are commonly put into school he was unable to afford the subject of this sketch such advantage, and he grew up to manhood without education, having spent only about two months in school during his life. He served in the Confederate army for a term of three years and three months; and while this deprived him of the comforts of home and the society of loved ones (having a precious wife and three children at home), it pleased the Lord of heaven and earth to visit him with quickening power; and on the 11th

day of August, 1862, he felt a powerful sense of his pardoning mercy which left him in possession of a precious hope that all will be well with him beyond this vale of sorrow and affliction. Having obtained leave of absence from the army, in August, 1863, he visited his family, and attended and united with the Primitive Baptist Church at Hopeful, Russell County, Ala., and was baptized by Elder L. B. Porter. He was in 1871 ordained by Elders Wm. M. Mitchell and C. S. Tate, at Mt. Olive Church, and though now about seventy years old—(1908)—yet is serving three churches regularly. Elder Henderson is associate editor of the Gospel Messenger, is a fluent and able writer, a gifted preacher, and fully satisfied with the doctrine and practice of the apostolic church and wishes to apply alone the principles and practices to his own churches. His writings are greatly enjoyed by readers of The Messenger.

T. R. HENDRICKS.

Hendricks, Elder T. R., was born August 4, 1836, died October 20, 1907. He joined the Primitive Baptist Church at Clear Creek, Henry County, Tenn., when about eighteen years old and was baptized by Elder T. L. Daniel. He soon began to talk in public at school houses in the neighborhood. He felt that he could not be content unless he preached the gospel; so for many years he was a regular attendant at the meetings of the churches, taking an active part in the services. The writer does not know when he was ordained to the work of the ministry; however, after his ordination he served the churches at Clear Creek, Bethlehem and Beaverdam as pastor for a number of years. He was known as an humble God-fearing man who loved the truth of salvation by grace. His walk was orderly, a good citizen and neighbor, and very attentive to the sick and afflicted.

W. J. HESS.

Hess, Elder W. J., was born in Waverly, Bremer County, Iowa, in 1855. In 1867, with his parents, who were Old School Baptists, he moved to Oregon, settling near Portland. Next he moved to Clatsop County, where in May, 1877, he professed a hope in Christ and was baptized in

Lewis and Clark river by Elder J. A. Bullock. He was married to Miss Sonora A. Flanary in 1878, and in the fall of that year moved to Klickitat County, Washington Territory, locating near Goldendale where he continued to live until the fall of 1900, when he moved to Yakima County, his present home. He was ordained to the gospel ministry in October, 1902, and the following November was called to be pastor of Pleasant Grove Church where, "by the grace and mercy of God," he writes, "I continue to this day teaching, in much weakness, that salvation, both for time and eternity, is by grace through faith from first to last."

DANIEL HESS.

Hess, Elder Daniel, was born October 14, 1827, in the state of Ohio, and died very suddenly in company with his wife and other friends on a street car in Atlanta, Ga., December 3, 1905. The life of Elder Hess as a Baptist is one of the grandest displays of the doctrine of salvation by grace that has been in modern times. He was raised in the lap of luxury, being very wealthy, and of course was reared in the high circles of life, yet the Mighty God who rules heaven and earth brought him to see that he was nothing but a miserable sinner, and revealed Jesus Christ to him as the hope of his salvation, directed him to the Old Baptists when he did not know there was such a people on earth. His travels to the church and his call to the ministry were wonderful indeed. He was a great blessing to the Baptists, every ready to lend a helping hand to those who were in need, was one of the best fireside conversationalists, and always encouraging the Lord's people to the discharge of duty by forsaking the world and taking up their cross and following their Lord and Master in all the ordinances of the gospel. There was no respect of persons with him; he was the same humble, child-like Christian in the home of the poor that he was in the stately mansion of the rich. He was twice married. His first wife was Miss Eliza Shattuck, of his native state, who died about ten years ago, while living in Columbus, Ga. A few years later he married Mrs. Kate Green, the widow of the late Alfred Green, of Atlanta.

JOHN C. HEWITT.

Hewitt, Elder John C., of North Carolina, was born in Jones County,

in January, 1822, and united with White Oak Church in Jones County, in 1853, and was baptized by Elder Josiah Smith; was ordained in 1862, and was a zealous and fearless preacher. As a man he was sincerely esteemed and loved for his meek and humble spirit and godly deportment. Elder Hewitt was a member of the White Oak Association, a band of brethren true and humble, affectionate and kind to each other. Our ministering brethren who visit among them will testify to the sincerity and godliness of their character. He died in 1884 in the full triumph of faith he had preached to others.

WM. HICKMAN.

Hickman, Elder William H., was born in Indiana on the 29th day of March, 1843, and joined the Primitive Baptist Church in 1870, and was ordained to the work of the ministry in 1876. For want of late information this brief notice of Elder Hickman is taken from Elder Potter's book published in 1895.

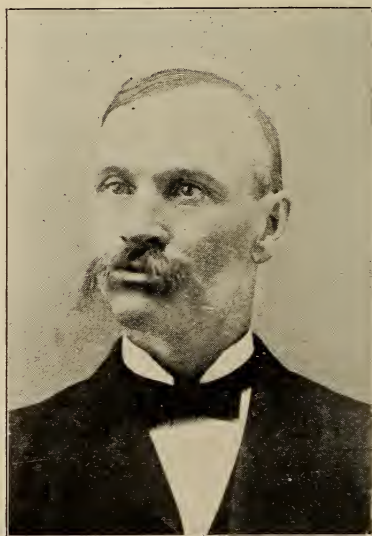
I. D. HIGDON

Higdon, Elder I. D. (1818-1894), was born in Barren County, Ky., and united with the Primitive Baptists in 1837. He moved to Iowa in 1840, and was ordained to the full work of the ministry in 1868. He moved to Missouri in the year 1873, where he died February 23, his membership being with Marion Church, Ray County, Mo. His love for pure doctrine and a godly life commended him to the household of faith, and it is regretted that a full sketch of his life cannot be given.

H. M. HIGGINBOTHAM.

Higginbotham, Elder H. M. (1806-1886), of Georgia, and for thirty-four years a faithful minister. His name will ever fill a pleasant place in the memory of the church at Providence, and indeed with all lovers of the precious truths of the gospel who knew him. He was a man of unblemished character; strictly honest in all his dealings with his fellow man. As a citizen, or good neighbor, he had no superior; as a Christian, he lived without a blot on his religious profession, and as a minister of the gospel, he was sound, faithful and uncompromising. It can truly be said of him that he was an able gospel minister; strictly apostolic in all his preaching and practice, opposing,

with all the powers of his might, the new isms of the day. From the day he united with the church until the day of his death, he stood firm in the doctrine of salvation by grace, and grace alone. He was a strong believer and defender of the doctrine of predestination, God's electing love, effectual calling and the final perseverance of the saints in grace. He ignored all auxiliary institutions gotten up by man to aid God in the salvation of poor sinners, or to add to the progress of the church; claiming that God's plan of saving sinners was a perfect plan, and that "Jesus," who is the Saviour of his people, is mighty and able to save, and that his Spirit, grace and perfect law of liberty, which He has given Zion for her prosperity and happiness, is sufficient and will prevail in her preservation, so that the gates of hell shall never prevail against her. And to presume to add to the work of his Spirit, grace and his precious rule, is high presumption, and a mark of the beast. A volume might be written concerning the faith, hope, walk and able teachings of Elder Higginbotham, how faithfully he served churches in Alabama and Georgia, but suffice it to say that he was loyal to his blessed Master unto death, and as we believe is now realizing in spirit immortality, while his body is sweetly sleeping in Jesus.



G. E. HIGDON.

Higdon, Elder G. E., of Knoxville, Tenn., was born in Wapello County,

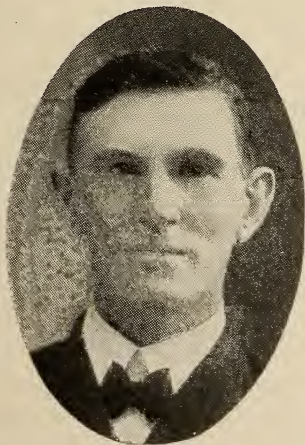
Iowa, June 12, 1850, and moved to Missouri in the year 1873. He united with Marion Church, Ray County, Mo., on the fourth Saturday in April, 1886, was licensed to preach in 1891, and ordained to the full work of the ministry in 1893. He has the care of four churches and is zealous in the cause. This brief sketch from Elder Cash's book published 1896, and is inserted for want of data from which to prepare a more complete sketch.

HENRY HILL.

Hill, Elder Henry (1805-1884), of Missouri, was born in Kentucky, January 2, 1805, and joined the Primitive Baptists in that state. Moved to Missouri, and he was identified with the Baptists in the first settlement of the country. In the year 1832, he was elected clerk of Fishing River Association, and in the year 1838 became Moderator of that well known body of Baptists, and served in that capacity twenty-nine years, standing firmly against all innovations in doctrine and practice.

J. M. HINDS.

Hinds, Elder J. M., of Lenoir, Tenn., is a faithful under-shepherd in the Master's kingdom, has the care of churches within the bounds of the Hiwassee Association of Primitive Baptists and is the beloved Moderator of this body.



LEVI V. HITE.

Hite, Elder Levi V., of Marion, O. This highly esteemed minister was born in Wyandotte County, O., August

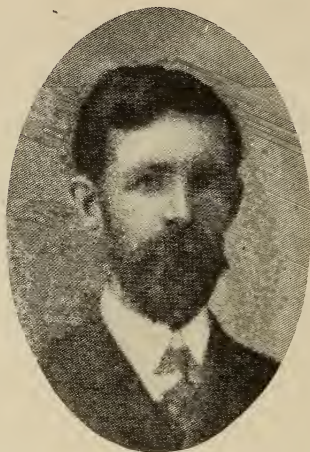
14, 1869, and reared by Old School Baptist parents; his father being a deacon in Rocky Fork Church and his mother a sister of Elder L. B. Sherwood. He realized his sinful condition in early life, received a hope in Christ in October, 1887, united with the above named church October, 1890, and was baptized by Elder L. E. Thomas at which time he received his first impression to preach. But he kept this to himself—or tried to—and did not begin speaking in public until September, 1898. In February, 1902, he was ordained by Elders A. F. Dove, L. E. Thomas and A. S. Shoemaker. Elder Hite is now serving three churches regularly and his labors have been blessed to the comfort and edification of God's humble poor, and to the ingathering and building up of the church. He was on October 13, 1892, married to Miss Adah Williams.

D. L. HITCHCOCK.

Hitchcock, Elder D. L., of Georgia, died very suddenly at Eatonton, Putnam County, Ga., October 1, 1903, in his ninetieth year. He had been a Primitive Baptist for about seventy-five years and a faithful minister of the gospel for over sixty years. To say that his life has always been an exemplary one, and his ministry a firm, faithful, and acceptable one with his brethren, does but feebly express the many virtues and life of this good man. He was great in goodness, and good in greatness. His counsel and advice was good and always appreciated by all who knew him. As a citizen he was a noble man. As a Christian and gospel minister he was a shining light; none ever knew him but to respect and love him. He was for over thirty years Moderator of the Ocmulgee Association, and was a great gift to the church.

CHARLES HODGES.

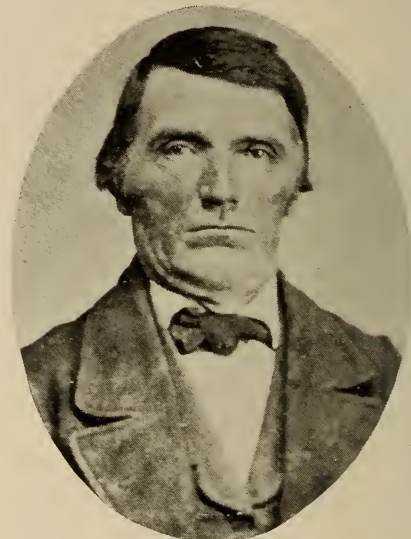
Hodges, Elder Charles, of Mississippi, who died about 1857, was for many years the Moderator of the Tombigby Association, and was able in doctrine, exhortation and discipline. He was also noted for his gift of singing. Further information of the life and labors of this faithful minister cannot be obtained, hence this brief sketch.



H. C. HOGAN.

Hogan, Elder H. C., of Dickson, Tenn. For the last twenty years Elder Hogan has been preaching Jesus the way, the truth and the life. He has, perhaps traveled more and done more evangelistic work than any other minister of his age, among our people. He was born in Obion County, Tenn., July 1, 1864, raised by Primitive Baptist parents—his father uniting with the church in his fiftieth year of age; had serious thoughts about death and eternity from early childhood, but this did not keep him from being stubborn and rough with his little sisters. The first sermon that made any serious impression upon him was preached by Elder T. S. Dalton, from the text, "Ye must be born again." This bore heavily on his mind, and soon the full weight of his condemnation before God rested on him. But God gave relief in Jesus and a love for the dear old church, but for two years he lingered outside the fold feeling two young and timid as there were no young people members of the old church. However, when about fifteen years of age he joined Cane Creek Church and was baptized by Elder N. G. Phillips. He was ordained Dec, 1887, by Elders J. K. Stephen and S. F. Cayce. In a recent publication Elder Hogan says: "I served churches in Middle Tennessee about seven years, but have given them all up now and devote all my time to traveling. I am anxious to be of some comfort to God's people and glorify my blessed Master. I am especially anxious to go to destitute places

where the gospel is not preached, as the apostle says, 'in the regions beyond.' I have traveled in twenty-three states, Indian Territory and District of Columbia. I have traveled as many as ten thousand miles in a year. I pray the Lord to guide my footsteps in such a way that I may never bring reproach on His blessed cause."



WILLIAM HOGAN.

Hogan, Elder William, of Illinois, was born March 10, 1814, and united with New Salem Church, Brown County, Ills., in February, 1842. He was ordained in May, 1843, and died September 6, 1869. From Elder Cash's book, 1896. Further information of Elder Hogan's life and labors could not be obtained.

R. M. HOGGATT.

Hoggatt, Elder R. M., of Ashton, Kan., was born in Macoupin County, Ills., March 19, 1839, and received a hope when he was seventeen years of age. He first united with the New School Baptists, but becoming dissatisfied with them joined Drywood Church of Primitive Baptists in Bourbon County, Kan., in August, 1876. He was ordained February 10, 1883, and has served a part of the time since as

pastor of churches, but prefers to be free and visit destitute places. This brief sketch of Elder Hoggatt from



R. M. HOGGATT

Elder Cash's book and for want of later information is inserted.

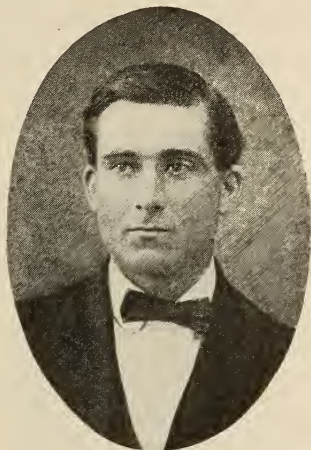
J. D. HOLLIS.

Hollis, Elder J. D., of Oklahoma, was born in Troup County, Georgia, October 11, 1854; moved with his parents to Texas in 1857; was married to Sophronia Wood November 3, 1878, united with the Primitive Baptist Church, Mt. Pisgah, in Hopkins County, Texas, in October, 1881; baptized by Elder William Caudle; ordained to the ministry in 1882 by Elders John Owen, and W. W. Slaughter. He was a gifted minister, and after a life of usefulness and faithful service died October, 1907.

R. V. HOLLEMAN.

Holleman, Elder R. V., of Wealthy, Texas. The subject of this sketch was born at Oak Flat, in Rush County, Texas, August, 28, 1874, moved with his parents to Leon County, in 1884, raised on a farm with but few advantages of an education, but by study and close application acquired considerable information and business education, and is at present postmaster at his home town and also conduct-

ing a mercantile business. Elder Holleman was convicted of sin when about fifteen years of age, made to cry for mercy and plead the publican's prayer—"Lord be merciful to me a sinner," was given a sweet and abiding hope in Jesus, united with Union Primitive Baptist Church in October, 1894, and baptized by Elder J. C. Denton. In 1901 he was licensed to preach, was in the constitution of



R. V. HOLLEMAN

Mt. Zion Church of Wealthy, Texas, in 1904, and was the following year ordained to the gospel ministry by Elders J. C. Collier and H. White. Has since been serving churches and now has the care of Shiloh, Mt. Zion and Fellowship churches. December 15, 1907, he was married to Miss Eva M. Gilbert—a loyal member of the church with her husband,

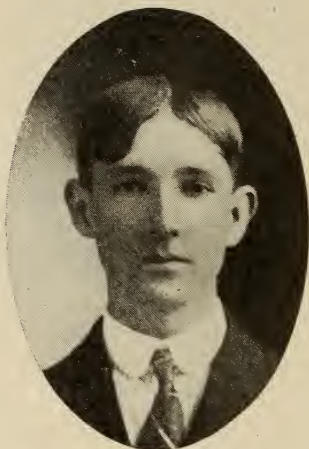
ZEBULON HOLLIDAY.

Holliday, Elder Zebulon, of Thurston, O., was born in Ohio on the 22nd of February, 1839, joined the Primitive Baptist Church in 1876, and was ordained to the work of the ministry in 1884. This brief notice is from Elder Potter's book published in 1895. The editor regrets that data for a full sketch could not be secured.

LONNIE HOLLOWAY.

Holloway, Elder Lonnie, of Graymont, Ga. This brother is perhaps the youngest minister among our people today. Born January 13, 1890, began preaching when eighteen, and was or-

dained by Rosemary Church November 7, 1908, the following ministers officiating: Elders H. Temple, S. M. Anderson and H. B. Wilkison. Elder Holloway was raised by Baptist parents, convicted of sin in his fourteenth year, fled to the law for justification but was by the law condemned to eternal punishment, and that justly; groped in darkness and was without hope until Jesus arose with healings in His wings, became his sin-bearer and he was by faith, enabled to trust in His blood and plead His righteousness. He was also given a love for the dear old church but, for several months lingered around



LONNIE HOLLOWAY

the fold, feeling too unworthy to enter therein. But in August, 1905, he was received into the fellowship of the Rosemary Church and baptized by Elder H. Temple. Of his ministry Elder Holloway writes: "I feel too young and unworthy to engage in the sweet service of God, but how glad I feel and how I desire to thank and adore the name of the Lord, for His mercies to poor me. I am now, not quite nineteen years old, and oh, how I desire that God's people will pray for me. Oh, may I though young, honor the high profession of God our Saviour."

WM. HOLLINGSWORTH.

Hollingsworth, Elder Wm., of Whigham, Ga. This faithful under-shepherd has the care of Tired Creek, Pisgah, Piedmont and Trinity churches in the bounds of the original Flint River

Baptist Association. He is also Moderator of this association and is highly esteemed among his people.

J. W. HOLMAN.

Holman, Elder J. W., of Tennessee, was born March 1, 1812, professed a hope in Christ when very young, joined the Primitive Baptist Church of Jesus Christ at Mt. Moriah in May, 1826, and remained firm in the faith throughout his long and useful life. He was an humble and beloved member of the church near sixty-six years, during which time several doctrinal troubles arose that gave much distress, but none of these new things moved him; he remained unshaken. Freewillism, Campbellism, Missionism and Two-seedism all had their rise during his life in the church; but all alike failed to move him from his first love. Elder Holman was in the ministry over fifty years and served as Moderator of Elk River Association over twenty years. He ranked among the ablest ministers of Middle Tennessee. His great theme, upon which he loved to dwell, was salvation by free and unmerited grace, bestowed on poor sinners of Adam's race—and thus a sinner saved by grace. His long and faithful ministry endeared him to his many brethren so greatly that they will long cherish his memory. He was respectful and courteous towards those from whom he differed, yet firm and uncompromising in the defense or support of the Lord and Saviour Jesus Christ. As a minister his labors were wonderfully blessed to the comfort of God's children. As a husband he was devoted and confiding, providing for the comforts of this life bountifully, a kind and indulgent father, good neighbor, and loyal citizen. He died February 21, 1892.

SAMUEL HOLT.

Holt, Elder Samuel, of North Carolina, was born 1807, united with the Primitive Baptists at Yopp's Church Onslow County; was received by letter in full fellowship in Southwest Church and there remained until his death. Information relative to his life and labors could not be obtained.

LEWIS HON.

Hon, Elder Lewis, of Illinois was born in Bowman's Bend, White County, Ill., 1828, and his entire life was spent in the vicinity of his birthplace.

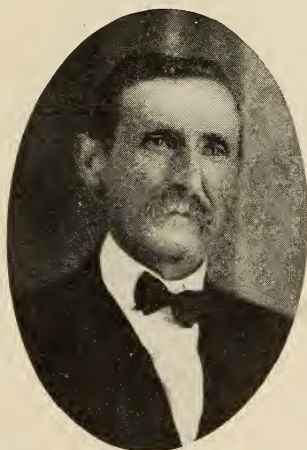
The Hons moved to Illinois in 1812, six years before the state was admitted to the union. The parents of Elder Hon began life under the many difficulties that beset the people of limited means in those days, and the subject of this sketch had but little opportunity to acquire an education. In those days hard work occupied a large portion of a boy's life and the boys in the Hon family were no exception. Consequently Elder Hon



LEWIS HON

grew to rugged manhood, with an education gained chiefly by experience and brief periods at the primitive schools of those days. He was married four times. His first wife was Miss Lucinda Heart, to whom he was married in 1847. They became the parents of two children. After a few years death dissolved this union, and in 1854 he was married to Miss Mary Hunsinger. Fourteen children blessed this union. But death claimed her, and some years afterward he was united in marriage to Mrs. Sarah Ralls, who lived to bless his home and comfort his life until 1904. His last marriage, to Mrs. Mary Poole, of Indiana, took place in May, 1905. Again his home was honored with a devoted Christian helpmate who served him most tenderly and faithfully, until he gently fell asleep at their beautiful home in Crossville, Ill., April 17, 1908, at the ripe old age of seventy-nine. Father Hon received a sweet assurance of the forgiveness of sins about sixty years ago, and soon after joined the Little Wabash Primitive Baptist Church where he remained faithful till death. He was ordained July, 1870, which exalted position he filled with credit to himself and honor to the

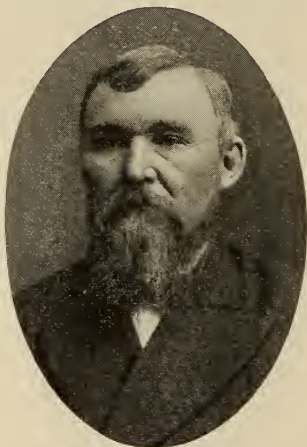
cause he loved and the God who called him, for almost half a century. He was a man of strong convictions, being uncompromising in defending the doctrine of his church, yet kind and gentle with all who opposed him. He was ever at his post, not only in religious revivals, but in the times of declination as well. But few men have traveled and preached so much with as little financial reward. In fact he contributed much more to the cause than he ever received. He was moderator of the Skillet Fork Association for many years—till failing health prevented, and was pastor of his home church at the time of his death. Of his ten children which grew to manhood and womanhood, he baptized nine, and had the assurance that the other one is a subject of God's covenant love and a firm believer in the doctrine his father preached.



D. HOPPER.

Hopper, Elder D., of Jackson, Tenn., was born February 4, 1852, reared under the influence of the new school or Missionary Baptists; obtained a hope in Christ in 1869 and united with the Missionaries soon after and was ordained by them 1877. For twenty years he labored among these people, trying to teach them the sure salvation of God's elect, even without missionary plans of man's devising, at the same time learning more and more of the history of their church, and becoming more and more opposed to many of its unscriptural practices, until he boldly and alone, openly opposed in their association, the plans of their missionary board. But in vain

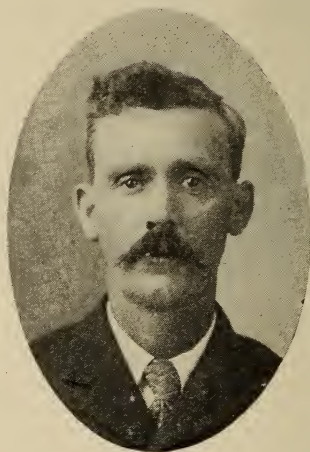
did he plead with his brethren to give up their unscriptural doctrine and practice; and following the scriptural injunction, he came out from among them, and united with the Primitive, or Old School Baptist in 1903 and was baptized by Elder J. L. Butler. The baptizing occurred about 10 o'clock a. m., he was ordained at 11 a. m. and preached at 11:30 a. m. to a large concourse of people. It was a struggle to leave a people he had so long been with, who had nothing against him, and he nothing against them, only the doctrine and practice of God's word dividing them. He, like Moses, was enabled to choose to suffer affliction with the people of God. Elder Hopper has, since coming among us, been serving churches; is an able preacher and fluent writer.



JOHN W. HOPPER.

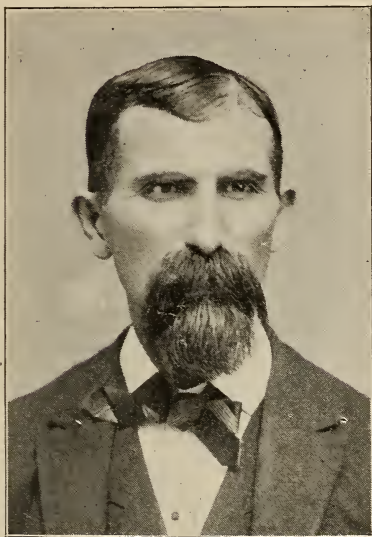
Hopper, Elder John W., of Washington C. H., Ohio, was born in Fayette County, November 26, 1848; married to Miss Rebecca J. Waddle, April, 1871, with whom he lived happily for eight years when she died, and he was, November, 1880, married to Miss Ann Waddle. His wives were sisters and both members of the Primitive Baptist Church. Elder Hoppes united with Paint Creek Church, December, 1877, and was baptized by Elder Walter Yoeman. In 1879 he was licensed, and May 21, 1881, was ordained by Elders Tunis Ashbrook, Corwin Reed and Walter Yoeman and has since had the care of churches until about three years ago when on account of ill health, he declined serv-

ing as regular pastor, but travels among the churches. He has served as Moderator of the Scioto Association and is well and favorably known among the Baptists of his country. In his young days Elder Hoppes taught school, but since has followed farming as a worldly profession and has been very successful, owning now about eleven hundred acres of land in his native county. When asked why he was so successful financially he has often said he attributed it to the blessings of God and to being obedient to the Master in faithfully and freely serving the churches for the past twenty years.



A. HORNER.

Hornor, Elder A., of Waterloo, Ore., was born in Barry County, Mo., December 6, 1858. After his father's death in 1865, he with his mother, moved to Oregon and settled near Oregon City. November 21, 1878, he was married to Miss Nancy D. Savage. In 1881 he was convicted of sin and after about three long years of darkness and thunderings of Mt. Siani's law he was given a hope in Jesus as the end of the law for righteousness. Being in correspondence with Elder George Mayfield he traveled, by private conveyance, seventy miles to meet with Pleasant Grove Church, offered himself for membership, was received and baptized by Elder James A. Bullock May, 1884. In August, 1897, he was ordained to the full work of the ministry and has since been preaching Jesus, the way, the truth and the life.



ASA HOWARD.

Howard, Elder Asa, of Weatherford, Texas. Not being able to secure later information of Elder Howard, the editor quotes the following from Elder Cash's book published in 1896: "Elder Howard, was born in Springfield, Mo., February 28, 1846, and joined Clear Creek Church, near Weatherford, Texas, in July, 1865. He was ordained in July, 1869, and has devoted much of his time to preaching the gospel."

DAVID HOUSE.

House, Elder, David, (1816-1894). This gifted preacher was born in Pitt County, N. C. He was the son of John and Nicey House and grew up a very quiet and moral boy, suffered much under the conviction of sin and was delivered from his burden of sin and condemnation at his plow while at work in the field. His deliverance was very bright, and his faith in God was strong and of an unflinching nature, all the days of his life afterwards. He was received for baptism, 1847, to the church at Great Swamp and was licensed during the year to the exercises of his gift, and in November, 1853, was ordained to the full work of the gospel ministry by a presbytery consisting of Elders John H. Daniel and Lanier Griffin. He was a zealous and faithful minister of the gospel and during his life traveled as many miles, and preached as much for the churches in his own country

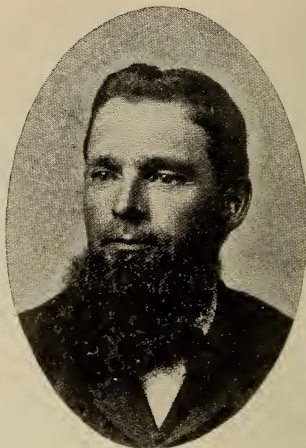
about home as any that can be found, as well as serving his own church in a faithful and acceptable manner. The churches that he served, although not blessed with as great ingatherings as some, were blessed with sweet seasons of peace and harmony under his service, no doubt due in a great degree to his sound and able ministry and wise counsel and exhortation which he gave them, coupled with the bright example which he set before them, for he was a living epistle of Christ known and read of all men and even those who did not believe the doctrine he preached were constrained to say he lived his religion.

JOHN C. HUBBARD.

Hubbard, Elder John C., was one of God's faithful servants who has crossed over the river to join the saints of God on the other shore. He was born in Southern Virginia, January 16, 1824, and united with the church August, 1846, and was ordained to the full work of the ministry September, 1850. Feeling that he was called to labor in another field, he and his wife called for letters from Jacks Creek Church at their September meeting 1852, and soon after moved to West Virginia. The next year—1853—he was made Moderator of the Indian Creek Association which place he filled with satisfaction until 1901 when owing to his afflictions he could not attend. He labored much among the churches and had the care of several, and still was retained as pastor of Flat Woods and New River churches until his death. He traveled much through cold and neat, storm and calm to declare the watchman and hesitated not to give the alarm when he saw the wolf coming. He was a tender and loving shepherd, yet faithful and true, and had no fellowship for the unfruitful works of darkness, yet his manner of preaching was such none could say it was not true, and all lovers of truth loved to hear him. He used no rough expressions about those who differed from him, but simply preached the word, reproved, rebuked with all long suffering and doctrine; in almost every sermon telling his little flock how they ought to live and walk as children of God. He wanted to see all who professed the name of Christ adorn that profession by a godly walk,

WM. HUBBARD.

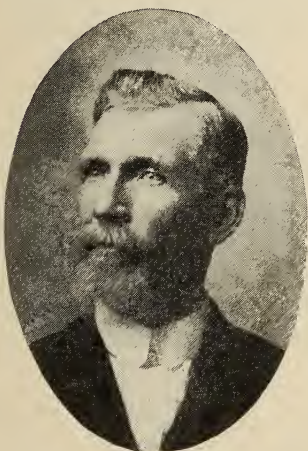
Hubbard, Elder Wm. was born in South Carolina on the 22d day of April, 1809. His parents, John and Mary Hubbard, moved to Hall County, Ga., in 1818, taking him with them, then a boy nine years of age. He joined the church called Liberty in Lumpkin County, Ga., and was baptized by Elder James Whitten, June, 1831, and soon after was ordained to the ministry. At the time Elder Hubbard was ordained there were no so called 'Missionary Baptists, but shortly afterwards the great question of foreign missions and the institutions of the day sprang up to the dividing of the Baptist denomination. And in this, question which threatened the destruction of the church, he took the side of the Primitive Church, and maintained it until death. In this great controversy public sentiment and prejudice ran so high that he was threatened by a mob; and on one occasion, when threatened at Valley Grove Church, in Murray County, a company of young men rode up by him, when he was nearing the church, with clubs in their hands, and saluted him very politely. They rode along together on horseback and when they arrived at the church, he hitched his horse, and the young men hitched theirs close by his, and all went into the church together, he taking the stand, and the young men taking seats near by. After services, a conference was held in which was considerable confusion and discussion on the mooted question of missions. After conference the meeting adjourned, and he and the young men who sat by so attentively rode away. Upon inquiry it was ascertained that these young men had heard that certain citizens, and perhaps some members of the church, who were favorable to the Arminian cause, intended to mob him, and his opinion was the Lord put it into the hearts and minds of these young men to protect him. This, however, was unknown to him until after it had happened. Though an uneducated man, Elder Hubbard was one of God's ministers. He preached fifty-three years in the Primitive Baptist ranks without a charge against him so far as known by the writer, and having been called upon to fill the highest positions within the gift of the churches. He was Moderator of several Associations during his ministerial career including the Upatoie, Harmony and Flint River.



J. D. HUBBELL.

Hubbell, Elder J. D., of Kelly's Corner, N. Y. The following is some quotations from Hubbell's life work kept and written by himself: "I was born July 8, 1836, if the family record be true, which I do not doubt. When near two years old I was attacked with brain fever and came so near the end of my days, in the sight of my parents and physicians, that my grave clothes were partially prepared but as my days were not all then numbered, I was restored to health although my sickness was of a nature as to change the shape of my head which is a little deformed yet, although I have great reason for gratitude to my Creator for allotting me a reasonable degree of earthly wisdom. My Summer school education was finished when about twelve years old and my school going finished altogether when about nineteen years of age. In the year 1855 I discovered my helplessness and lost condition as a sinner, and in the latter part of 1858 having received a hope, I united with the second Old School Baptist Church of Roxbury in 1859 of which I am now a member. Shortly after I received a hope I was impressed or inspired with the duty of preaching the gospel and after a while was licensed to preach. While a licentiate I traveled many thousand miles over the country attending funerals and trying in my weak way to feed some of the scattered flock. On September 13, 1872, I was set apart by solemn ordination to the work of the ministry having up to this time attended 130 funerals, trying to comfort the broken hearted and having baptized seventeen." Eld-

er Hubbell was one of the most popular and well known ministers in Delaware County, and being well known along the line of the Ulster & Delaware R. R., Greene and Schohaire Counties, having traveled over the counties at all times, day and night, through sunshine and stormy weather, prone to obey the will of his Master. Having officiated at 517 funerals, scores of baptisms and over 200 weddings, goes to show the high esteem and popularity in which he was held by the community in which he has always lived. To his enemies, while they be few if any, he applied the golden rule, and thus left them to their own reflections.



W. P. HUDSON.

Hudson, Elder W. P., of Arkansas, was born in Dickson County, Tenn., May 2, 1852; moved to Texas in 1868, and the following year to Washington County, Ark., where he has since resided. He was, in his seventeenth year, convicted of sin, and after much soul sorrow, doubts and fears was given a hope in the Saviour and united with the Primitive Baptists. He was soon impressed with the duty of preaching Jesus to others and was ordained at Bethlehem Church in 1886, by Elders J. S. Cowan, R. M. Wood and J. R. Bolinger, since which time he has endeavored to give his best service to the cause, and can truly say:

"I love Thy kingdom, Lord;
The house of Thine abode;
The church our blest Redeemer saved
With His own precious blood."

E. P. HUDSON.

Hudson, Elder E. P., of North Carolina, was born June 27, 1822, in the neighborhood of Juniper Bay, at which place he was reared, and continued to live till a few years past, when he moved to the north side of Mattamuskeet Lake. He was said to be a very wild, bad boy, and remained so during the early part of manhood, desecrating the Sabbath by fishing and hunting with gun and dogs, paying no respect to religious worship, until the Lord in his mercy killed in him the love of the sports of the world by his Spirit, and caused him to cry unto him for mercy, which he was pleased to grant him by clothing him with his imputed righteousness, which caused him ever afterwards to have no confidence in the works of the flesh, but to give all honor and glory to the works of the Spirit. He joined the church at North Lake, 1876, was baptized by Elder Albert Cartwright, some time after which he felt to be called by his divine Master to preach the unsearchable riches of the gospel of Christ. Thus we see that the Lord is able to tame the wildest and most profane of his people by the inward working of his Holy Spirit.

THOMAS HUDSON.

Hudson, Elder Thomas was born April 20, 1859, and died at his home in Allegheny County, N. C., July 3, 1880. He united with the church in his seventeenth year, was licensed to preach in his nineteenth year, and died in his twenty-second year of age. His was a short service in the Masters' vineyard but noted for loyalty and zeal.

JOEL HUME.

Hume, Elder Joel, of Owensville, Ind., was born in Kentucky on the 13th day of June, 1807, joined the Primitive Baptist Church in 1831, and was ordained to the work of the ministry in 1836. He served five churches for a time, and was pastor of one at the time of his death. He was a man of extraordinary natural ability, a very impressive speaker and wonderful force of character. In the prime of his life, his preaching was mostly on the defensive style, yet he baptized a great many. He engaged in several oral debates, two of which were published. He moved to Indiana early in life, and

soon after located in Posey County, and most of his time for the last fifty years of his life, was spent in laboring for the cause of Christ among the churches composing Salem Association and for more than forty years he served as Moderator for the Association. He was an able minister, an honest, sincere, uncompromising soldier of the Cross, walking in the fellowship of Christ and all the household of faith, and who, at the time the call came, was truly as the shock of corn, fully ripe and ready for the Master's use and who without doubt is now with the Lord, resting from all his labors. He died March 29, 1891, in the eighty-fourth year of his age.

CYRUS HUMPHREY.

Humphrey, Elder Cyrus. This esteemed brother was born in Ohio in 1822 and died 1892. He was married in 1844 to Miss Henrietta Baughman. They raised a family of ten children. Elder Humphrey was a faithful pastor and served churches until his death, and the editor regrets that he cannot obtain sufficient data for an extended notice of his life and labors.

S. H. HUMPHREY.

Humphrey, Elder S. H., of Galesburg, Ills., son of the late Elder Cyrus Humphrey, was born near Astoria, Fulton County, Ills., 1850. In the Spring of 1864 he became concerned about his future but did not realize what was the trouble until about six months later, when he was brought to realize that he was condemned before God. In 1866 he felt the forgiveness of sins and was made to rejoice in hope of eternal life. Almost simultaneous in the reception of that hope came impressions to tell how great things the Lord had done for him, and to publish the name of Jesus abroad. He united with the Friendship Church of Old School Baptists 1868, and was baptized by Elder A. Goforth and soon after began to exercise in public. He was ordained to the full work of the gospel ministry 1884, and has had the care of from three to five churches for about forty years. In the last fifteen years he has traveled about 2,500 miles each year in the interest of the churches, and his services have been blessed of the Lord to the building up of the broken walls of Zion.

GEO. W. HUNDLY.

Hundly, Elder Geo. W., of Swansville Va., was born in Pittsylvania County, Va., February 5, 1847. In childhood he had thoughts of death and eternity and early in life was convicted of sin, received a hope in Jesus when about nineteen years old and joined the Missionary Baptist Church. Soon became dissatisfied with them and in 1872 joined the Primitive Baptists. He had impressions to preach before he left the Missionaries but could not feel to endorse or preach the doctrine they advocated. He was ordained by the Primitive Baptists about the year 1874 and has served from two to five churches. He is a faithful pastor and serves the flock not for the fleece, but for the love he has for them.

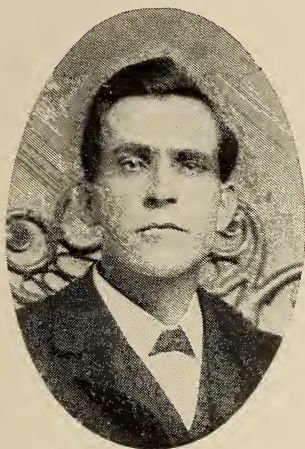
JEREMIAH HUNSINGER.

Hunsinger, Elder Jeremiah, of Carmi, Ills., was born in White County, Ills., on the 10th day of September, 1836, and joined the Primitive Baptist Church in 1865, and was ordained to the work of the ministry in 1888. This notice of Elder Hunsinger is from Elder Potter's book of 1895. The editor's efforts to obtain further information proved fruitless.

M. F. HURST.

Hurst, Elder M. F., of Georgia, was born in 1841, and died, 1902. He was the son of John and Elizabeth Hurst, and the youngest of thirteen children. He served in the Confederate war, and while there was enabled to see and feel that he was a sinner, condemned by God's holy law, and felt that he was doomed to eternal woe and misery. While he was prostrate on a bed of affliction, and while friends stood around him expecting to see him breathe his last, Jesus was revealed to him as his Saviour, the "chiefest among ten thousand and altogether lovely." He then revived and rejoiced and told his friends he was not going to die now, but would live to tell of the riches of God's grace in saving sinners from eternal ruin through the merits of God's dear Son. In 1864 he was baptized by Elder W. M. Mitchell, and was in 1877, ordained to the ministry. From then till the very day of his death he proclaimed salvation by grace and grace alone, though the merits of

Christ. He was sound in faith and orderly in practice, ever exhorting and admonishing to practical godliness, to love, and to good works.



J. C. HURST.

Hurst, Elder J. C. (M. D.), of Roanoke, Va., and brother of Sam N. Hurst, was born September 12, 1864, in a rural district of Pulaski County, Va., and was the seventh child of Allen and Nancy Hurst. He was of a studious nature and acquired a fairly liberal education and at the age of nineteen began the study of medicine and graduated at the age of twenty-one years with honor, receiving a gold medal for general proficiency out of a graduating class of several hundred, by the college faculty. He was appointed resident physician to Maternity Hospital, Baltimore, but declined to accept, preferring active outdoor practice. In his practice, in which he was very successful, he mingled with various denominations among which were some Old School Baptists, but he had no love for them, and was disposed to ridicule their experimental religion. On one occasion he heard an Old School Baptist tell his experience. He noted down what he said and wrote a thesis on it as a form of insanity which was published in a medical journal. From the medical profession he received a number of private letters commending his article, which to him was well pleasing. But God had a work for him to do, and like Paul he was made to preach to the people he did not love, and contend for the experiences that he once published as a species of insanity. After

deep conviction for sin and a seeking of rest under the law he was given a sweet hope in Jesus, went before Bethel Church one cold day in January, 1895, asked for a home, was received and baptized by Elder Isaac Webb. About one year after this he was ordained to the ministry by Elders Webb, Lester, Wilson, Hurst and Reid and baptized two into the fellowship of Bethel Church the same day. Elder Hurst, though practicing his profession to some extent all the time since his ordination has served Bethel, Pilgrim's Rest, Reid Island and the church at Roanoke, where in connection with his brother, Sam N. Hurst, services are held every Sunday. He is both a defender of the doctrine of his Lord and Master and a feeder of the sheep of His pasture, and his labors have been blessed to the comfort of many.

WM R. HURST.

Hurst, Elder Wm. R., of Georgia, son of John and Elizabeth Hurst, was born 1820 and died 1864, united with the Primitive Baptists, at Harris Springs Newton County, September 1852, and was baptized by Elder Isaac Hamby, and was soon afterward ordained to the gospel ministry. A full sketch of his life could not be obtained by the editor.

WM. HUSSEY.

Hussey, Elder Wm. (1796-1875), of South Carolina, convicted of sin when about twenty-five years of age; united with the church in 1825 and began his ministry the following year. He was in the division of the Baptists in his early ministry and remained firm, contending for the doctrine and practice of the apostolic church. He died in the full triumphs of faith at a ripe old age, and the editor regrets that a full sketch of his labors could not be given.

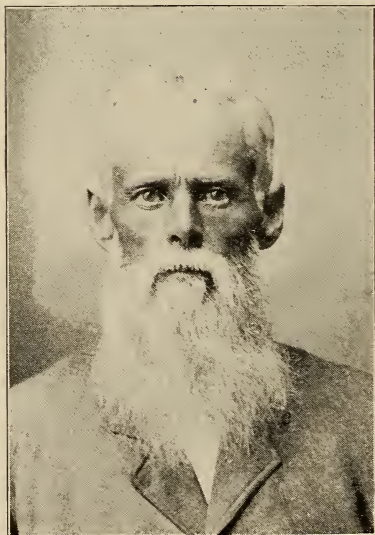
RUFUS HUTCHINS.

Hutchins, Elder Rufus, of West Virginia, after a brief illness died 1894, at the home of Brother J. H. Borroughs of North Carolina, while on a preaching tour. A sketch of his life could not be obtained. Elder P. D. Gold, writes in Zion's Landmark, as follows, relative to him: "How sad it seems to us that

this gifted young brother should so soon be called away. But his work is done. How sad too it appears to us that he should be called to die away from home. But he died in the harness at his post, and as the Lord, who doeth all things well, appointed."

PETER HUTCHERSON.

Hutcherson, Elder Peter (1818-1899), of Stokes County, N. C., received a hope in Christ 1865, received in the church at Buffalo 1873, licensed to preach June, 1874, and ordained to the work of the ministry February, 1889. He was faithful to his calling as long as he was able to travel, all the time having an orderly walk and godly conversation, speaking evil of none, often saying if he could not speak well of a person he had rather not speak at all. He was a faithful witness for Jesus and died in the full triumphs of faith.



A. D. HUTCHISON.

Hutchinson, Elder A. D., of Paris, Mo., was born in Ralls County, Mo., March 17, 1841, and united with Bear Creek Church, near Hannibal, in April, 1863. He was ordained in July, 1894, and has since labored as joint pastor in some of the churches with Elder J. F. Sutton. This brief sketch is from the pen of Elder Walter Cash, who wrote of this brother in 1896.

M. H. HUTCHISON.

Hutchison, Elder M. H. was born in Jasper County, Ga., November 1, 1822, and died December 31, 1903. He married Mary E. Parker, October 3, 1843, joined the Primitive Baptist church about 1850, and was a consistent and faithful minister. He moved to Comanche, Texas, in 1876, and lived there until his death. He was ordained to the ministry and preached in Comanche, and surrounding counties for many years.

JOHN L. HYLTON.

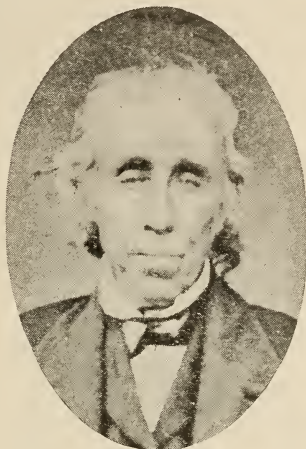
Hylton, Elder John L., of West Virginia, was born and raised in Floyd County, Va., and professed a hope in Christ and joined the church at West Fork, Floyd County, Va., in August, 1865. He was licensed to exercise a gift in the ministry in July, 1866, and was ordained to the full functions of the gospel ministry September, 1867, by Elders Thomas L. Roberson, G. L. Tuggle, Wilson H. Dodd and Amos Dickerson. After some years he removed to Franklin County, Va., and for several years served churches in the bounds of the Pig River Association holding his membership perhaps with the church at Minerva. He removed from there to Montgomery County, Va., and then to the state of Indiana and finally removed to Monroe County, W. Va., and joined the Indian Creek Church of Indian Creek Association by letter, January, 1889, where he remained in full fellowship and highly esteemed until his departure from this life which took place on April 10, 1906. Brother Hylton was an humble man whose walks was like his preaching and work in the ministry, sound and orderly. He loved peace, sought it and pursued it. He was a poor man as to the goods of this life but was rich in faith exemplifying a faithful humble zeal with holy boldness. He traveled a great deal and preached as he went. Much of the time he went on foot as his Master did. He shared much of the afflictions of this life but he murmured not, thus giving us to feel that his were the afflictions of the righteous out of all of which the Lord delivered.

WM. HYMAN.

Hyman, Elder Wm., was a most remarkable man for integrity, candor

and popularity among all classes of people, and his decease ended the line of worthies who had fought the great battle with the "Missionaries" and gained the victory by creating peace in the churches and drawing the line distinctly between Old and New School Baptist. He opposed to the last all men-made schemes intended to corrupt the gospel of Christ. He was chosen Moderator of the Kehukee Association in 1828, and served her in that capacity until 1857, with perhaps the exception of one year, making a period of nearly thirty years. He was remarkably efficient as Moderator and his parting address was indeed a gem of pathos, wisdom and love. After a life of great usefulness he died in 1862. It can be truly said

of him that he fought a good fight and kept the faith.



WM. HYMAN

SOLOMAN INMAN.

Inman, Elder Solomon, of Coal-mountain, Ind.; was born in Martin County, Ind., September 21, 1856; raised by religious parents who were members of Salem Primitive Baptist Church; had serious thoughts about his soul's salvation when a boy but felt he could, at any time, turn to the Lord and be saved. Therefore he was not uneasy about himself. But in 1873 the Lord opened his eyes to see his helpless, lost condition. He was brought very low, even to the footstool of mercy. But He who turned his eyes to see within and discover the corruption there also turned his eyes to Christ to see righteousness and salvation there. In 1875 he united with Salem Church. It was a season of rejoicing, but of short duration. Soon the burden of the gospel was pressing him down, and after much striving against the impression to preach he was made willing, was ordained in 1894, and has since been preaching Jesus a complete, and all-sufficient Saviour.

JAMES IRELAND.

Ireland, Eider James, was born in the city of Edinburg 1748. emigrated to America and settled in Virginia in early life when he was wild, reckless and had not the fear of God before his

eyes. But God who is rich in mercy had determined to pluck him as a brand from the burning, which He did, and made him a bright and shining light in His church and used him for His glory and the good of His people. After deep conviction for sin he was led to the Cross for relief, was delivered of his burden and soon began to publish the good news to others. Having been educated a Presbyterian, he was not easily convicted of the obligation to be baptized. But when he was made to see the emblematic teaching of this ordinance and the example of Christ in submitting to immersion he renunced sprinkling, was baptized by Elder Samuel Harris and soon ordained to the work of the ministry. He was one of the pioneer preachers of Virginia, and suffered much persecution from the established church under the Colonial government; was put in jail in Culpepper for preaching the gospel, and while thus imprisoned his enemies tried to suffocate him by burning brimstone, etc. He states he might speak of a hundred instances of cruelty. "I expected," he says in his writings, "at every court to be brought out to the whipping post before the gazing multitude; I sat down and counted the cost, and believed, through Christ strengthening me, I could suffer all things for His sake. It appeared that their power did not reach so far or it would have been executed. At this period, I receiv-

ed letters from ministers of our persuasion and from a variety of churches with whom I was connected. From these churches I received general information how singularly, letters I wrote, were, under God, blessed to the conversion of numbers who were anxiously led to inquire into the cause for which I suffered, as well as the grounds of that fortitude which bore me up under these sufferings. My prison, then, was a place in which I enjoyed much of the divine presence; a day seldom passed without some signal token of the divine goodness towards me, which generally led me to subscribe my letters in these words, "From my palace in Culpepper." As a specimen of the letters written to him a few of the closing lines of one from Elder David Thomas will not be uninteresting: "O brother, if you can, by bearing the charming lovely Cross of Jesus Christ, win one of the strongest of Satan's strongholds no matter then how soon you die, and if you thus die for Him, how would the glorious armies of the martyrs above shout to see Ireland coming from a prison to reign with them in glory!" Elder Ireland was the pastor of the Baptist congregations at Buckmarsh, Happy Creek and Water Lick and other churches

in Frederick and Shenandoah Counties, Va. He labored nearly forty years in his Lord's vineyard, and during a great part of the time, through much infirmity of body. He was always distinguished as an able minister of the New Testament, rightly dividing the word of truth, giving to saint and sinner their portion in due season. During his last illness, which confined him to his bed about three months, his mind was tranquil and serene. Fully sensible of his approaching dissolution, and perfectly resigned to the will of God, he endured all things, as seeing Him who is invisible; and having an eye to the recompense of reward, patiently waited for the manifestations of the sons of God. He died May 5 1806.

R. J. IVIE.

Ivie, Elder R. J., of Arkansas, was born in Virginia 1826, convicted of sin in 1840, received a hope in Christ 1852, and united with the church at Muddy Fork, and was baptized by Elder Bowers. He was ordained in 1885, by Elders J. F. Johnston, H. M. Brazil, J. P. Rogers and Z. Wiseman, and was a faithful minister.

J

J. C. JACKSON.

Jackson, Elder J. C., of Alabama, was born 1820 and died 1898. Resolutions adopted by his home church, Carmel, July 16, 1898, show the high esteem in which he was held, and it is regretted that a full sketch of his life and labors could not be obtained. He was a zealous worker in the gospel vineyard, a good neighbor and model citizen.

JOHN W. JACKSON.

Jackson, Elder John W., of Edgecombe County, N. C. was born July 10, 1835; lost his parents early in life; raised by his grandfather; was required to labor hard and had but three months schooling; married in 1856 to Miss Salley A. Jackson; joined the Southern army and served in the Civil war until July, 1864, when

he returned home wounded, convicted of sin and given a sweet hope in Jesus about this time and a few years later—November, 1873—united with the Primitive Baptists at Pleasant Hill Edgecombe County, and was baptized by Elder W. W. Barnes. He was soon licensed to preach, and in May, 1881, was ordained by Elders B. C. Pitt and J. D. Scott, and has since served his home church as pastor. He is in his seventy-fourth year of age, has been married fifty-three years, which union has been blessed with ten children.

P. H. JAMES.

James, Elder P. H., of Prescott, Ark., is at present Moderator of the Ouachita Association and has served in this capacity for about twelve years. He is associate editor of the Messenger of Peace, and has, since his ordination, served two to four

churches. Born in Arkansas 1850, reared by good moral parents, he was nearly grown before he had any serious thoughts about his future or eternal welfare; and when made cognizant of his depraved, sinful condition, like many other quickened sinners thought he could obtain pardon for his sins by his own works, or by the law of works. But instead of obtaining what he sought for he felt to grow worse, his burden became heavier and with anguish of soul, dark despair seized him. But he was not allowed to remain in this condition long. Jesus was revealed to him as his Saviour, he united with the church at Fellowship in 1879, and was ordained in 1888 by Elders J. F. Middlebrooks, L. F. Griffin and W. J. Hull. Faithful in the work he is greatly beloved by his people.

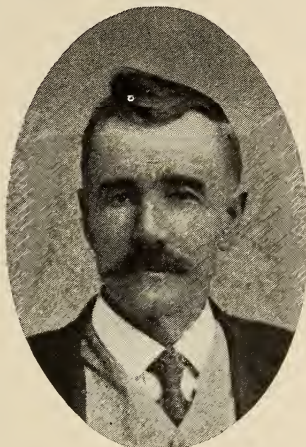
JAMES JEFFERSON.

Jefferson, Elder James, of West Virginia. This faithful minister was born in Alexandria, Va., in 1792, and died in 1874, in his eighty-second year of age. When nineteen years old he moved to West Virginia, fought in the war of 1812; returned home, was married to Miss Zeniah Freeland, settled on the banks of the Ohio river, the old farm still being known as the Jefferson homestead. Elder Jefferson was a relative of the famous statesman, Thomas Jefferson. In early manhood he was convicted of sin and baptized by Elder Samuel Kendershat. Some years after this he was ordained to the ministerial work and was a firm and fearless advocate of salvation alone by grace. He labored with Elders Trott, Beebe and other old soldiers of this day, was personally acquainted with Alexander Campbell and helped oppose him in the division of 1827. Elder Jefferson built up several churches, preached in school houses, court houses and wherever opportunity was given; was charitable to the poor, a good neighbor and honored citizen.

J. N. JEFFERSON.

Jefferson, Elder J. N., of Moundsville, W. Va., was born March 4, 1849; raised on the farm; given a high school education and began teaching when twenty-one years of age and followed this for eight years. He united with Rock Hill Church in October, 1889,—which church was founded by his grandfather—Elder James Jeff-

son,—was baptized by Elder T. N. Alderton, began preaching in 1890, and ordained in 1893 by Elders T. N. Alderton, C. H. Waters and D. T. Poynter, and has since had the care of churches. Elder Jefferson is not only a faithful minister but has also been a useful citizen. While he is the only Old School Baptist in the city,—



J. N. JEFFERSON

his home,—and his doctrine is not loved, yet he has been five times elected on the city council, has served twelve years as magistrate and has been chosen more than a dozen times as administrator, is guardian of several orphans, and though he is upright, honest and truthful he feels he deserves no commendations for he can say, like Paul, "By the grace of God I am what I am."

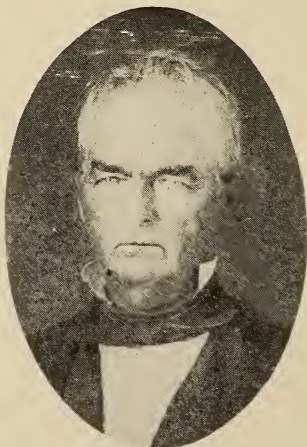
LEGGETT JENKINS.

Jenkins, Elder Leggett. The subject of this notice was born April 27, 1825, joined the Primitive Baptist Church, 1853, and soon thereafter began to preach; was ordained to the full work of the ministry May, 1858, which position he filled with honor to the day of his death which occurred at his home in Lauderdale County, Ala., November 15 1896. He was an earnest advocate of the truth, sound in the faith of God's elect, and boldly declared that eternal life is the gift of God, using as his first text the words of our Saviour, "My sheep hear My voice," etc. He dearly loved the Baptist cause, and spent about forty years of his life in the ministry, during which time he preached a great deal, traveling principally on

horseback. He was a plain, humble herald of the Cross, ever ready to go where duty called; lived an exemplary life, both in the church and in his daily walk, fulfilling the scriptural injunction to "provide things honest in the sight of all men." In the death of Brother Jenkins, the church has lost a faithful, worthy member and wise counsellor; his companion a kind loving husband; and his children an indulgent father; and the community a useful and honored citizen.

FRANK JENKINS.

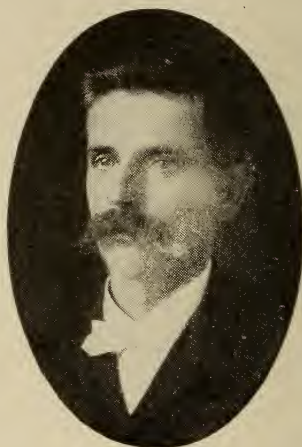
Jenkins, Elder Frank, was born in Culpepper County, Va., July 8, 1815; moved with his parents to Kentucky when a child, united with the church when about nineteen years old and was baptized by Elder Whitehead. He was soon ordained to the ministerial work and during his ministry of about sixty years served several churches successfully, and was for about fourteen years moderator of the Salem Association. Possessed of a strong mind, his ideas were clear cut and well defined, an able defender of salvation by grace, a zealous worker in his Master's vineyard, he adorned the doctrine he professed, and died in the full triumphs of that faith March 5, 1896, in his eighty-first year of age.



JOSHUA JENNINGS.

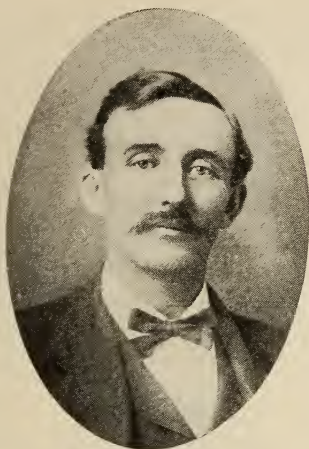
Jennings, Elder Joshua of Virginia, was born in Culpepper County in 1800, and when he was about twenty-one years of age moved to Rockingham

County where he made his home until death claimed him in 1872. He was ordained to the work of the ministry when about thirty years old and for forty years was a bold defender of the truth, serving churches within the bounds of the Kettocton and Ebenezer Associations. A full sketch of his life and labors could not be obtained by the editor.



R. H. JENNINGS.

Jennings, Elder R. H., of Dawson, Ga., was born December 10, 1867, had poor advantages to obtain an education but made use of the few opportunities within his reach; felt that he could, at any time, turn to the Lord "close in with the overtures of mercy and be saved," but it pleased God to convict him of sin and show him his helpless and lost condition, his cry being, "Lord, have mercy on me!" So cast down was he in this soul trouble that he felt he must die and be banished from God's presence, and made some preparations for death. But God delivered him out of this condition, revealing Jesus to him as his Friend and Redeemer. Before uniting with the church,—which he delayed in doing on account of a feeling sense of his unworthiness, but which he did in 1885—he felt he would have to preach Jesus. He was ordained to the full work of the ministry in 1889, and has since been serving three to five churches, has baptized about two hundred persons, married more than three score coupleh, is clerk of his home association and is an humble preacher relying alone upon mercy for salvation.



J. M. JOHNSON.

Johnson, Elder J. M. This gifted and faithful soldier of Jesus was a native of Tennessee. He was born September 6, 1867, and died May 1, 1908. He received a hope in Jesus in his twenty-third year, united with the Primitive Baptists the following year and preached his first sermon January, 1899. In his twenty-second year of age, his father died and as a dutiful son he gave up his own business, remained at home and provided for a widowed mother, seven sisters and one brother. As he was devoted and true to his father's natural family, so he proved to be to the spiritual family of his Heavenly Father. He loved the church and served it faithfully until his death and when in his last illness he from time to time composed an article for publication in the Primitive Baptist, and with a trembling hand signed it as his last words to his beloved brethren, saying at the time, "If this is not the truth, I am lost; but I am not afraid to risk it." In this message of this godly man he set forth Jesus as the way, the truth and the life, the only and all sufficient Saviour who completely saves all his people without the loss of one; and sweetly exhorts the dear children of God, the believer in Jesus, to follow Him and show their faith by their works and thus reap the blessings of obedience. Elder Johnson was a strong preacher, a good neighbor, and a faithful laborer in his Master's vineyard.

WILSON JOHNSON.

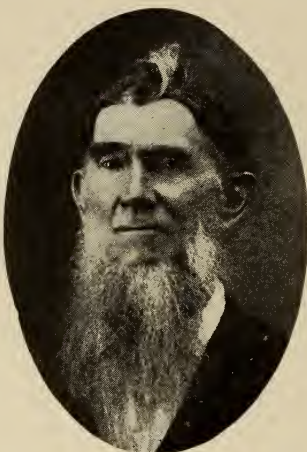
Johnson, Elder Wilson, of Brooks County, Ga., was called from his labors, December 17, 1893. He was born

in Washington County, Ga., June 8, 1812, and moved to Gadsden County, Fla., 1824. In 1828 he moved to Irwin (now Brooks) County, Ga., where he lived until his death. He was brought to a knowledge of the truth and received into the fellowship of Bethlehem Church, July, 1805. He had not been with the church long until they saw the gift of a deacon in him, and in June, 1851, he was ordained as deacon. He served the church faithfully for seventeen years, and it was shown that his Master required his services as pastor. In 1872 he was called to the care of Mt. Olive Church, Madison County, Fla., and was ordained in September to the full functions of the gospel, by Elders Crawford Tucker and H. G. Fuller. He was called to the care of his home church 1875, which charge he kept until the day of his death. He was faithful to his charge; he was gentle, loving, and kindly affectionate towards his brethren, and it can never be said that a charge was brought against him by his church; never once did he disgrace the profession, as many have done, but was ever found at his post contending against ungodliness and disorder in the church. He kept the faith, he fought a good fight, and when his hour came to depart, he went to sleep without a groan, or shudder, or anything to indicate suffering. O, blessed sleep! Discharged from pain and labor, from warfare and hardships, to meet a sure reward for all the redeemed of God; a clear record left behind and honorably discharged. "Blessed are the dead who die in the Lord." His kind words, his godly admonition, and his pious walk, will live yet many days with those who were blessed to know him.

JORDAN W. JOHNSON.

Johnson, Elder Jordan W., of Whitakers, Edgecombe County, N. C., son of Aaron and Winnifred Johnson, nee Walker, was born May 30, 1833. His father made no profession, his mother was a Primitive Baptist, and tried to bring him up right. But he grew up wild, and thoughtless, caring only for the pleasures and attainments of this world. He was exceedingly anxious to become a good musician and to be rich. But God ordered otherwise for him. He was convicted of sin, felt he would soon be banished into an eternal hell for his sins, and some thought he would lose his mind. But God de-

livered him. Jesus was revealed in him the hope of glory, he was made to hate things he once loved and love the things he, in early life, cared nothing for. The church appeared beautiful and he was constrained by



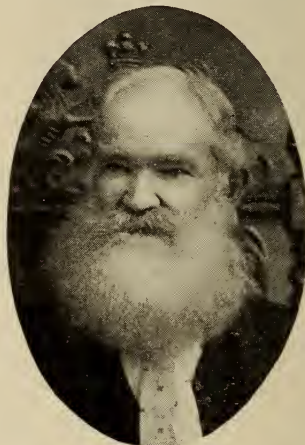
JORDAN W. JOHNSON

the love of God to walk under the blood-stained banner of King Emmanuel, and was baptized by Elder John Stamper. He was soon impressed with the duty of preaching Jesus, the church saw the gift and licensed him in 1864, and in 1871 he was ordained to the full work of the ministry by Elders R. D. Hart and John Stamper. Elder Johnson was soon called to the care of his home church—Williams,—and afterward Deep Creek and Rocky Swamp. He is now—1908—seventyfive years old, has baptized many, married two hundred and sixty-eight couples, worked hard as a farmer, and for forty years has been a faithful soldier of Jesus, preaching but one Lord, one faith and one baptism, and looking above to Him as his only hope for time and eternity.

ELK JOHNSON.

Johnson, Elder Elk, of San Antonio, Texas was born in 1838, united with Beulah Primitive Baptist Church in his twenty-third year and was baptized by Elder William Hubbard. He attended college in Macon, Ga., graduating with honors, entered the war between the states, serving as lieutenant, then promoted to captain, and later to major. On his return from the war he served as clerk of the court of Moultrie

County and Colquitt County, Ga. Soon after he united with the church he was impressed with the duty of preaching a crucified Saviour as the salvation of sinners, but fought against this impression and offered many excuses. But he was made to realize with the Apostle Paul, "Woe is me if I preach not the gospel," and he was set apart by his church to preach wherever God in His providence called him. He has traveled and preached in many states, and finally settled in Texas. He assisted in the organization of San Jacinto Primitive Baptist Association in October, 1873. Later he moved to Southwest Texas, locating at San An-



ELK JOHNSON

tonia, and was one of the pioneer Primitive Baptist preachers in this section. His many vicissitudes in business, as a merchant, farmer and carpenter has led him in many localities where the gospel was never heard, and upon all suitable occasions he has endeavored to hold up the blood stained banner of Jesus. In this work he has, like Paul, not built on another's foundation, but seemed to prefer to go "into regions beyond," to preach in destitute places.

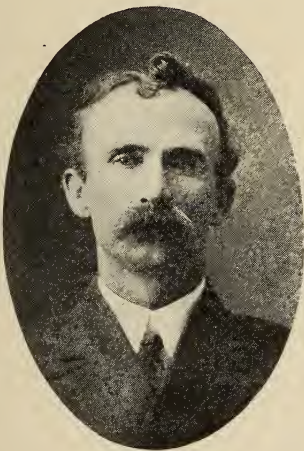
R. W. JOHNSON.

Johnson, Elder R. W., of Missouri, born in Gibson County, Ind., 1845, experienced a hope in Jesus when about eighteen years of age, united with Big Creek Church two years later, was, a few years after this licensed, and afterward ordained to the full work of the gospel ministry. He was a deep investigator, good conversationalist and

an able writer. His writings on the resurrection were considered very able indeed. At the age of fifty-five his strong mind broke down and he died in the state asylum at Fulton, Mo.

S. C. JOHNSON.

Johnson, Elder S. C. (1804-1892), of Lowndes County, Miss., was a faithful devoted and useful minister and served the church at Sulphur Spring, Monroe County, Miss., and other churches also for a long term of years. He was an able teacher, not only by word but by example, adorning the doctrine he preached with a godly walk and conversation. Bold and zealous in the cause of his Master, yet humble and sympathetic as a child, his influence was for good in and out of the pulpit. The editor regrets that a full sketch of his life could not be obtained.



J. C. JONES.

Jones, Elder J. C., of Missouri, was born in Illinois, November 26, 1864. Early in life he was tormented with the thought that he was a sinner in the sight of God, and as such could never see His face in peace, and only after many years of gloom and anguish of soul, this feeling of condemnation and guilt gradually passed away and he found himself hoping in the mercy of God, through the merits of a crucified Redeemer. He united with Rock Creek Church in 1894 and was baptized by Elder R. A.

Oliphant. Two years later he was ordained to the full work of the ministry, and has since been serving from two to four churches and is a faithful self-sacrificing servant of his Master. Elder Jones is the beloved moderator of the Nodaway Association of Primitive Baptists and is highly esteemed among his people.

ARCHIBALD JONES.

Jones, Elder Archibald, of North Carolina, was born in the county of Beaufort, August 9, 1803, and died June 13, 1884. He united with Blount's Creek Church in 1849 and was soon ordained as deacon and served four years in this capacity when he was ordained to the gospel work and until the end of his life was an able, willing and faithful pastor. He was sound in doctrine and practice and led an exemplary life in accord with the doctrine he preached. Was twice married, first to Miss Tolitha Orrell who bore him eight children. After her death in 1874 he was married to Mrs. Lavina (Warren) Evitt. He passed away fully trusting Him whom he had preached to others.

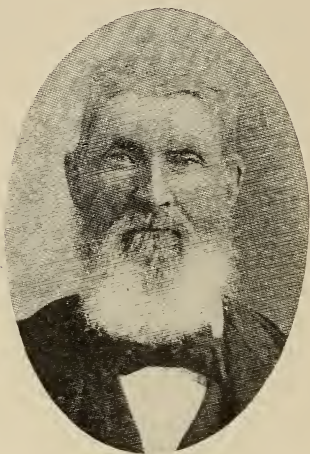
S. B. JONES.

Jones, Elder S. B., of Plano, Iowa, was born in Putnam County, Indiana, September 1, 1828, and moving to Appanoose County, Iowa, united with Providence Church on the third Saturday in November, 1870. He was ordained to the ministry in May, 1878, and has preached Jesus as a full and complete Saviour. He was Moderator of Hazel Creek Association for over twenty years, but full particulars of his useful labors and exemplary life could not be obtained.

W. L. JONES.

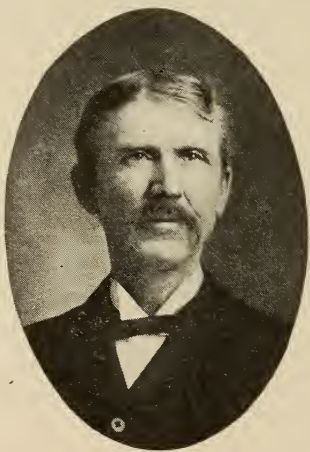
Jones, Elder W. L., of Loveland, Iowa. This faithful and zealous minister was born in Putnam County, Ind., August 25, 1830. In his nineteenth year he received a hope in the Saviour, united with Council Bluffs Church, Pottawattamie County, Iowa, in 1864, was ordained to the ministry April 7, 1866, and for more than thirty years was a faithful pastor of churches. He also served as moderator of the Mis-

souri Valley Association and was a lover of peace in the churches and earnestly labored to that end. It is



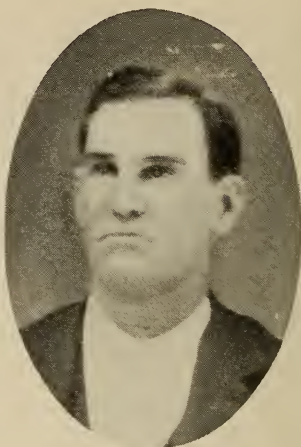
W. L. JONES

regretted that recent information of Elder Jones could not be obtained.



W. M. JONES.

Jones, Elder W. M., of Missouri Valley, Iowa, was born in Green County, Ind., in 1852, given a hope in the Saviour and united with the Primitive Baptists at Council Bluffs in 1886, and in 1907 the church licensed him to preach wherever God in His providence may cast his lot. Elder Jones loves the truth as it is in Jesus and desires to faithfully witness for Him.



ISAAC JONES.

Jones, Elder Isaac, of Maple Hill, North Carolina. This gifted minister who is now serving seven churches, and has for many years served as Moderator of the White Oak Association, was born February 17, 1847, joined the Southern army—Co. L, 67th N. C., Regiment,—in his seventeenth year; convicted of sin when about twenty-one years of age and for three years was in great darkness and trouble. In 1870 he was given a hope in Jesus, united with Cold Cypress Creek Church and was baptized by Elder A. Davis; on the following day he was impressed with the duty of preaching Jesus to others. Another three years passed amid much trial; for he felt he had none of the spiritual qualifications of a gospel minister, and having no education,—preaching seemed an impossibility. At that time he could not write his name, but God became mouth and wisdom to him, he was soon ordained, has grown in grace and knowledge, and is an able speaker and bold defender of the doctrine of God our Saviour. Elder Jones, in early life was reckless, wicked and intemperate, and feels to be, indeed, a miracle of grace. He is zealous in the cause of truth and highly esteemed among his brethren. Has been married three times, is in his sixty-third year of age and desires to keep the faith and finish his course with joy.

J. A. T. JONES.

Jones, Elder J. A. T., of McCullers, N. C. This useful and faithful minister is the pastor of Middle Creek, Salem, Smithfield and Willow Springs

Churches. He is also clerk of the Little River Primitive Baptist Association and is highly esteemed among Baptists wherever known.

J. T. JORDAN.

Jordan, Elder J. T., of Lilburn, Ga., This able and useful minister is the beloved Moderator of the Yellow River Primitive Baptist Association of Georgia, and the faithful pastor of the following churches of said Association: Harris Springs, Sweet Water, Camp Creek and Fellowship. It is with regret that a suitable sketch of his life and labors could not appear.

BENJAMIN M. JOWERS.

Jowers, Elder Benjamin M., of Central, Elmore County, Ala., oldest son of Elder Benjamin Jowers by his last wife was born in Carroll County, Ga., February 16, 1851, raised by Christian parents who taught him the way he should go but could not make him love that way. Early in life he moved, with his parents, to Alabama, and became a leader of rowdy, mischievous boys. But God arrested him in his wild career. At nineteen he was blessed with a quiet, steady girl as life companion, and when about twenty years of age was convicted of sin. For sixteen years he was marching in the wilderness and laboring under the law, but in September, 1887, he was blessed with sweet deliverance in Jesus. At the same time he was also impressed with the duty of preaching and because of this impression, and feeling he could not preach, he remained out of the church for eight years. But his love for the church was so great he went forward, joined Bethel Church, December 1895, and determined he would live as a member without preaching. His church saw his gift and also saw his rebellion, and when they granted him licenses he arose in conference determined he would object but could not speak. Then and there he was made willing. He was, in 1904, ordained to the full ministerial work by Elders H. G.

Harris, R. B. Smith, J. R. Mauk, J. P. Nobles and J. A. Nix. During his ministry he has traveled about 2,500 miles a year in his buggy in the gospel service, has met eighty or more Old School Baptist ministers and is zealous in the cause of truth and finds peace in performance of duty.

BENJAMIN JOWERS.

Jowers, Elder Benjamin, of Alabama This eminent minister was born in South Carolina, September 4, 1806, united with the Baptists before the great division, 1827-32 and in this sad war stood firm for Bible doctrine and practice and ever afterwards remained with the Old School brethren. He was licensed to preach in 1840 and ordained at Shiloh Church, Randolph (now Clay) County, Ala., in 1842 by Elders Richard Caudler, Wm. Morrison and John Duke, and for forty eight years was actively engaged in the service of churches. He served as Moderator of Wetumpka Association fifteen years and was highly esteemed wherever known. He was married three times and had nineteen children born to him—three by his first wife, nine by his second and seven by his third, was a remarkable man, a good husband, father and neighbor, well established in the doctrine of salvation by grace, and died in the triumphs of faith, June 23, 1890.

JOSEPH J. JOYCE.

Joyce, Elder Joseph J., was the son of Alex and Mary Joyce, was born in Henry County, Va., September 26, 1852, and was married to Sarah E. Vernon, November 3, 1870. Unto this union were born five sons and eight daughters. He united with the Primitive Baptist Church by experience at Buffalo, in 1870. Was baptized by Elder Robert Hill and began preaching in a short time. He was a great favorite of the brethren and friends, and his preaching was much appreciated by all who knew him. While he did not travel far from home he made many sacrifices for the cause of truth.

K

MARTIN KAUFFMAN.

Kauffman, Elder Martin, of Virginia, This minister lived in the latter part of the seventeenth and the early years of the eighteenth century, was bapt-

tized by Elder John Koontz and traveled much with that eminent servant of God. It was on one of these preaching tours that Elder Kauffman was mistaken for Elder Koontz by a ruffian who had been instigated by others to

such methods of persecution, and was severely beaten. The two were stopping at a brother's home one night in the Shenandoah Valley near Mill Creek Church now Page County, and were preparing to hold service when Elder Koontz heard inquiry being made for him, and suspecting mischief, stepped in an adjoining room, leaving Kauffman to meet the stranger. It was some time before Elder Kauffman could convince the barbarian that his name was not Koontz. There are many descendants of Elder Kauffman living in Page County.

CALAWAY KECK.

Keck, Elder Calaway of Walnut Hill, Va., was born March 2, 1861, in Union County, Tenn., obtained a hope in Jesus in his sixteenth year but lived out of church for six years, when he united with Big Barren Church and was baptized by Elder Henry Ausmus. He was ordained in 1897 and after serving churches several years in his native state, moved to West Virginia, and is now living in the bounds of Powells Valley Association.



FREDERICK W. KEENE.

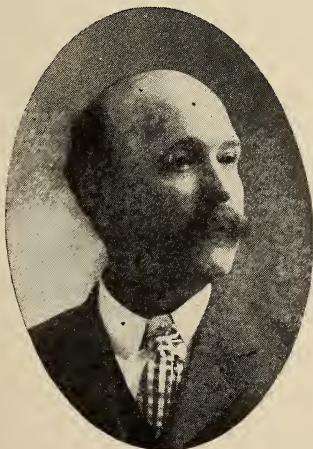
Keene, Elder Frederick W. The subject of this notice was born in London, England, March 28, 1856, moved with his parents to Montreal, Canada, in his fourteenth year, united with the New School Baptists in 1873 and began preaching for them in 1875. But becoming dissatisfied with their doctrine and practices he publicly with-

drew in 1880 and in February, 1881, united with the Old School Baptists, was baptized by Elder Wm. L. Bebee, soon ordained and has been serving churches since. His home is in North Berwick, Me. He is a gifted preacher, a fluent writer and greatly beloved for the truth's sake. In regard to his christian experience he writes as follows, "During my boyhood days I lived and walked in the lusts of the flesh and shrank from nothing to gratify my carnal appetite. But God arrested my wild career. On the first Sunday in April, 1871, I sat in a New School Baptist Church in the city of Montreal and the preacher gave out his text, 'Boast not thyself of tomorrow, for thou knowest not what a day may bring forth.' Instantly my soul was stricken, and all my vile anticipations were blasted, and the terrors of the Almighty made me afraid. What the preacher said in his sermon I have not the slightest remembrance of. I was a vile condemned sinner before the Lord. My sins revived, they stared me in the face and I felt myself a fit subject for the damnation of hell. I feared that the awful curse of God would be poured forth upon me and perhaps before tomorrow. I shall die, and I shall go to hell, God will say to me, 'depart ye cursed into everlasting fire, prepared for the devil, and his angels.' My trouble over my sins continued and increased and I could see no ground for hope that there could be mercy for one so wicked as I. I began to loathe my sins, to sigh and mourn over my vileness, but no relief could I find. Again I attended preaching, and the minister announced his text, 'God is love.' I felt, 'Can it be so?' A little ray of hope shone in, and I wished it might be so. But in a moment all was dashed away, for I felt, if it be true, it could not be God loved me, and I sank yet lower in despair. But the Holy Spirit's still small voice said to my sin stricken heart, 'God is love.' Then indeed my heart was broken, and melted in sorrow before the Lord, and with a contrite spirit, I prayed for mercy, prayed for salvation, but the way of salvation for a sinner like me I could not see. Indeed, I thought I was adding to my guilt to think there could be pardon for such a sinner. Night came and I retired to my room imploring mercy, every moment, I felt the Lord must soon come, or I must perish. While thus crying to the Almighty God, there came before me a vision of Jesus on the cross, and a voice said in my soul, 'Salvation is in my dear Son.'

This was a gracious revelation, and while I was wrapped up with this sight, my heart went forth with all desire to Jesus that I might know He was mine, that He died for me. Then I thought He looked upon me, so pityingly and said, 'Look unto me.' O my heart with all entreaty looked to him, and he looked upon me, and said, 'I suffered for thee.' Immediately my burden was gone and sweet joy and peace flowed into my soul. I wept and cried aloud for joy. This was the beginning of my hope of salvation in Christ, the Lamb of God. To write all the experiences of my soul from that sweet day till now would fill volumes. I was led by the Lord soon after this into the knowledge of the glorious doctrine of God our Saviour." Elder Keene is a faithful pastor and his labors have been blessed with abundant fruit.

E. M. KEENEY.

Keeney, Elder E. M., was born December 18, 1862, joined the Primitive Baptist Church near Monroe in Jasper County, Iowa, when twenty-four years of age and was ordained to the work of the ministry at Council Bluffs Church, Loveland, Iowa, May 13, 1905. The editor was unable to obtain a full sketch of Elder Keeney's life and labors.



R. L. KEETON.

Keeton, Elder R. L., of Kellogg, Iowa, was born in Kentucky, March 20, 1869, moved with his mother to Iowa when four years old, his father having died when he was one year old. He united with the Primitive Baptist Church at Grinnell, Iowa,

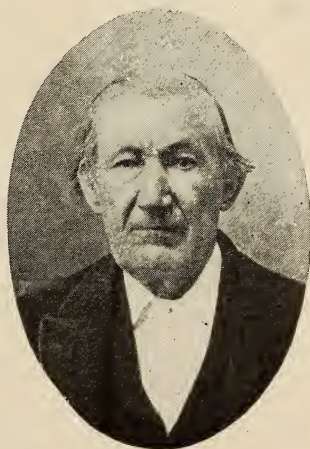
January, 1901, and was baptized by Elder R. A. Oliphant. He was soon impressed with the duty of preaching the gospel of Christ and was ordained November, 1907. He has the care of churches and proves by his life that he loves the cause of Jesus.

JOHN KELLY.

Kelly, Elder John, of Tennessee, was one of the old, faithful preachers before the division with the New School Baptist. He was one of the presbytery in the constitution of Union Church, now known as Sweeten's Cove Church, Marion County, Tenn., and was its first pastor. He died at his post many years ago, and the editor regrets that data for a full sketch of Elder Kelly's life and labors could not be obtained.

J. W. KELLY.

Kelly, Elder J. W., of Gellwood, Fla., was born May 11, 1833, received a hope in Jesus in his fourteenth year, united with the Primitive Baptists at Baker Creek Church, Indiana, 1861, was ordained at Orange Church, Fla., 1892, and after a few years of labor in the Master's vineyard fell asleep June 19, 1901. For the last few years of his life he was a great sufferer from cancer, yet never murmured nor complained and died in the full triumphs of faith.



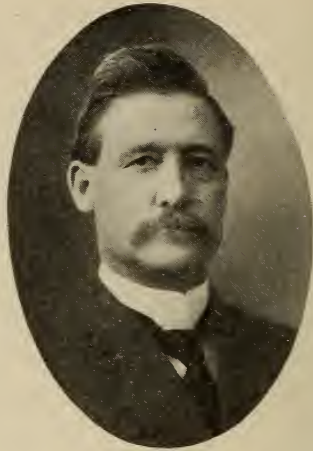
ELLIS KELLY.

Kelly, Elder Ellis, of Kentucky, was born February 22, 1829, in Grayson County, Ky., and died October 2, 1904.

He united with the Baptists at Pine Knob Church in Grayson County, June, 1879, and was, by the same church, ordained May 28, 1887. Elder Kelly, while not highly educated, was above the average in intelligence, was a man of good judgment and an able reasoner. When convinced of a correct position he was unyielding. The doctrine of predestination and election, that God's people were chosen in Christ before the world was and would all eventually be saved without the loss of one, were sweet themes to him. Before his death he realized he must soon die, and told his loved ones he was not afraid to meet death, and gently fell asleep in Jesus.

GEO. W. KELLY.

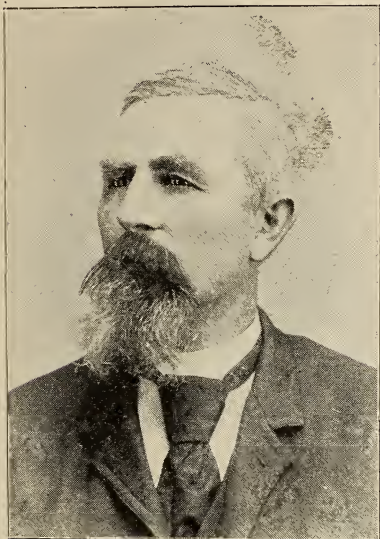
Kelly, Elder Geo. W. This gifted man was born in North Carolina, 1794 and died at his home in Floyd County, Va., 1878. He united with Clear Springs Church in 1819, and was baptized by Elder John Wilson, was ordained in 1833, served churches until his death and was for many years Moderator of Pig River Association. During his ministry he baptized many persons and married over eight hundred couples. Probably no man of the nineteenth century ever stood more firm in the doctrine of salvation by grace. He had no fellowship for the new-fangled schemes introduced among the Baptists in the present century; but when these peace and union dividing heresies were troubling the church, he stood firm as a rock, and when the time had fully come for the church to declare non-fellowship with the unscriptural and God dishonoring schemes of man's devising he stood firm. Elder Kelly stood on the old platform and never swerved to the right or left. The golden bait of popularity had no charms for him. His Master's honor and glory were uppermost in his mind and next to it was the union of the churches. The slanderer's tongue nor the scorner's frowns did not stop him for a moment. He gloried not save in the cross of Jesus Christ. The latter part of his ministry seemed to be the brightest. The remark was often made by professor and non-professor that as he advanced in years he also advanced in the work of the ministry. He was partially blind for a number of years before his death, a portion of the time nearly entirely so but with a guide he still went on and preached the glorious gospel until his final discharge came.



H. C. KER.

Ker, Elder H. C., of Middletown, N. Y., was born in Quantico, Wicomico County, Maryland, December 1, 1860. His parents were New School Baptists, his father being an ordained minister of that denomination. He was educated in the public schools of his native county. At home he was taught the religion of his parents, who were good, kind and faithful. When thirteen years old, the New School Baptists held a protracted meeting in his town when he with several others, united with them by baptism, and verily thought they were the church of God. In 1890, his mind became exercised regarding the Bible and spiritual things. Such an experience he had never had before. He began to visit all denominations in reach, hoping to find somewhere that which would give the conscience ease and rest. He found none who preached what he thought the Bible taught; none expressed themselves as he felt, until at last he found companionship among the Old School Baptists, and was received into the fellowship of Little Creek Church, Sussex County, Del., May, 1894, and was baptized by Elder A. B. Francis. He felt from the day of his baptism that he must declare what God had done for poor sinners. In June, 1896, he was licensed and in November, 1897 was ordained to the full work of the gospel ministry by Elders A. B. Francis, E. Rittenhouse, S. H. Durand, T. M. Poulson and W. W. Meredith. Elder Ker has served Black Rock Church, Baltimore County, Md., and the Middletown and New Vernon churches, located in Orange County, N. Y. and the church at Woonbine, Mass. He is also associate editor of

"The Signs of the Times," is moderator of the Warwick Old School Baptist Association, is a gifted writer and preacher and much beloved by his churches.



S. KETCHUM.

Ketchum, Elder S., of McDonough County, Ill. The following information of Elder Ketchum is found in Elder Walter Cash's book published 1896; "He was born in Crawford County, O., January 7, 1840, and united with Barren Grove Church in Henry County, August 1, 1870. He was ordained the second Sunday in June, 1873, and has since then served as pastor of churches, having charge of two churches at this time, which esteem him very highly." The editor regrets that later information could not be obtained.

CHRISTOPHER KEYSER.

Keyser, Elder Christopher, of Virginia, was a native of Page County, and was pastor at Hawk's Bill, Smith's Creek, and other churches in the Shenandoah Valley. He was considered a sound minister in doctrine and practice and opposed all new departures from the plain, simple teaching of the Scripture and practice of

the apostles,—was highly esteemed and faithful in the cause of truth. He died about the year 1855, and the editor regrets that for lack of information a more detailed sketch of his life and labors could not appear.

F. D. L. KOEN.

Koen, Elder F. D. L. was born July 3, 1815; joined the Primitive Baptist Church in 1838, was ordained to the ministry in 1856 died at the home of his son, Elder A. P. Koen, March 18, 1908, in his ninety-third year. He had been a member of the Primitive Baptist Church about seventy years, and was held in high esteem by all who knew him.

JOHN KOONTZ.

Koontz, Elder John. This eminent servant of God was of German birth, and labored among the Baptists of Rockingham, which then included Page, Culpepper, Frederick and adjacent Counties. In the present county of Page there are many descendants of Elder Koontz. He was baptized in 1768, ordained in 1776, was in the constitution of Whitehouse (now Mill Creek) Church in 1772, and served during his forty years of ministerial life many churches in the mountainous part of the state and in the Shenandoah Valley, among them Mill Creek, Lost River and Brocks Gap. Elder Koontz was one of the pioneer preachers of the Shenandoah Valley and suffered much persecution for Christ's sake. But being called, qualified and sustained by the hand of heaven and earth he remained firm, faithful and unshaken in the apostle's doctrine, boldly defending salvation by grace, and earnestly exhorting God's believing children to walk in the ordinances of the Lord's house. He died in 1832, between ninety and a hundred years of age, and was buried in the Shuler-Koontz burying grounds, located on the north side of the Shenandoah River, Page County, on the present home place of Deacon A. Jackson Shuler. His grave is marked with a simple, rough slate-rock slab, with these words: "John Koontz, died 1832."

L

SAMUEL J. LACKEY.

Lackey, Elder Samuel J., who in the latter part of his life, moved from Virginia to Colorado and died there October 4, 1884, was born in Patrick County, Va., May 10, 1816, united with Liberty Old School Baptist Church in 1834, baptized by Elder John Conner, married to Miss Drucilla Coon, 1834, began preaching in 1847, and was ordained in 1848 by Elders John Conner, Nathaniel Thompson, Joshua Adams and William Lawson. He was considered a very able and gifted minister and highly esteemed by his brethren, contended earnestly and faithfully for the faith that was once delivered unto the saints, served as pastor of Granam's, State Line, and Liberty churches and died in the full triumph of faith in the sixty-eighth year of his age.

D. J. LAMB.

Lamb, Elder D. J. was born November 2, 1824, in Emanuel County, Ga., and died October 20, 1901. He united with Canooche Church by letter from Bethesda Church, Jefferson County, Ga., March 6, 1869. He, however, had served Canooche Church since 1861, and continued to serve it and other churches as a faithful pastor for many years. A more faithful man and more devoted to his calling would be difficult to find. He went and preached Jesus to the people as long as his physical strength would admit it. He was married twice, and his second wife, a dear sister in Christ and several children, survive him. A short time before his death he called his dear wife and children around him and told them that he was passing away from death into life, and spoke encouragingly to them, and endeavored to impress it upon their minds that there is a living God, and prayed to the Lord that the next breath might be the last though it was about one week afterward before the final end, when we verily believe he really did pass out of death, as he said, into eternal life. He died in the full triumphs of faith, trying to impress upon others the reality of the Christian religion that he had so long endeavored to live and preach.

**BENJAMIN LAMPTON.**

Lampton, Elder Benjamin. This eminent minister was set for the defense of the gospel, and was, perhaps, in his day, the most able debater and used the greatest array of Scripture in argument, of any minister among our people. "Manuscripts of Elder Lampton," the title of a book published by Elder W. A. Chastain, is the most wonderful array of Scripture quotations bearing on the subjects discussed in a few of his debates, and is profitable reading for all seekers after truth. Elder Lampton was born in Kentucky, May 10, 1825, united with Crews Creek Church, in Kentucky, in his twenty-sixth year, commenced preaching when thirty, married to Miss Elizabeth Baker in 1848, and to his second wife, Miss Emma Brumback in 1887, was a first cousin of "Mark Twain," whose right name is Samuel Lampton Clemmons, and in his field of labor was as much noted for quick wit as the famous "Mark." He was the youngest of three sons, lost his father when four years old, raised to manhood by a widowed mother with limited opportunities for an education and in turn cared for her in his home until her death at the advanced age of eighty, was the pastor of five churches in Kentucky and Ohio, first visited Virginia in 1886, and such a revival of religion among the churches in the Valley that followed will long be remembered, was

soon called to the pastoral care of Naked Creek, Hawk's Bill and Alma churches which he served until his death September 4, 1890. His labors were greatly blessed, and he was very successful in persuading God's children to do their duty, baptized over two hundred people during his four years' service in Virginia, and hundreds in Kentucky and Ohio. His visit to Virginia seemed to be providential; he coming just as Elder E. H. Burnam began to introduce his Arminian doctrine and practices among the churches, and because he would not follow Elder B. he was accused of creating the trouble. He remained firm, steadfast and immovable from the doctrine and practice of the Apostolic church and on his deathbed said: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. And I want the world to know that I have died in the faith I have lived in." He rejoiced that "he had a better home prepared in heaven for him than he could have on earth." His only sorrow was at parting with his devoted wife, and daughter, Mary, but he assured them, "The Lord will provide." A short time before he breathed his last fleeting breath, he feebly raised his hand, pointing heavenward with his finger, and whispered, "All is well." Not the twitch of a muscle, not one struggle disturbed this dying hour, but he breathed his life out sweetly, and yielded his spirit to the God who gave it. Thus died this righteous man. O, may our death be like this."

B. L. LANDERS.

Landers, Elder B. L., was born in Gwinnet County, Ga., on August 23, 1828, and died at his home near Emmet, Ark., on March 1, 1905. He was given a good hope through grace in his early manhood, united with the church and on July 29, 1871, was ordained to the full functions of the gospel ministry by a presbytery consisting of Elders T. J. Foster and D. B. Almond at Ephesus Church in Nevada County, Ark., of which he was a member and which he served continuously and faithfully until his death. His uprightness, and integrity as a citizen, and exemplary and faithful life as a minister gained for him the esteem and respect of his fellowman, and the confidence and sincere

love of the church. He was deep and profound in thought yet his gift was such as was adapted to the comfort of babes in Christ as well as to the comfort and edification of those, who are of "full age." He was widely known, and served several churches faithfully, and acceptably; having to ride long distances horseback to serve them. While sick he expressed no fears or horrors of death, but desired "to depart and be with Christ." His only regret was to leave his dear companion.

WM. CUNNINGHAM LAUCK.

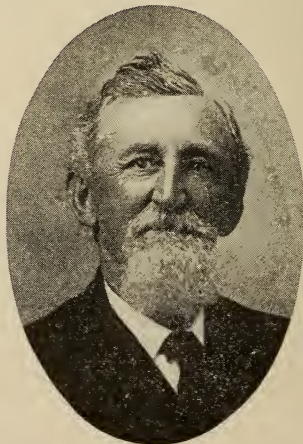
Lauck, Elder Wm. Cunningham, of Virginia was born in Winchester, March 24, 1805. His parents, Peter and Emily Lauck were of Lutheran persuasion and Elder Lauck was christened and catechised into this creed. In 1830 he was married to Miss Eliza J. Sowers, daughter of Col. James Sowers of Clark County, Va., a lady of fine intellect and forceful character. His education was in harmony with his environment, was proficient in mathematics and English and well advanced in Latin and Greek. He moved to Page County, Va., in 1830 and engaged in the mercantile business, was soon elected clerk of the county and served as such for seventeen years, giving it up to devote his entire time to the ministry. His life of piety began when quite young and it was on the ball room floor that the Lord sent the arrow of conviction to his soul. In Page County he heard, for the first time an Old School Baptist sermon by Elder A. C. Booton, and on seeing the ordinance of baptism by immersion administered, was so much impressed with the power of its truth and example of loyalty that he, with his wife, united with Mt. Carmel Church in Luray and were baptized by the pastor, Elder A. C. Booton. At the first regular meeting afterward, the pastor being absent, he was called upon to conduct the service which he did and his gift being so manifested that he was soon licensed, and in 1835, he was ordained to the full work of the ministry. Thus he put on the armor of God when the Baptist Church was being torn asunder by the leaven of Arminianism that had for more than a quarter of a century been working in the denomination. This alluring tide of religion that swept so many ministers into the popular current could not move him. He chose rather to suffer affliction with the people of God

than to enjoy the pleasures of sin for a season. Elder Lauck was one of the most able ministers of the New Testament in his day. His manner was impressive, his language chaste, flowery and devotional. In his early ministry he served Thum Run, Gourdine Chestnut Fork, Roberson River and Battle Run. Later on he gave up the most distant ones and his last days served Hawk's Bill and Big Spring, but retained Roberson River and Battle Run for forty years, faithfully serving these churches and several times each month, crossing, by private conveyance, the Blue Ridge mountains in all kinds of weather to fill his appointments. He was a kind husband and wise father and brought up his children in the nurture and admonition of the Lord. Three of them—viz.,—Mrs. Emily Booton—(widow of Elder J. K. Booton) and Mrs. Lucy G. Brumback of Virginia, and Mr. T. H. Lauck of Texas, survive him and are devoted members of their father's church and love the doctrine and practice so ably defended by him. He fell asleep in Jesus, in the full triumph of faith, February 6, 1875.

JOSHUA LAWRENCE.

Lawrence, Elder Joshua was a native of North Carolina. He was a great sinner but found a great Saviour, who called him by His grace and made him one of the ablest and boldest ministers of the New Testament in modern times. For more than forty years he advocated powerfully and fearlessly, both from pulpit and press, liberty of conscience, the specialty, spirituality and efficacy of God's salvation, and the unscripturalness and corruption of all the money-based religious institutions of the nineteenth century notwithstanding storms of slander and vituperation, and threats against his life, and, during the latter part of his life, great physical debility and suffering. He was profoundly acquainted with the scripture and church history. Few men could command larger audiences, or so entertain the attention of hearers. He was sometimes known, while asleep, to give out a hymn, sing, pray and preach a long sermon, without remembering anything of it when he awoke. He was pastor of several churches. His church at Tarboro experienced, in his last days, a glorious revival for which he had long prayed. He was born in Edgecombe County, September 10, 1778 and died in the

same county, January 23, 1843, was reared on a farm and had not the advantages of a liberal education, united with the church in early manhood and began preaching at the age of twenty-three. He was a member of the Kehukee Association which was organized in 1765 and which never favored modern missionism and was present at this association held at Log Chapel in Martin County in the year 1803 when the query in reference to missions, money-based societies, etc., was introduced by Elder Martin Ross. The subject matter of this query continued to be a subject of contention which he opposed with all his eloquence and ability until it ended in the unhappy and final division among the Baptists of this state in the year 1827. In this division he took a bold stand in defense of the ancient practice of the Baptists and sided with what is now known as the Primitive Baptists and ever remained one. Though his enemies have endeavored to injure his strong and noble character and great influence as a preacher and writer by reporting that before he died he renounced the doctrine he had preached, yet an account of his sickness and death written by Elder R. D. Hart who was his yoke-fellow in the gospel fully denies and proves untrue such slanderous reports. On his death bed he said he had never been more fully established in the doctrine and practice for which he had for forty years contended, and only wished he could have preached it more.



M. T. LAWRENCE.

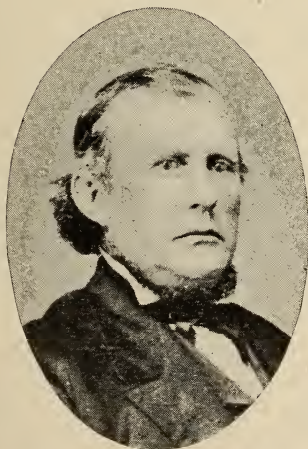
Lawrence, Elder M. T., of Hamilton, N. C., was born in Edgecombe County, N. C., July 23, 1848. He is the son of

Joshua L. and Harriett (Mays) Lawrence, and grandson of Elder Joshua Lawrence, a Primitive Baptist minister of great ability. At an early age he was convicted of sin and made to feel his lost and ruined state by nature. He felt, however, that he could make peace with God by good works when it was more convenient for him to do so. But in this he was mistaken. His troubles on account of sin grew worse—coming on him like the winds and increasing in strength from a gentle breeze to a gale. He was, in 1873, relieved of this heavy burden in the same way—decreasing in a gentle, unobserved manner—until he found a new hope in his heart and a new song in his mouth—even praises unto Jesus, love for God and love for His people sprang up, and he united with the church at Conoho, in 1873, and was baptized by Elder John W. Purvis. Before he united with the church he had impressions to preach Jesus, was licensed in 1878, and ordained in 1880. Is now pastor of four churches near his home, is clerk of the Kehukee Association, is a useful man, a gifted preacher, a good neighbor and greatly loved by his churches.

driven from his home during the late war, he continued to hold his residence within five miles of the place of his birth. Elder Gilbert Beebe wrote of him: "As a minister of the gospel he was truly one of Zion's sons, 'that had grown up in his youth.' From the time of his connection with the church of God no blemish has soiled his character. As an humble, devoted follower of the Lamb and servant of the church, no one could be more devoted or indefatigable. Regardless of his own ease or pecuniary interests, he labored more abundantly than any of his contemporaries. All who were acquainted with him concede that his gifts for the ministry were of the very highest order. His manner was bold and fearless of man, and at the same time, he was meek, humble and tender in his feelings. His gift for argument, illustration and elucidation of the doctrine were powerful, clear and unanswerable, while his address was easy and remarkably engaging. Thousands, even of those who did not love the doctrine, were fond of hearing him and respected him for his talent, while they had no relish for the truth he so forcibly proclaimed.

G. W. LEE.

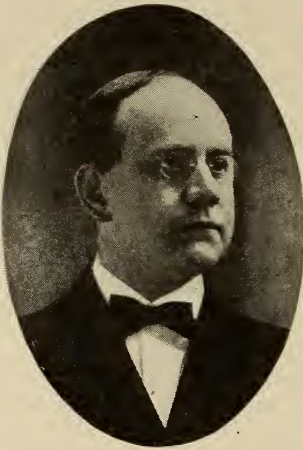
Lee, Elder G. W. (1842-1908), of McKinzie, Ala., was devoted to his brethren and the cause of Christ. His unabating zeal and labor of love won and preserved unto him the unshaken confidence and esteem of his brethren. He was a member of the Primitive Baptist Church forty-four years and was for thirty-seven years the pastor of his home church (Elizabeth). This speaks for his worth and integrity as a Baptist and minister. They loved him at his death as they did in his early ministerial life. Elder Lee, served in the Confederate army sustaining, there, in one of its heated battles, the loss of his right arm. This, at the close of the war, together with his poverty would have driven many to despair; but his untarnished character backed by unusual energy, and we would confidentially add, the providences of God, brought to him many unexpected and unsought favors. There was never a man that commanded higher respect from those who knew him, and that acquaintance, especially in South Alabama, was very extensive. He was twice elected to the state legislature, and held in his life many offices of public trust to



ROBT. C. LEACHMAN.

Leachman, Elder Robt. C. was born January 1811, and died February 19, 1869, at his home in Manassas, Va. He was baptized by Elder Samuel Trott in the fellowship of the Bethlehem Church in about the year 1837 was licensed to preach the gospel in 1838, and was ordained to the work of the ministry at Bethlehem in 1839. During all his life, except what time he was

his own credit and satisfaction of his constituents. His life of public trust was not due to his early educational advantages, but to his high traits of character, for he was a self-made man in that respect. While he suffered many afflictions and deprivations, still he was wonderfully blessed through life, financially, so that he could have, by covetousness, died wealthy. But his philanthropic heart so filled with devotion to his fellow-man and especially to his brethren, brought him to his journey's end with only a moderately comfortable support, which was all he seemed to desire.



HORACE H. LEFFERTS.

Lefferts, Elder Horace H., of Warwick, N. Y., son of Geo. W. and Sarah P. Lefferts, who were members of Southampton Old School Baptist Church, was born in Bucks County, Pa., April 23, 1879. In his seventeenth year of age, while a student at the West Chester State Normal School preparing for the profession of teaching, he was given a sweet hope in Jesus, and four years later, December, 1900, united with Southampton Old School Baptist Church and was baptized by Elder F. A. Chick, the pastor, Elder S. H. Durand being ill at the time and thus unable to administer the ordinance. He was licensed to preach in April, 1902, and ordained June 5, 1903. In September, 1903 he was married to Miss Ella Adams, daughter of the late Elder William Adams, of near Covington, Ga. In December, 1905, he was called to the pastoral care of the Old School Baptist Church at Warwick, N. Y., accepted in April, 1906,

and moved there the following year where he still resides. Elder Lefferts was in September, 1908, called to the pastoral care of the churches at Frying Pan, Va., New Valley, Va., and Mill Creek, W. Va., all formerly served by the late Elder E. V. White and now (January, 1909) has under consideration this call. He is a young, zealous and gifted soldier of Jesus, satisfied with the doctrine and practice of the Apostolic Church and has served as Moderator of the Warwick Old School Baptist Association.

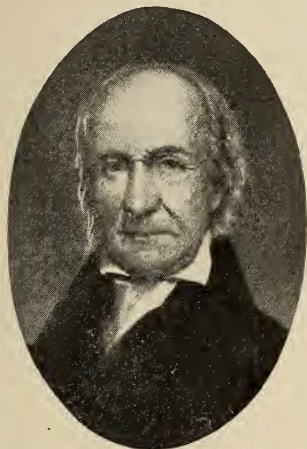
WM. HENRY LEGGETT.

Leggett, Elder W. Henry, of Scotland Neck., N. C., son of Noah and Martha (Brodley) Leggett, was born in Edgecombe County, N. C., February 24, 1844. His opportunities for an education were limited, though by close observation and the application of a portion of his time to reading he became a man of general information. Early in life he was convicted of sin, and some time afterwards was given a sweet hope in Jesus, and in May, 1874, united with Williams Church and was baptized by Elder J. W. Johnson. The following year he was married to Miss Bettie Pittman who has proven a true companion. About the year 1884 he bought, and moved on a farm, near Deep Creek Church in Halifax County, N. C., and moved his membership to this church. Soon afterwards he was ordained deacon, and in 1889 was ordained to the ministerial work by Elders W. F. Staton and W. B. Strickland. Elder Leggett is a meek, humble and lovely brother and God has blessed his ministry to the comfort of many of His people

JOHN LELAND.

Leland, Elder John (1754-1841), a native of Grafton, Mass., was brought under conviction for sin and also concerned in regard to the ministry in his eighteenth year, experienced a hope in Christ and was baptized and began to exercise in public in his twentieth year, was married in his twenty-second year, and, during the sixty-seven years of his ministry, labored with his own hands, never soliciting money for himself, went forth entirely undirected and unsupported by missionary societies or funds, preached from four to fourteen times a week, from Massachusetts to South Carolina, traveling

more than a thousand miles, sometimes on foot, but mostly on horseback, baptized 1,525 persons on a creditable profession of faith, only one or two of whom ever attended Sunday schools, faithfully preached the word unmixed with the doctrines and commandments of men, not for filthy lucre, but of a ready mind, zealously opposed Sunday schools, theological seminaries, a salaried ministry and moneyed religious



JOHN LELAND

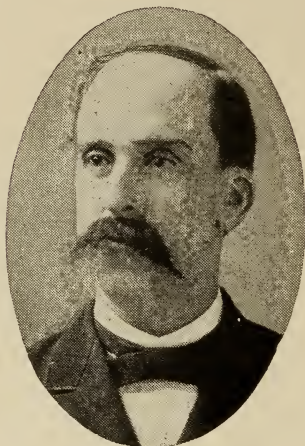
institutions endured great and numerous persecutions, was an earnest advocate of civil and religious liberty, wrote about thirty pamphlets and many hymns, and, it is said could never preach without getting into the third chapter of John and declaring the necessity of being born again. He preached in four hundred and thirty-six meeting-houses, thirty-seven court houses, several capitals, academies and school houses, barns, tobacco houses, dwelling houses and many hundreds of times on stages in the open air. In 1835, after the division with the New School Baptists, he wrote "I have been preaching sixty years to convince men that human powers were too degenerate to effect a change of heart by self-exertion, and all the revivals of religion that I have seen have substantially accorded with that sentiment." In 1832 he wrote to the *Signs of the Times*: "In these days of novelty, we are frequently addressed from the pulpit as follows: 'Professors of religion, you stand in the way of God and sinners, give up your old hope and come now into the work. God cannot convert sinners while you are stumbling blocks in the way. Sinners are stumbling over you into hell. Profane sinners, I call upon you to flee from the wrath,

to come, come this minute and give your heart to God, or you will seal your damnation. God has given you the power, and will damn you if you do not use it. God has done all He can, and will do no more. Look not for a change of heart; a change of purpose is all that is necessary." "Now," says Leland, "I have not so learned Christ. I do not understand the scriptures in that light. It is not the voice of my beloved. It sounds like the voice of a stranger and I dare not follow it. The missionary establishment, in its various departments, is a stupendous institution. Literary and theological schools, Bible and tract societies, foreign and domestic missions, general, state, county and district conventions, Sunday School unions, etc., are all included in it. To keep it in motion, missionary boards, presidents, treasurers, corresponding secretaries, agents, printers, binders, teachers, runners, collectors, mendicants, etc., are all in requisition. This machinery is propelled by steam (money) and is not run by the wind of Heaven. Sunday schools are very fashionable and are considered by many as the great lock-link which unites nature and grace." "In 1836 he wrote: "Would not a new translation of some passages in the New Testament, according to our present dialect and customs, be acceptable? In Matt., x, 7, read thus, 'And as ye go preach to the people, your money is essential to the salvation of sinners, and therefore, form into societies, and use all devisable means collect money for the Lord's treasury; for the millennium is at hand. In mark X:16 read, He that has attended Sunday schools, had his mind informed by tracts, contributed to support missions, and joined in societies to support benevolent institutions, shall be saved; the rest shall be damned.' I cannot in my brief space, mention but a few incidents in this great man's life, and call attention to but a little of his writing, but hope enough is given for the reader to clearly see where he stood in the division in 1832. The New School Baptists claim him, but their claims are entirely without foundation. The reader is referred to Hassell's History pages 622-628, and to the history of his life by Miss L. F. Green, if he should wish to further pursue the study of Elder Leland's history.

POSEY G. LESTER.

Lester, Elder Posey G., of Floyd, Va., was born in Floyd County, Va., March 12, 1850. He is a son of Wm.

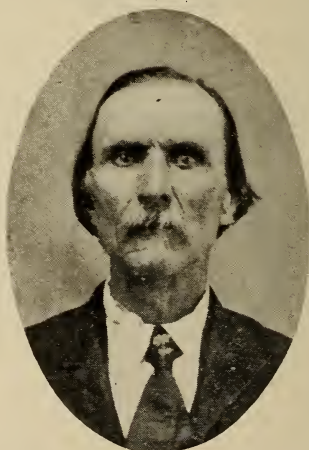
T. and Mary M. Lester. There were fourteen children, nine of whom grew to mature years. The moderate estate of Elder Lester's parents together with the ravages of the Civil war greatly limited his opportunities in early life, rendering his literal success largely due to a persistent application of his personal energies to the problems of life which confronted him. The inherent qualities which have brought him into the literal sphere of life which he occupies and



POSEY G. LESTER

maintains he regards and esteems as an heritage from the life and character of his mother, whose maiden name was Simmons and daughter of Elder Thos. W. Simmons. His early avocation was teaching vocal and literary schools. In June, 1873, he professed a hope in Christ and joined the Primitive Baptist Church at White Oak Grove and was baptized by Elder Amos Dickerson. In December following he began to exercise his ministerial gift, and in October, 1876, was ordained. For several years he traveled locally and taught literally and preached the gospel according as his gift made room for him. Finally he left off teaching and for several years devoted his entire time in traveling and preaching in more or less of twenty-one of the states and in Ontario, Canada. He has traveled as much as 13,000 miles in a single year for the purpose of preaching Jesus, yet our modern missionary friends with apparently more zeal and less knowledge, say we oppose missionary work. We advocate and practice the Bible plan. Since 1883 Elder Lester has been Associate Editor of Zion's Landmark. In 1886 he and Elder S. H.

Derand compiled and published a very acceptable and sound Hymn and Tune Book now extensively in use among our people in many sections of the country. In 1888 in his absence and without solicitation from him, he was nominated by the Democratic party to represent the people of his—the Fifth—district of Virginia, in the Congress of the United States, served in the Fifty-first and Fifty-second Congresses. During this service he preached frequently in Washington and in other cities and in the churches in the adjoining sections. He declined to stand for the third nomination, preferring to devote more of his time to his ministerial work. Since 1901 Elder Lester has served as clerk of the Smith's River Association, is the pastor of three churches and in part supplies others, is an able preacher, an excellent singer, beloved by his people, and highly esteemed by the citizenship among whom he has ever lived and served in various positions of honor and trust to which they have assigned him.



H. M. LESTER.

Lester, Elder H. M., of West Virginia, was born in McDowell County, W. Va., March 10, 1830; professed a hope in Jesus and united with the Primitive Baptist Church in his twenty-seventh year and was baptized by Elder Geo. Sizemore. Soon he was impressed with the duty of preaching Jesus, but Jonah-like, tried to flee from the Lord. He moved to Ohio, but not from his impression. Soon he returned to his native state, but could

find no rest. He never attended school but eight days and having but little education he felt that he could not preach. But in the school of experience and in the "Whale College" he became very proficient, was made willing to bear the yoke, began preaching and was soon ordained and for forty-one years was a faithful minister. His services were mainly confined to the churches in the Elk Horn Association though he traveled some in other sections. He was a great lover of peace and well versed in the Scriptures. Salvation by grace was his theme in life and his solace in death. He died in the full triumph of a living faith August 27, 1901.

GEO. W. LEWIS.

Lewis, Elder Geo. W.. The subject of this sketch was born in Duboise County, Ind., May 1, 1847, and died at French Lick, Ind., January 6, 1907. At an early age he became greatly exercised in mind and was made to see his lost and ruined condition by reason of sin, and finally realized a sweet hope in a Redeemers' love. He united with the Baptists known as the Richland Baptists in the year 1879. He was ordained to the work of the ministry in 1888. Becoming dissatisfied with this people, he united with the Primitive Baptists at Bethlehem Church, at French Lick, Ind., in the year 1894, of which church he remained a devoted member until death. He was ordained to the work of the ministry in May, 1897. Elder Lewis was a devoted christian, a faithful minister of the gospel, a kind and loving husband and father, a good neighbor and a worthy citizen, an humble, unpretentious man; these characteristics marked his course as he journeyed through life, loved respected by all with whom he came in contact. He died as he lived, trusting alone in the Lord.

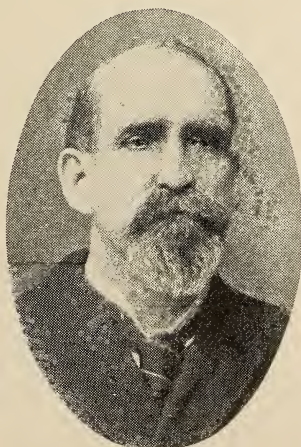
W. W. LEWIS.

Lewis, Elder W. W., of Alabama; born in Montgomery County, Ala, August 10, 1846, and died February 12, 1895. He was a man full of vivacity, and more than ordinary energy, possessing a jovial nature, he was always cheerful. After his return from the war in 1865, it pleased the Lord to arrest him in his sinful career, by showing him the exceeding sinfulness of his heart, and ultimately to reveal

Himself in the riches of His grace to his great joy, and everlasting consolation. He united with the church at Bethel, Montgomery County, Ala, and was baptized by Elder B. E. Mullens of Tennessee, and in 1878 was liberated by his church to preach, and was soon after ordained, and at the time of his death he had the care of four churches, and was faithful to his charges. He died suddenly and in full triumph of faith.

DAVID LILLY.

Lilly, Elder David, was born in Mercer County, West Virginia, April 14, 1822, and died at his home near Gales Creek, Washington County, Ore., May 9, 1900. Brother Lilley professed a hope in Christ in his early manhood, and joined the Primitive Baptist Church called the Old Camp Creek church in Mercer County, W. Va.. He was ordained to the full work of the gospel ministry about 1884, and served churches until his death. He was married four times and was the father of eighteen children—nine boys and nine girls. He moved with his family from Virginia to Wilson County, Kan, in the Fall of 1875; lived there nine years; moved from Kansas to Oregon in the Spring of 1884, and settled near Gales Creek, in Washington County, where he resided until death. Elder Lilley died as he lived, a loving, faithful, devoted Christian, earnestly contending for the faith once delivered to the saints. Salvation by grace and grace alone was his theme.



W. L. LINE.

Line, Elder W. L., of LaFountaine, Ind., was born near his present home,

June 14, 1851. His parents' home was a home for Baptists and his earliest recollections are those of hearing christian people talk of their experiences, hope in Jesus, etc. He was, in his fifteenth year convicted of sin while attending a revival meeting. His young associates would banter each other to join the church while his heart considered it mockery. During this period he also attended Baptist meetings and while he could not understand the doctrine they preached yet he was comforted when they preached experimentally, and on February 16, 1867, under the preaching of Elder John A. Thompson he was encouraged to take up the Cross. Soon he felt impressed to preach the sweet gospel to others but being a seventeen year old boy he felt too young and otherwise unqualified, and it was May, 1878, before he was ordained. He has since had the care of from two to four churches. In November, 1887, he was married to Miss E. A. McNaughton of Ohio, who has not only been a keeper at home and a helpmeet in the fullest sense, but has also encouraged her husband to be faithful to the churches and go at duty's call. Elder Line is an able minister and highly esteemed by his brethren for his faithful labors in the cause of truth.

M. L. LIPP.

Lipp, Elder M. L., was born in North Carolina, November, 1815, married to Elizabeth Davenport in 1835, and in 1837 moved to Russell County, Va., where he lived until his death in 1894. He professed a hope in Christ in 1839, united with the Primitive Baptist, and was in a few years ordained to the work of the gospel ministry, and during his life served several churches, and traveled and preached in the states of Virginia, Kentucky, North Carolina and Tennessee. In 1853 he was elected clerk of court of Wise County, Virginia, and served for twelve years; and in 1868 was elected to the legislature of Virginia. He was also, for several years, Moderator of Stoney Creek Association, and in all the positions of responsibility and honor in which he served he ever proved faithful to the cause of truth as he understood it, and left a good name upon the pages of history.

WM. LIPPINCOTT.

Lippincott, Elder Wm., was born in Licking County, Ohio, October 28, 1819, departed this life in Columbus, O.,

October 18, 1905. It can well be said of him he was conscientious and always felt to rejoice in the sweet spirit which manifests a child of God. His labors among the saints were always appreciated, and while he rests from them, his works do follow him. The gospel that he preached bore sweet evidence that he neither received nor learned it of man, but by revelation of Jesus Christ. In its proclamation the sheep and lambs were fed, and the old brother will live in the memory of those who believe in God and Christ. He joined the Baptists in May, 1855 and was baptized by Elder James Witham. In January, 1870 he was ordained to the full work of the ministry and for thirty-five years was a faithful soldier of Jesus.

J. B. LITTLE.

Little, Elder J. B., of Rison, Ark., was born in Union County, N. C., July 16, 1835, convicted of sin and saw his just condemnation under the law in his seventeenth year, and for several years felt to be without God and without hope. But in July, 1860, he was given hope in Jesus as his sin bearer and afterwards united with Cane Creek Church and was baptized by Elder N. M. Goodrich. Elder Little tells how he began preaching in the following words: "We went in the house, he made a little talk and sang and prayed. He called on me I got up and told the brethren I wanted to talk a little about what Jesus came to do. I did not think of anything but the subject until I saw all the brethren crying. The first thing I thought of was now you have exposed your ignorance, disgraced the Old Baptists, they are sorry for you and crying about it. I closed abruptly I guess, started out of the house, I wanted to get out of company, when one of the brethren near the door, said to me, 'How long did you talk?' I said, 'fifteen minutes I guess;' he said, 'if my watch tells the truth, you talked an hour and five minutes.' I said 'your watch didn't tell the truth.' From then until now I have been trying to preach, and sometimes trying to quit. Have made seemingly many failures, but it don't hurt so bad now as it did in my young days in the ministry." Elder Little was ordained in August, 1872, has since had the care of churches, and is a faithful loyal servant of the Master.

SINGLETON C. LITTLE.

Little, Elder Singleton C., of. Big Lick, N. C., was born in Stanly County, N. C., January 5, 1823, grew up to manhood a good, moral man; and when blest with a hope, led a most pious life and joined the Primitive Baptist Church. Feeling his unworthiness, he labored under the impressions to preach for eighteen years before he entered upon such duty. He was ordained about 1868, and has given thirty-nine years of his life to the service of the gospel ministry. A man of robust build, being well preserved in health and strength till late years he has attended a number of churches regularly until age and infirmity set in. Elder Little is an able defender of Primitive and Apostolic doctrine, being most convincing, eloquent and dignified in his discourses. He is justly considered one of our most able ministers. Before becoming infirm he was for a long term of years the moderator of the Bear Creek Association.

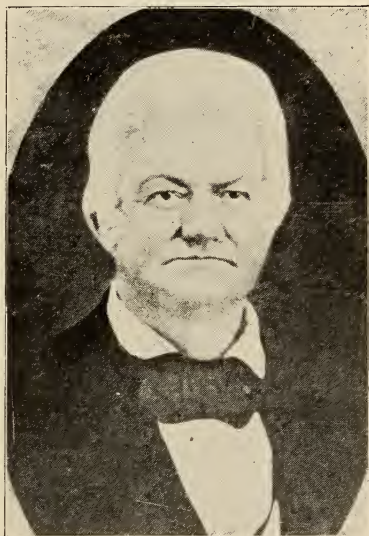
ISAAC LONG.

Long, Elder Isaac, of Tennessee, who died in 1856, was born in the state of Virginia, where it pleased the Lord to call him out of nature's darkness unto his marvelous light and the glorious liberties of the children of God. He joined the Baptist Church of Christ while young and soon was called to the work of the ministry and about fifty years of his life was spent in preaching the everlasting gospel of the Son of God. His theme was free grace and experimental religion. He was a faithful herald of the Cross.

J. W. LORD.

Lord, Elder J. W., the subject of this sketch, was born in Baldwin County, Ga., August 12, 1828. When he grew to manhood he moved to Appling County, about the year 1870, and there remained until his death on June 29, 1903. Elder Lord was raised by Methodist parents, and joined the Methodist Church when quite young, and remained with them until about the year 1863, when he joined the Primitive Baptist Church, and there remained a faithful member and minister of the gospel until death. He was ordained to the gospel ministry in 1877, and went far and near preaching

the unsearchable riches of Christ to a waiting and dying world. He was confined to his room about three years with what doctors called nervous prostration, but he bore his affliction with great patience. When any of his brethren would come to see him his whole theme was God and godliness, saying that his time was near at hand and that he longed to see the summons come. Elder Lord was a man that stood well among his brethren and also with the people at large, and was well known for his pious walk and Christian fortitude.



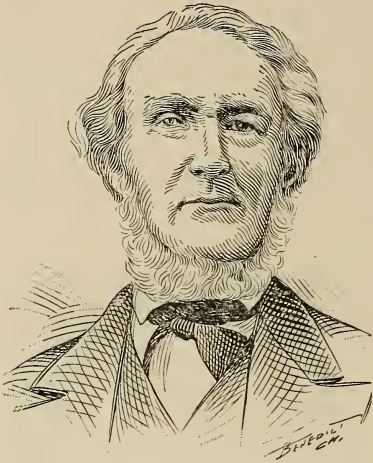
HENRY LOUTHAN.

Louthan, Elder Henry, of Missouri. The editor regrets that a complete sketch of this worthy and highly esteemed minister could not be secured. The following is taken from Elder Cash's book published in 1896: "He was born in Virginia and began preaching at the age of nineteen. He moved to Missouri in an early day and settled in Shelby County, near Lunies Creek Church. Later he moved to Palmyra, Mo., and at his death endowed the church at that place for the benefit of future pastors. He was uncompromising in doctrine, ready to help the needy and was held in great respect by the churches.

MICHAEL LOVERIDGE.

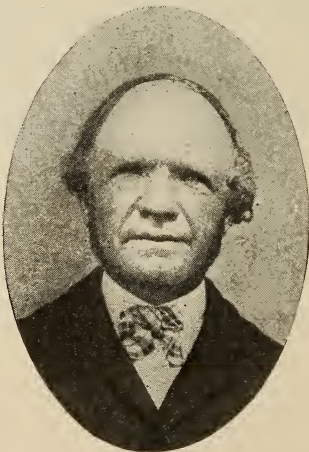
Loveridge, Elder Michael, of Oregon, was born in North Curry, Sum-

merset Shire, England, April 17, 1803, and there joined the Strict Baptists. He came to Illinois and from there went to the state of Oregon in 1865



MICHAEL LOVERIDGE

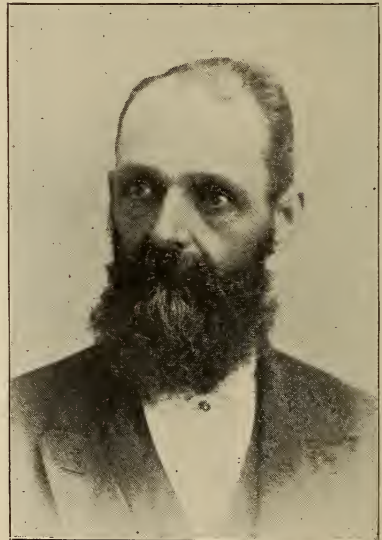
and was there ordained the following year in May. He was a lover of good men and peace in the churches. He died December 20, 1880.



GEORGE LOY.

Loy, Elder George (1817-1875). The subject of this sketch was born in Hainsline County, W. Va. He was raised a Methodist but not being satisfied with their doctrine and practice he united with the Primitive Baptists and was baptized by Elder John Arnold. He commenced preaching about

the year of 1851 and was later ordained by Elders John Arnold and Joseph Ruckman. During his long service in the Master's vineyard he traveled and preached in West Virginia, Pennsylvania, Maryland and Virginia, and on his visits in Virginia associated with Elders Wm. Lauck, Ambrose Booton, Buck, McIntuff, Correll, Jennings and others of that day. It is said Elder Loy was the first Southern preacher to visit the Baptists of Pennsylvania, after the close of the Civil war. During the war he visited the army at times, and had a son in the service. During his last days the "Means" Baptists were trying to introduce their new measures in his churches and one of his last wishes was that he might be spared to oppose their innovations. He was noted for his mild manner of preaching, for his humility and meekness.



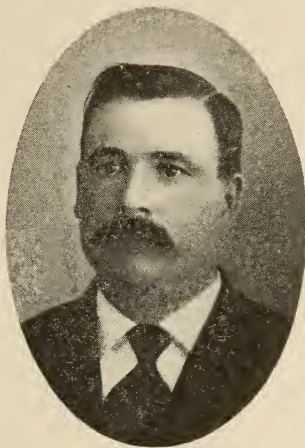
J. L. LUDWICK.

Ludwick, Elder J. L., was born in Rockbridge County, Va., June 6, 1846, and united with the Primitive Baptist Church, October 17, 1873. He was ordained in March, 1880, and has had the care of from two to four churches ever since. He is an humble, but devoted follower of the Master. Further particulars of Elder Ludwick's life and labors could not be obtained from which to write a more detailed notice.

WM. LUNDY.

Lundy, Elder Wm., was born in Carroll County, Va., in 1823, and died in ——. When growing to manhood he had not the advantages of schools, but by hard study at home he acquired sufficient education to become a teacher in the public schools of his county. In 1841 he was married to Lucy Payne who, for forty-nine years was a faithful companion to him. He united with the Primitive Baptists in 1854, and when baptized, it is said, came out of the water preaching Jesus, and until his death was a faithful, earnest and zealous preacher. When Virginia called for volunteers in 1861, he organized a company and was made captain, and during all the years of carnage and blood shed he failed not to obey duty's call, but proved a valiant soldier, and when the war was over, he with renewed zeal, entered upon the work of His Master, and for forty-five years of faithful service he traveled and preached in seventeen states, mainly the south and middle west, and in all of his travels to preach the gospel he went without any guarantee from men but through many dangers and all kinds of weather he pressed onward in the simple, but uncommon faith, of the apostles trusting that God would direct, protect and open the heart of his people to minister to his temporal needs. A typical mountaineer, a strong preacher, good citizen and kind neighbor, faithful unto death, he ended his course with joy, and was a convincing example of the power of God to call and qualify for the work of the

ministry. He was from 1874 until his death, moderator of the Mountain Association

**E. E. LUNDY.**

Lundy, Elder E. E., of Wilmington, N. C., was born in Carroll County, Va., April, 1867; received a hope in Jesus and united with the Primitive Baptists in his twenty-first year and was baptized by Elder J. R. Sparks. Two years later he was licensed to preach, and in 1892, was ordained and spent the first ten years of his ministerial life in evangelistic work, mostly in North Carolina, though he has traveled and preached in several states. He is now pastor of (several) churches, within the bounds of White Oak, Contetea and Kehukee Association, and does much preaching in destitute places, and his labors are being blessed of the Lord, and his faithful service much appreciated by his churches.

M**BENJAMIN MAHON.**

Mahon, Elder Benjamin. The subject of this sketch was a faithful minister who served churches in the bounds of the Okom Association most of his life, and was, for some years before his death, moderator of above association. He was born in Virginia in 1822, moved to Fayette County, Ill., in 1833, and united with the Primitive Baptist Church in 1848, was ordained in 1852, and died in 1903.

ISAAC MAHURIN.

Mahurin, Elder Isaac, of Linneus, Mo., was born in Grayson County, Kentucky, June 18, 1838, and moved to Missouri in the year 1859. He united with Liberty Church, Linn County, Mo., in May, 1861, and has a membership in that church at the present time. He was ordained in August, 1876, and while not taking the care of any church as pastor alone, has meekly tried to serve the brethren where they desired his labors. (From

Elder Cash's book 1896.) Further information could not be obtained.

B. F. MARTIN.

Martin, Elder B. F., the subject of this notice was born in Henry County, Va., about the year 1855, where he lived until his father moved to Smith County, where he grew to manhood, and married. There the Lord found him as he did Jacob of old, and led him about and instructed him. He taught him that salvation is of the Lord, and bid him publish the good news to His people. About the year 1878, the church where he was a member, seeing his call, and being satisfied with his gift, set him apart to the full work of the ministry. His manner of preaching was not such as to attract the worldly minded, but to the spiritually minded he was simply Christ-like, humble, loving and gentle. He possessed little of this world's goods, nor did he desire the applause of men, but was willing to labor with his own hands to minister to the wants of those around him.

WILLIAM MARTIN.

Martin, Elder William (1804-1882), of West Virginia, was born in Boothe County, and moved with his parents to Ohio when very young. He grew up without advantages of an education but God was pleased to call him out of nature's darkness and qualify him for a useful life in the ministry. In early youth he was convicted of sin, given a hope in Jesus and a desire to preach Him to others. But feeling unworthy and unable for such a work he, at the age of sixteen, left the parental roof, thinking to run away from his trouble. But God's providential care followed him and directed him to the church and His people to whom he made known his desire; was received into their fellowship, and some years afterward, ordained to the gospel ministry. At the age of twenty-one he was married to Elizabeth Hensley. As a minister his labors were mostly among the churches of the Feays Valley Association until the mission system was introduced, which brought about a split in the year 1835, and Elder Martin was the only minister in the entire association that stood firm and opposed all the innovations of men. In November, 1835,

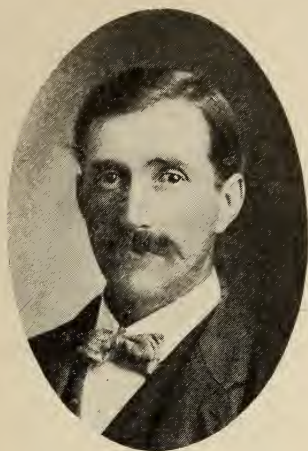
he met with the delegates from the six churches which remained unshaken by the new wind of doctrine. These withdrew from the Feays Valley Association on account of her disorder and was organized into an association which was called the Pocatalico. Elder Martin served as moderator of this association about forty years. He began preaching at the age of eighteen and served in the ministry for sixty-one years. He was an able minister, wrote many beautiful hymns and publisher a song-book known as "Zion's Friend."

JAMES MARTINDALE.

Martindale, Elder James (1822-1885) This faithful soldier of the Cross was born and reared in Indiana, received a common school education, united with the church under the preaching of Elder Wilson Thompson and was baptized by him. He was a minister that was not only loved by his own people but by those "without the gate." He had "a good report" from all and lived a life of usefulness. At the time of his death he was serving four churches and was moderator of the Whitewater Association.

WILLIAM MARVIN.

Marvin, Elder William (1780-1854), of Virginia, was extensively and favorably known as an able and zealous defender of the gospel of our Lord and Saviour Jesus Christ, uniform in his deportment, quiet and dignified among his brethren. He was privileged with no ordinary degree of spiritual-mindedness; and there was given him more than a superficial view of the plague of his heart. During his last days his mind was stayed upon God, and as he felt that he was drawing near the end of his journey, he longed to depart. His desire in life was that he might be like Christ, and in prospect of death he rejoiced that his desire was about to be realized; for as the dread monster appeared more plain to his view, he called to his support, and the consolation of those surrounding him, the following among many other passages from the word of God: Ps. xlii. 5—"Why art thou cast down, O my soul? and why are thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God."

**DANIEL M. MASTERS.**

Masters, Elder Daniel M. The subject of this sketch was born in Christian County, Ill., November 8, 1868. When growing up he had serious thoughts and much anxiety about his future state, and his sins were revealed to him and made to appear exceedingly sinful. Though, by good works, he tried to get relief from his burden, he was brought to the point where he had to stand still and see the salvation of the Lord. But He who brought him to see himself a vile sinner also revealed Himself to him as the Saviour of sinners. This was in 1889, and in 1893 he united with the Primitive Baptists, and in 1898 was ordained a deacon. Three years later he was ordained to the ministry, has the care of churches, and is faithful and devoted to the cause of truth.

W. S. MATTHEWS.

Matthews, Elder W. S., was born in Howard County, Mo., December 27, 1827, then moved with his parents to Johnson County, from there to Platte County, where he grew to manhood. He professed a hope in Christ July 3, 1843, and was baptized in the fellowship of Hillsborough Church the third Sunday in August by Elder William Simpson. He was married to Miss Frances Deshazer in DeKalb County, Mo., November 15, 1846, moved to Kansas in 1859, and was licensed to preach July 4, 1874, by the Harmony Church in Nemaha County, Kan. He was ordained by the same church, May 8, 1875, moved to Oregon in 1879

and has attended four churches most of the time since. He has been moderator of Siloam Association for a number of years, and is a faithful, zealous and useful minister.

F. M. MATTOX.

Mattox, Elder F. M., of Indiana, was a son of Nathaniel and Elizabeth Mattox, and was born near Hardensburg, Washington County, Indiana, April 4, 1840. He was united in marriage to Mary Adaline Wible, April 10, 1862. Brother Mattox united with the Sinking Spring Regular or Primitive Baptist Church by experience at the April meeting, 1861. He was ordained to the office of Deacon at the April meeting, 1869, which position he faithfully filled until set apart to the work of the gospel ministry. He was ordained to the full work of the ministry the fifth Saturday in May, 1875, by a presbytery composed of Elders Samuel McMahan, James Strickland, and Wesley Polson. He was a devoted Christian, a faithful minister of the gospel, an humble, unpretentious man. These characteristics marked the entire course of his life and caused him to be known as one who loved peace—a peacemaker in all that the word implies. He was an able defender of the doctrine of the Bible, and while he was conservative in his deportment toward men, he made no compromise with error, nor sacrifice of Bible truth. Elder Mattox was at the time of his death and several years previous moderator of the Blue River Association.

E. C. MAULDIN.

Mauldin, Elder E. C., of Bebb, Texas, was born in Edgefield, S. C., January 9, 1809, moved with his parents to Alabama, in his eight year, and later to Tennessee. When twenty years old he was married to Miss Eliza Biggs, a daughter of Elder Asa Biggs, united with the church 1846, and ordained 1858. The work of Elder Mauldin's ministerial life was spent in Texas, but a sketch of his labors and the date of his death could not be obtained by the author.

JOHN A. MAXWELL.

Maxwell, Elder John A., was born in Cumberland County, North Carolina, September 12, 1826, and died Oc-

tober 12, 1906. He united with Piedmont Church, September, 1857, and ordained to the gospel ministry December 20, 1874. His parents moved from North Carolina in 1832, to Decatur County, Ga., where he lived and died in three miles of where he was raised. Elder Maxwell was a good husband and father, firm and positive in his family, though not tyrannical. He was established and sincere in his convictions and provided a handsome living for his family. He was firm in all that he considered just and right, unflinching in all that he thought pertained to the faith once delivered to the saints, in his practice, and ministry of the gospel.



G. E. MAYFIELD.

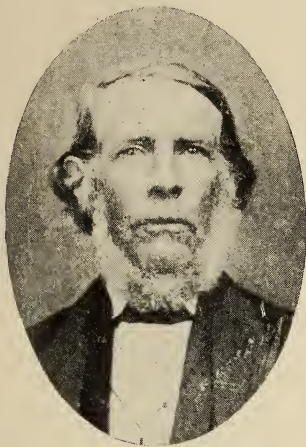
Mayfield, Elder G. E., of Elgin, Ore., was born in Washington County, Ore., October 29, 1846. When an infant his parents moved to Missouri, and when about grown moved to Oregon. His parents were Primitive Baptists and raised him right but could not make him love the Old School Baptist doctrine and in April, 1867, he united with the Missionary Baptists. Soon afterward he was thrown in company with the Primitive Baptists of Clockamas County, Ore., and occasionally attended their meetings, soon learned that they preached his experience as well as sustaining their doctrine fully by the Bible. About this date—1867—he was married to Miss Francis Ray, and they both united with the Primitive Baptists April, 1869, and were

baptized by Elder J. P. Allison. In 1873 he was licensed and in October, 1876, was ordained by Elders John Stipp, Geo. Wills, M. Loveridge, J. P. Allison and R. Thank. His wife died in 1875, and the following year he was married to Miss Amanda Westerfield. In 1878 he was in the constitution of Big Spring Church, Union County, Ore., and has since served this church as pastor. Elder Mayfield is an humble, earnest and faithful minister, is in his sixty-second years of age and desires to press onward in the Christian warfare and finish his course with joy.

E. A. MEADERS.

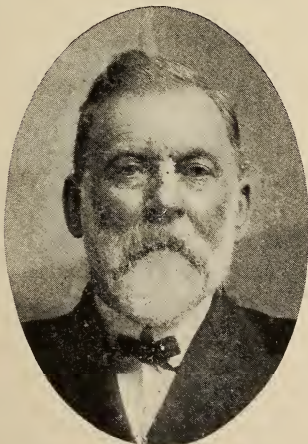
Meaders, Elder E. A. The subject of this sketch was a native of Tennessee. He obtained a hope in early life, and united with the Old School Baptists and began preaching when he was about twenty years of age; emigrated to the state of Mississippi in 1835 when but few white people lived in North Mississippi. He helped to organize the Tallahatchie Association and was one of her most active ministers. For many years he lived in the town of Oxford, Miss., during which time he felt deeply impressed of the Lord to travel and preach through the Northern states and Canada, which he did in 1856-'57. During this trip he went to Washington, D. C., and while there a friend of his introduced him to President Buchanan as a Baptist minister, whereupon the President asked him if he was a Calvinistic Baptist. Elder Meaders calmly replied "no," giving as his reason that Calvin sprinkled babies and persecuted the Baptists. The President replied, "Why, I was sprinkled when an infant." "Well, Mr. President," said Elder Meaders, "If you were filthy enough to need washing and they only sprinkled you they left you all the worse." Next morning the President sent for Elder Meaders and offered him the governorship of the Territory of Utah, when the Elder said, "Thank you, Mr. President, I cannot condescend to accept." Elder Meaders was one of the most firm, uncompromising, Baptists, as well as one of the most devoted and self-sacrificing ministers among our people. He was an exemplary minister without a spot upon his moral character, and passed away in the triumphs of faith at the age of

eighty-six, having been the Moderator of the Tallahatchie and Hopewell associations for many years.



STANTON MEADS.

Meads, Elder Stanton. The subject of this notice was a native of Pasquotank County, N. C. He was born in 1808, and united with the Primitive Baptists before the division and remained faithful to the cause of God, not being carried about by winds of doctrine. He was in 1860, ordained to the work of the ministry by Elders Hodges Gallop and Caleb Sawyer, and was a faithful pastor until his death in 1878. His son, Elder Charles Meads, is faithfully walking the way in which his honored father served Jesus.



CHARLES MEADS.

Meads, Elder Charles, of Weeks-ville, N. C., was born August 6, 1843,

of poor parentage, raised on a farm and had but few opportunities of an education, though by dint of study and close observation stored his mind with much useful information. When young he would have many serious thoughts about his eternal welfare but such thoughts would soon pass out of his mind. But in 1867 God revealed to him his sins, showed him his lost condition by nature, and ere long by the "still small voice" spoke peace to his troubled soul by revealing to him Jesus as his Saviour. He did not tarry, but went to the people he so much loved—the Primitive Baptists—the same year, was received into the fellowship of Flatty Creek Church and was baptized by Elder Hodges Gallop. He was soon impressed with the duty of preaching and was ordained to the work July, 1871, by Elders Hodges Gallop and J. D. Wicker, and has had the care of from Church and was baptized by Elder Meads is an humble, gentle and peace loving man, desires to know nothing but Christ and Him crucified, as the salvation of sinners, and is content with the goodness of God's house and its simple worship.

HENRY MEEKS.

Meeks, Elder Henry, of Meeks, Ga., was born March 6, 1848, reared on the farm with poor advantages of schools, taught lessons of morality, truthfulness and honesty by godly parents, entered the Southern army in 1864, at the age of sixteen, from which he was honorably discharged at the cessation of hostilities. From a boy he had serious thoughts of life, death and eternity, was convicted of sin about 1868 and for several years was under deep conviction. After he was delivered from his burden of guilt and Jesus was revealed to him as his Saviour, he, for some years remained out of the church waiting for more evidence of his acceptance, but in 1874 united with Providence Church, was baptized by Elder Riner, and was ordained to the ministry 1877. Elder Meeks has served from one to four churches since his ordination and served his home church twenty-eight years, has assisted in the constitution of two churches and the ordination of nine ministers, has baptized about one hundred persons and married many couples and is a useful and faithful minister of the New Testament.

WOODSON MELTON.

Melton, Elder Woodson of West Virginia, lived and labored within the bounds of the Pocatalico Associations. He was a native of Mason County, served the churches long and faithfully and was much beloved by his people; and the editor regrets that a full sketch of his life could not be presented.

JOHN H. MENEFEE.

Menefee, Elder John H., was a native of Page County, Va. He was born September 23, 1820 and died March 8, 1897 in his seventy-seventh year of age. Early in life he was convicted of sin and found peace and rest alone by faith in Jesus. And soon after finding this pearl of great price he was impressed to tell the "good news" to others and was ordained to the gospel ministry, and for forty years proved a faithful soldier of Jesus. During the division of 1890 when the "Regular" Baptist, or more generally and properly known "Burnham Baptists," were cut off by the Old School Baptists on account of their doctrine and practice of human means in the salvation of sinners, Elder Menefee remained with the Old School Baptists and continued until the end, preaching salvation alone by the sovereign, eternal, unchangeable mercy of God. During his long, faithful service he served Mill Creek, Brocks Gap and several other churches of the Ebenezer Association and stood in high esteem as an able minister of the gospel, but a full sketch of his life could not be obtained by the editor.

W. W. MEREDITH.

Meredith, Elder W. W. This gifted minister was highly esteemed and dearly beloved for his fatherly, kind, humble and gentle manner, and for his devotion to the cause of truth. He was a native of Delaware, and lived at Felton, at the time of his death in 1906. He traveled among the Baptists of the Northeastern, and some of the Southern states, attending several sessions of the Kehukee and other associations in North Carolina and was everywhere well received. The editor regrets that a full sketch of his useful, exemplary, life could not, for want of data, be given.

PARROTT MEWBORN.

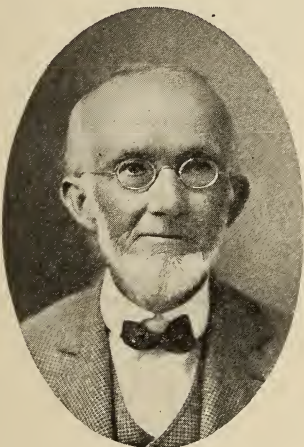
Mewborn, Elder Parrott, was a native of Lenoir County, N C. He was born January 1, 1799, united with Bear Creek Church August, 1824, and was baptized by Elder Lewis Whitfield, was soon ordained to the gospel ministry and after nearly forty years of faithful service in the Lord's vineyard he died April 29, 1864. Elder Mewborn had a bright experience in his change from nature to grace, and could truly say "the Lord hath led me." He was considered a very able doctrinal, experimental and prophetic preacher. Many important events, such as the Civil war, the overthrow of the Civil power of the Pope of Rome, etc., were prophesied by him and came to pass about the time predicted. For many years he was a great sufferer from rheumatism. His mind became deeply impressed with the miraculous cures of diseases made by Christ and he was given a desire to earnest prayer, and faith to believe that Christ would heal him. This He did, and in his writings he says: "There came virtue and love and filled my soul and I felt the good effects, rose up and began to praise the Lord and stood on the floor." More than twenty years have passed and I thank and praise the Lord that I have not had the rheumatic pains since." His life was an honorable, useful one and shed a good influence in the community in which he lived.

GEORGE MEWBORN.

Mewborn, Elder George, the oldest son of Elder Parrott Mewborn was born December 26, 1824. As a boy he was bright and industrious, quick to learn and a great lover of books. In early manhood he taught school and worked as a clerk, but by experience, learned that he preferred farming, at which he was successful. He was, in 1848, married to Miss Nancy Hardy. Some years later he was made to feel his sinful condition by nature and what he must be by grace to meet God in peace, was given hope in Jesus and in 1850 united with the church at Mewborn's and was baptized by his father. He served his church as clerk and deacon and during the latter years of his life "commenced to speak as a minister and bid fair to become an able minister though he was never ordained to the full work of the ministry." He died in 1859 in his thirty-fourth year of age.

PARROTT MEWBORN JR.

Mewborn, Elder Parrott Jr., son of Elder Parrott Mewborn, was born August 21, 1834, and died April 15, 1881. He served in the Civil war, and was in the fall of 1865 married to Miss Lany Hardy. In 1868 he was given a sweet hope in Jesus and united with the church at Mewborns, Green County, and was baptized by Elder T. W. Wills. In 1873 he was ordained to the gospel work by Elders S. Pate and Thos. W. Wills. He was a good disciplinarian and great lover of peace.

**D. A. MEWBORN.**

Mewborn, Elder D. A., of Farmville, N. C., was born June 14, 1840. He is a son of Elder Parrott Mewborn, was raised on a farm, and as a boy acquired a love for, and habit of reading. As advantages of school were limited he found that his studious habits were the foundation of his acquisition of knowledge in future life. He served as a private in the war between the states when not disabled, and in 1867 was married to Miss P. A. Dixon. From a boy he had a feeling that he would one day become a preacher and set about to get religion. But in this he failed for the Lord showed him his sinful nature and utter helpless condition, and in November, 1872, he united with the Meadow Church in Green County and was baptized by Elder Jesse Baker. He was in 1874, ordained as a deacon, licensed to preach in 1879, and ordained to the full work in 1881 by Elders J. C. Hewit, and L. H. Hardy, and is a useful, faithful minister.

HENRY D. MICKEY.

Mickey, Elder Henry D., of Pinnacle, N. C., was born in Surry County, N. C., April 8, 1849; was of humble parentage and one of a family of twelve children. Three short sessions was the limit of his school days. His mother was a Methodist and he was therefore raised up in that faith, and at the age of fourteen united with this church but felt no conviction for sin or difference in his life. Four years later he moved into a neighborhood where he came in contact with Primitive Baptists. He had heard them spoken of as a hard set of people holding to an unsound doctrine. He attended their meetings but could not understand the preaching until he was, by God's spirit, taught his lost and ruined condition and given a hope of heaven through the atoning blood of Jesus. Thus he was led to the church, united with those he once had no love for, was later ordained to the work of the ministry and has since been preaching Jesus the way, the truth and the life.

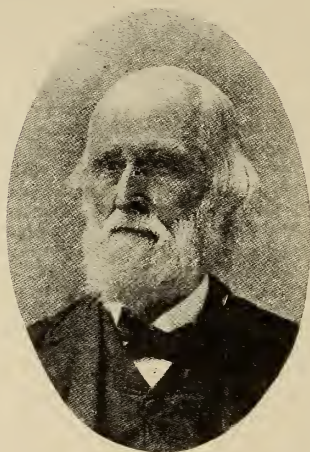
JAS. F. MILLS.

Mills, Elder Jas. F., was born in Union County, N. C., June 6, 1846, on the farm where he has lived all his life. In his youth he had serious thoughts of eternity and his future destiny which followed him, and caused him much trouble until the second day of September, 1874, when he was blest with a hope in Christ as his Redeemer. He united with the Church April, 1879, began to speak in public there in May, 1888, and was ordained about two years later. He is a very mild and conservative minister, has traveled some but most of his labors have been within the bounds of the Bear Creek Association and no man stands higher in the esteem of his brethren and friends than Elder Mills. His life is one of sobriety, humility and willing service. He is now, and has been for some fifteen or more years Moderator of the Bear Creek Association.

J. D. MIRACLE.

Miracle, Elder J. D. Brother Miracle died February 12 1908. He was born in Kentucky and went west in 1865. The chief theme of his life was salva-

tion by grace, and "amazing grace" he constantly sang and talked. Ever rejoicing in the grace of God to him he shed forth the same on all around, and was a kind and loving father to all he met. This heaven-born kindness and humility made him friends and won respect from all he met. In all his trials through life his love for the church was uppermost, and this leavened his entire conduct. He was twice married and leaves a faithful wife and twelve children, two of whom are ministers of the gospel. He had lived in Arkansas, Kansas and Missouri, and had baptized a host of believers, his own mother being among the number. Many years shall he shine as a star in the firmament of Zion, inviting us on and upward.



WM. M. MITCHELL.

Mitchell, Elder Wm. M. This eminent servant of God was a son of James and Margaret Mitchell; was born January 10, 1819, near Chester Court House, S. C., had but poor advantages of education, though by hard study and close application advanced far enough in English studies to teach public school, which he followed a few years in his early manhood; was convicted of sin when about fifteen years old; married to Miss Mary E. Taylor, June 2, 1842; united with Providence Church August, 1842, and was baptized by Elder J. J. Dickson; was before his baptism wonderfully impressed with the thought that he must preach—the Lord leading his mind, when trying to pray, to read the 12th chapter of Isaiah, and at the fourth verse deeply

impressing upon his mind the words, "You must preach;" preached his first sermon eleven months after uniting with the church—speaking about two hours much to the edification of the hearers; was ordained to all the functions of the gospel ministry July, 1845 and after more than forty years of useful, faithful and exemplary service died at his home in Opelika, Ala., February 26, 1901, in his eighty-third year of age. Elder Mitchell was for many years associate editor of the Gospel Messenger, and was one of the most able spiritual writers of the age. Out of the many published commendatory remarks of him I append the following from the pen of that sweet writer S. B. Lockett: "The death of Elder Mitchell will be felt all over the land, but it is for those who knew him best to speak more particularly of his personal worth and Christian character, while we who lived beyond the charm of his voice and the sight of his well-ordered steps are to trace his goodness, his affection, and his love of truth in the written page, as we do in the case of Paul and other pensmen of the Lord. Before such spiritual excellence and moral worth, such heaven-born humility and Christian love, the world's grandeur and ostentation are a thing of nought. We need not ask, who will write the memorial of his life or his epitaph in death. He needeth no epistle of commendation from any, for he, being dead, yet speaketh, and our edified and instructed hearts are the seal of his ministry. The spirit of devotion and love, and the incense of spirituality are in all his writings. His editorial in the last Gospel Messenger would be a monument to any name."

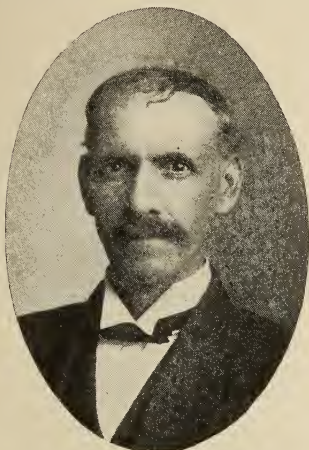
H. G. MITCHELL.

Mitchell, Elder H. G., of Nickajack, Ga., is moderator of the Marietta Old School Baptist Association of Georgia. He has the care of Bethlehem and Mt. Zion Churches in Cobb County, and other churches in this section, and is highly esteemed for the truth's sake. Particulars of his life and labors could not be secured.

THOMAS MITCHELL.

Mitchell, Elder Thomas, of Spencer Ind., was born in Lawrence County, Ind., August 11, 1858, became deeply interested on the subject of religion

in his seventeenth year, united with Spring Creek Baptist Church in his twentieth year and was baptized by Elder J. H. Oliphant. The work of the ministry began to weigh heavily on his mind, and he began preaching about 1895, was ordained July the following



THOMAS MITCHELL

year by Elders P. T. Oliphant and F. M. Mattox, and has had, since that time the care of three churches almost continuously. For about fifteen years he has been clerk of the White River Association and has proven a faithful servant and desires to know nothing, in the matter of salvation, but Jesus and Him crucified.

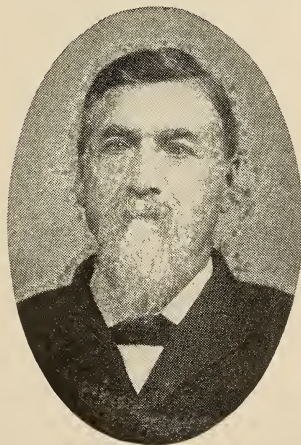
WM. RILEY MITCHELL.

Mitchell, Elder Wm. Riley, of Missouri. This minister was born near Wilksburg, N. C., and was educated there and went to Middle Tennessee in his young days. About the year 1854, he moved to Missouri and served churches in this state, but data for a full sketch of his life and labors could not be obtained. He died about the year 1875, while away from home filling appointments.

AMOS MIX.

Mix, Elder Amos, was born in New York in the year 1759. Entered the Army of the Revolution from the state of New York at the commencement of hostilities in 1775, at the age of sixteen years and served through the seven years. After General Lafayette

came to the aid of America he was one of the general's regiment of picked men. When he joined the Baptists cannot be stated. The records of the Red Stone Association of Western Pennsylvania show that he was an Elder in the bounds of that Association as far back as 1807. Elder Mix was a predestinarian and at the time of his connection with the Red Stone Association there were inroads being made in to the Baptist doctrine, and some were advocating Arminianism, especially Alexander Campbell, who joined the Baptists in that country in 1812 and was excluded from the stand of the preachers at Big Red Stone Church, Fayette County, Pa., September, 1828. And he stood firm against this Arminian doctrine and had it not been for such valiant men Campbell would have carried the body of the Association with him. As it was however, as stated by an eye witness, only one elder had the fortitude to follow Campbell who went about thirty rods to a stone that projected above the ground, upon which he mounted and harangued the excited people for three days. A few years after these events occurred the "Disciples" of Alexander Campbell went to the "sacred spot" and carried pieces of the "foundation stone" away as sacred relics. Elder Mix went to Ohio in later years and spent the remainder of his life in the bounds of the Muskingum Association, and was on the side of the Old School when the division took place in 1832. He died in Muskingum County, Ohio, in the year 1846.



SILAS H. MOFFETT.

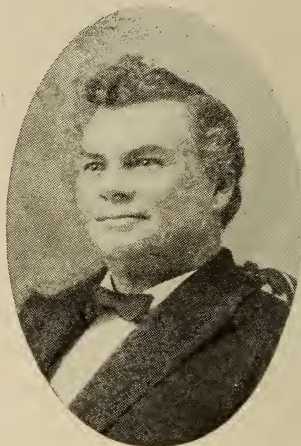
Moffett, Elder Silas H., of Paris, Ill., son of Daniel and Lucinda (Rector) Moffitt, who migrated from Far-

quier County, Va., about 1831, was born in Kentucky August 7, 1828, and was killed by the cars at Kansas, Ill., June 1, 1906, in the seventy-eighth year of his age. He was carried to Illinois by his parents when he was three years old and lived for about seventy-four years a resident of Edgar County, Ill., and helped to reclaim the wilderness and wild, fertile prairie, and put the land in a high state of cultivation. By thrift and economy he procured a reasonable amount of this world's goods, and left his family, all of whom are grown up, in comfortable circumstances. He received a hope in early life, and united with the Primitive Baptist Church, of which he remained a faithful member for over half a century. He began his public ministry in 1874, and was ordained shortly afterwards, and the Lord blessed his labors to the comfort of many of the Lord's little ones. He often said he was content to preach about the things he understood and let the deep and unrevealed mysteries remain unmolested, as they so often engendered strife when they were advocated by others. As a Bible student he was perhaps, as well informed as any man of our denomination, for he made the Bible the man of his counsel. He loved his brethren and always "preached unto them Jesus." He preached his last discourse Sunday, May 27, at the home of Elder James M. True, in Kansas, Ill., following Elder J. G. Sawin; and it seemed he realized that his time was short, and his soul was filled with holy zeal and heavenly light. The evening before his untimely death he walked the porch and sang, "The Unclouded Day." When he started to town he said good-bye to his dear companion three times, which were the last words she ever heard him utter, as he never regained consciousness after being struck by the train, and only lived two hours. Elder Moffett was a faithful under-shepherd and had the care of churches continuously until his death, and was for a number of years Moderator of his home association.

MITCHELL B. MOFFETT.

Moffett, Elder Mitchel B., of Paris, Ill. The subject of this sketch was born in Edgar County, Ill., May 24, 1854, and was the second son of Elder Silas H. Moffett. The country being new and sparsely settled the advant-

ages of education were far from favorable, but with a desire to acquire at least the rudiments of a practical education he succeeded in obtaining a teacher's license and for ten years taught school in the winter and farmed in the summer. He was made to realize his dependence on God for life and salvation in his twentieth year, realized an interest in the Saviour's love and became impressed with an earnest desire to proclaim the unsearchable riches of Christ at the



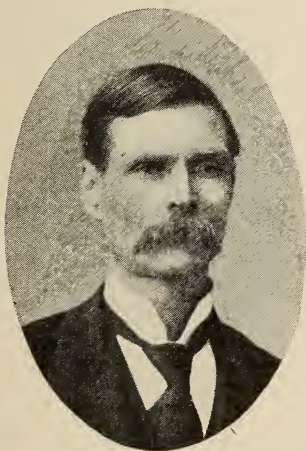
MITCHELL B. MOFFETT

very time he received a hope in the Saviour. United with the Primitive Baptist Church December, 1873, and made his first attempt to speak in public March, 1874. But having a dread of ever becoming a public servant, he withstood, in a measure, his impressions to preach, and tried to farm and teach as above stated. He was married September 9, 1874, to Miss Emily K. Redman and together they have battled over thirty-four years,—she being in every sense of the word an helpmate, both naturally and spiritually. Elder Moffett has ever been content to deal with the revealed things in the gospel field and always tried to labor for the peace of Zion, and is now pastor of Concord Church Clark County, Ill., where he tried to preach when but nineteen years old, and he labored here most of the time for over thirty-four years. Has also the care of other churches and has traveled extensively and has been well received by the Primitive or Old School Baptist every where he has gone, and is contented to still continue in the good old way, satisfied with the goodness of the Lord's house,

even of his holy temple. He has baptized nearly two hundred persons, married about as many couples and preached 264 funerals up to the present time—1908.

E. P. MOFFETT.

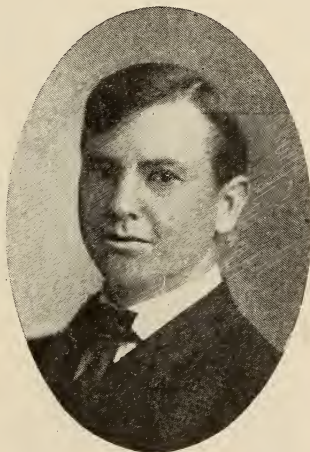
Moffett, Elder E. P., was born September 22, 1825, and died January 15, 1894. He was married to Miss Celia Rogers, daughter of Elder Elijah Rogers, September 6, 1846, and joined the Primitive Baptist Church at Sulphur Springs, Warren County, Tenn., in June, 1850. Elder Moffett was an able minister of the gospel. He began to preach in 1854, and was sound in the doctrine of God our Saviour, and in the practice and order of the church and was ever a gallant defender of salvation by grace. The churches of the Collins River Association will greatly miss him. He stood high in his neighborhood as a citizen, and was greatly beloved by the Baptists everywhere he was known.



S. B. MOFFITT.

Moffitt, Elder S. B., of Newburg, Ohio, was born in Randolph County, N. C. October, 1857, reared by godly parents, but cared nothing about the church and felt he could get religion whenever he wanted it, left home at the age of seventeen and went to Iowa, remaining there twelve years and was married to Miss Mary E. Hill, December 22, 1878, moved to Jewell County, Ky., and remained there nine years, then selling out and moved to Oregon

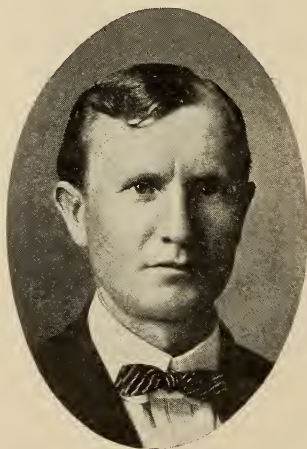
and settled near Newburg where he now resides. Before moving to Oregon he had never heard but one or two Primitive Baptist sermons, and cared nothing about their doctrine until shown in a dream or vision, while suffering from an attack of typhoid fever, the beauty of the church and given a sweet hope in Jesus. As soon as able to travel he began to hunt for the Primitive Baptists and found a small band, by name of Gale's Creek Church about thirty miles from Newburg. Elder Moffitt and his wife joined this church June, 1895, and was baptized by Elder Daniel Lilly. He was ordained as deacon the same year and ordained to the work of the ministry in 1898, by Elders W. S. Matthews, Daniel Lilly and J. M. Lawrence, has the care of three churches and travels considerably among the Baptists of Washington and Oregon.



J. A. MONSEES.

Monsees, Elder J. A., of Macon, Ga., was born August 31, 1883, in Davidson County, N. C., in which county his father still resides. On the 9th of May, 1902, an impression of the magnitude of his sins and guilt seized upon him with great power. With sorrowing heart and soul crushed under a burden of guilt and condemnation, he often sought solitude where he could, secluded from the scrutiny of man, pour out his heart in silent prayer to God for saving mercy—not justice, until unexpectedly on the 28th of August, 1903, the glorious presence of Jesus shined radiantly and forgivingly into his soul, with the sweet assurance of a glorious immortality

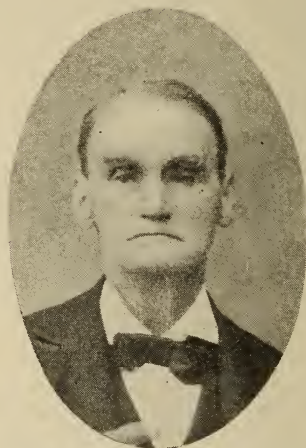
beyond the grave. After such "refreshing" from the presence of the Lord" his mind, though young and tender in years, was directed to the Primitive Baptists, and he offered himself to Pine Church, Davidson County, N. C., September, 1903, was received and baptized by Elder W. T. Broadway. Two months later—November 7, he was licensed, and in November, 1904, was ordained by Elders J. A. Burch and W. T. Broadway. After his ordination he served Big Creek Church, Montgomery County, and Pleasant Hill Church, Irdell County, for two years, and, also, traveled quite extensively. Then for nearly two years he traveled practically all the time, principally in North Carolina, Georgia and Virginia, and during his ministry, he has traveled and preached in North Carolina, Virginia, Georgia, Alabama, Tennessee, Kentucky, Ohio, Indiana, Missouri and Texas, and has been favorably received by his brethren and sustained by the grace of God. His best efforts and energies are being put forth in the dear cause of Christ and the time honored principles of our fathers—desiring to know nothing for the salvation of sinners except Jesus and Him crucified, and no practice in the church except the practice of Christ and His Apostles.



W. M. MONSES.

Monses, Elder W. M., of Linwood, N. C., is of German descent, his grandparents emigrating from Germany to Missouri. He was born in Davidson County, N. C., January 4, 1877, raised by Baptist parents, convicted of sin

at the age of twelve years, received a hope in his twenty-fourth year, united with the church at Riedsville, N. C., January, 1902, and baptized by Elder L. H. Hardy. He was, in 1904 married to Miss Mary Wallace, ordained in 1905, baptized some, assisted in two ordinations and the constitution of two churches. Elder Monses has traveled and preached in North Carolina, Virginia, Georgia and Alabama and has been well received. He is satisfied with the church as established by Christ and maintained by the Apostles and wants no new thing added or any of the stakes removed. Elder Monses is a brother of Elder J. A. Monses of Macon, Ga.



JOHN C. MONTGOMERY.

Montgomery, Elder John C., of Illinois. This remarkable man died June 10, 1891, after a brief illness of six days. He was a useful minister of his day and served Sangamon Association as moderator for ten years in succession. The editor failing to secure detailed information of Elder Montgomery's life and labors will quote below an obituary written of himself, by himself, April 8, 1901, to be read at his funeral: "Elder John Montgomery was born 1817 in Washington County, Md., was married to Sarah Snider January 22, 1839, in Pennsylvania, moved to Illinois October 15, 1848, and located in Sangamon County. Joined the Primitive Baptist Church called Lick Creek in July, 1850, and was baptized by Elder Wm. Crow together with his wife. In 1860, he moved to Christian County, put letters in the Church called Liberty. Liberated by the

church to exercise his gift in August 1875, and in July, 1876, was ordained to the full work of the gospel." It may be of interest to know that he also had a double tombstone prepared for himself and placed at his wifes grave (who proceeded him to the spirit world about three years), and had engraved on it: "Sinners Saved by Grace." He desired to depart and died in the full assurance of meeting her with the Saviour.

J. A. MOORE,

Moore, Elder J. A., of Wortham, Texas. This worthy brother was born, January, 1870, in Lauderdale County Miss., moved to Texas, with his parents in 1883, received a hope in Jesus in his fifteenth year and some years afterwards united with the New School or Missionary Baptists. Becoming dissatisfied, he, two years later, left them and after years of conflict of mind and trials from without, he united with the Primitive Baptists at New Hope Church, April, 1897. In 1900 he moved to Jones County, Texas, and in a short time returned to his old home, and was, in October, 1905, ordained at New Hope Church by Elders S. C. Kyle, W. L. Phillips, A. F. Grafton and T. J. Moore the last named being his father, who baptized him and has for more than thirty years been faithfully serving in the cause of Jesus. Elder Moore is following in the footsteps of his aged father, is serving his home church and two others, and has this year, 1907, traveled over three thousand miles, partly on foot, preached about one hundred times and baptized several into the fellowship of his churches.

ALBERT MOORE.

Moore, Elder Albert, who many years ago died at his home in Grenada, Miss., was born, raised, and baptized in North Carolina, and at an early age in life immigrated to Mississippi. He was, for a long term of years, a very useful minister of the Primitive Baptists, serving many churches during his ministry; and was for many years Moderator of Fountain Creek Association. For want of data a suitable sketch could not be prepared.

ICHABOD MOORE.

Moore, Elder Ichabod, a son of William Moore, was a soldier in the Mexican war and a useful minister among

the Baptists. He was born in Wilson County, N. C. April 10, 1793, convicted of sin and given a sweet hope in Jesus in his eighteenth year, united with the Meadow Church Green County, 1821, and was baptized by Elder Thomas Dupree. He was, in the same year ordained to the work of the ministry by Benjamin Dupree and Samuel Moore. In 1832 he with others, constituted the church at White Oak, Wilson County and was pastor of this church until his death. Was also pastor of Toisnot, Black Creek and Tyson Churches. Elder Moore was strong in the faith, pure in life and brought up his children in the nurture and admonition of the Lord. One of his sons, Elder A. J. Moore of Whitaker, N. C., is a noted minister of the Primitive Baptist Church and feels he owes much to the faithful life of his father.

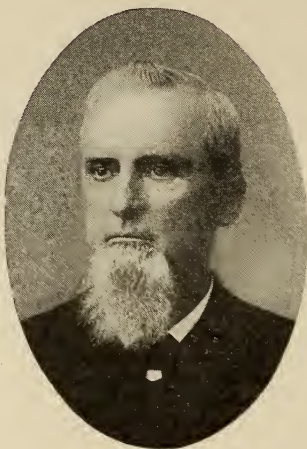
JEREMIAH MOORE.

Moore, Elder Jeremiah, was born in Prince William County, Va., June 7, 1746, united with Chappawamsick Church and was baptized by Elder D. Thomas. This old church was for a long time served by John Clark. Her present pastor is J. T. Alexander. Elder Moore was soon after baptism, ordained to preach and during his long service in the Master's vineyard, underwent much persecution. Three times he was arrested for preaching. Once he was placed in jail in Alexandria for this offence, but God was with him in all of his trials, delivered him and blessed his labors to the upbuilding of his spiritual kingdom. He traveled and preached in many northern and southern states but his labors were principally confined to Virginia and Maryland. He died at a ripe old age in the full triumph of faith.

A. J. MOORE.

Moore, Elder A. J. This gifted and successful Primitive Baptist minister is a native of North Carolina and resides at Whitakers. He was born January 18, 1837, educated at Wilson, Oxford, and the University of North Carolina; left college in 1861 to enter the Confederate service; at first joined the Orange Light Infantry and when this company was disbanded, he went home and organized a company in Pitt, Wilson and Green counties which did faithful service as Co. F in First Regiment until the war closed. Capt.

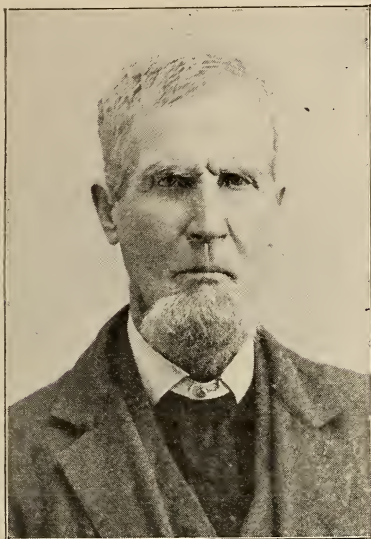
Moore was wounded in a charge before Battery Wagener, August, 1863, was in hospital several months and afterwards sent home, where he was, January, 1864, married to Miss Elizabeth Farmer to whom he had been engaged for some years. Upon his recovery he returned to his post and proved a faithful, fearless officer until the fateful day at Appamattox. Capt. Moore, after being under conviction for sin about seven years, united with the church at Wilson, N. C., 1870, baptized by Elder R. D. Hart



A. J. MOORE

and ordained by Elders P. D. Gold and B. P. Pitt, December, 1873. The following clipping from the Gospel Messenger of 1907, written by Elder S. Hassell, gives a record of Elder Moore's life and labors. Elder Hassell says of him: "The most gifted and successful Primitive Baptist pastor that I know of in the United States was established in the doctrine of God our Saviour before he had a hope in Christ; was wounded by a bullet in the elbow of his right arm during the War between the States; and that arm has been bent almost at a right-angle ever since; has had beautiful and wonderful visions in exact accordance with the Scriptures, and that have been fulfilled in his life; has been a farmer and a teacher; has reared one of the most gentle, upright, intelligent, and useful families of nine children to be found anywhere; is a fine gentleman of the old school; has served four churches every Saturday and Sunday, except one or two, for about thirty years, going on the trains and riding in his own conveyance from twenty to thirty miles; is a

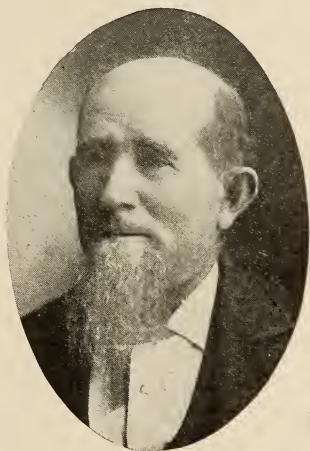
sweet singer; fervent in prayer; an excellent doctrinal, experimental, and practical preacher, speaking clearly, ably, fluently, and eloquently from the heart to the heart; is a burning and a shining light; a sheep-finder and sheep-feeder; a discerner of spirits; an able disciplinarian; is not afraid of the face of clay; but is bold to declare, in any presence, what he believes the Scriptures teach, and is uncompromising in defense of the truth; is charming and liberal to his ministering brethren who visit him at his home and home church; preaches Christ nearly all the time both out of and in the pulpit, in the family circle, on the public and the private road, and everywhere; has built up more churches and, I believe, baptized more white members than any other Primitive Baptist preacher that I know of; is honored and admired by all who know him; has suffered great reproach and persecution on account of his indomitable stand for truth and righteousness; has been blessed of the Lord with health and strength; has one of the loveliest home churches on earth; has served his churches so constantly that he has made but few and short preaching tours away from them; has received very little financial help from his churches; has no confidence whatever in modern religious inventions; never sent any of his children to a Sunday school; has never held a protracted meeting, nor had an organ in one of his churches; depends upon the pure, sweet, old-fashioned gospel of Christ alone to attract the subjects of grace; has been my most intimate friend for about fifty years; and has been, for about thirty years, the beloved and faithful pastor of Kehukee Church, near Scotland Neck, Halifax County, N. C., the Mother Church of the Mother Association of the Primitive Baptist Associations of the United States. He is no hireling, but a true under-shepherd who cares for all the flock, instead of scheming and laboring to get their fleece for himself; he is an eminently self-sacrificing and gracious and gifted and successful minister of Jesus Christ. He has been greatly blessed of the Lord, who has made him a great blessing to his family, his churches, his community, and the world, for which the Lord be praised. If all our ministers were like him, they would need no heathen or Jewish or modern religious inventions to maintain or increase the number of their members."



JOHN H. MOORE.

Moore, Elder John H., was born in Middletown, Tenn., June 29, 1817. He moved to Illinois in early life, united with the Old School Baptists in Green County, Ills., in the year 1842, commenced preaching in November, 1844, and was ordained to the ministry in the year 1851; moved to Missouri in the year 1857, and was one of the pioneer preachers of that country. Some time during the Civil war when confusion and distress reigned in Missouri, he went back to Illinois. He returned to Missouri after the war and made that his home the remainder of his life and proved to be one of the most self-sacrificing O. S. Baptist preachers. He attended one church as pastor for one year that was forty miles from his home and walked the entire distance both ways. He was always poor in this world's goods but rich in faith, as his fidelity to the cause of truth asserts. One time desiring to attend an association one hundred miles away, and having no other way of getting there, he walked the entire distance. He was a man that labored with his hands but was not a successful manager, so that he never accumulated much property. His mind was ever engaged on the subject of salvation by the grace of God. He was never too busy to talk of the goodness of God towards poor sinners. His enjoyment on earth was the company of God's saints. His preaching was as

the honey in the honey-comb—experience and doctrine combined—full of marrow and fatness. He preached as long as he was able to travel. The last few years of his life infirmities kept him at home, and sad to state, he was much neglected by his brethren in his old days after his labor of love was done. This should never be the case, but our old ministers should be cared for. The testimony of such faithful laborers as Elder Moore, who pass through this earth surrounded with trials, troubles and disappointments, yet have an eye single unto the glory of God, shall endure when the earth and its contents are destroyed. He died January 23, 1905, in his eighty-eighth year.



SAMUEL MOORE.

Moore, Elder Samuel, son of David and Arsena Moore, was born February 24, 1839, on a farm in Pitt County, N. C., and lived and died there, Sunday, November 6, 1904, in his sixty-sixth year. He was married December 7, 1865, to Nancy Ward, daughter of Luke and Mahala Ward. Experiencing conviction for sin and a hope in Christ, he related the exercises of his soul to the Primitive Baptist Church at Great Swamp, in Pitt County, N. C. and was received for membership and baptized in July, 1871; and after exercising as a licentiate for some years, he was ordained in July, 1884, to the full functions of the gospel ministry. He was pastor, for several years, of Great Swamp Church and of Cross Roads Church in Edgecombe County, N. C. He was a humble, sincere, wise, tender, faithful servant of Christ and His

people, esteeming spiritual far above natural things, and choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin. He died of malarial fever terminating in apoplexy; and even in his unconscious moments, he would be talking, singing, preaching and praying with his brethren.



SPENCER F. MOORE.

Moore, Elder Spencer F., of Hayden, New Mexico, was born February 17, 1864, in Saline County Illinois, and moved with his parents to Kansas in the year 1875, where he first felt troubled under conviction for sins and so continued until April 14, 1883, when he was given a good hope of salvation through grace. From that happy hour he has felt impressed to preach the glad tidings of eternal life through Christ. In 1890 he united with the Primitive Baptists at Greenwood, Colorado, and was baptized by Elder J. R. Bolinger; moved to Southwest Missouri in 1891, where he two years later made his first effort to preach. Since that time he has delivered more than two thousand discourses. He was ordained February, 1896, in Bibb County, Ala., by Elder R. F. Papasan, J. D. McElroy and W. S. Brown. Elder Moore has traveled thousands of miles in many states preaching Jesus without a money consideration. He writes: "My travels among the saints have been most blessed to me and I will ever cherish the fond memory of their kindness; and while I have endured hardships and grief in many ways, I should have cause of shame to murmur, since our precious Saviour

sorrowed, and wept, and bled and died,—a spotless sacrifice for the rescue and salvation of his poor lost sheep."

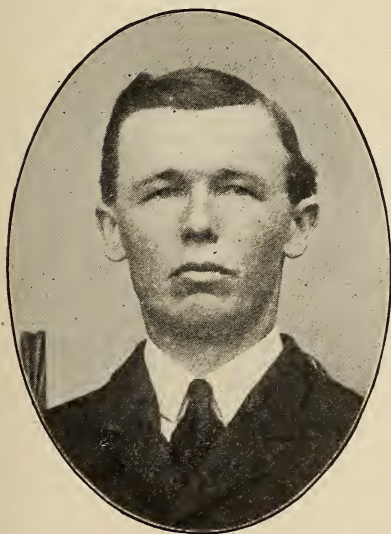
CLAYTON MOORE.

Moore, Elder Clayton (1814-1881), a native of Martin County, N. C., was one of the ablest ministers of the New Testament during the nineteenth century. In 1840 he was married, and joined the Methodists, and was licensed to preach, and began a circuit; but, being a diligent student of the Bible, he became satisfied before the end of the same year, of the great truths of God's sovereignty and predestination and election, and withdrew from the Methodists, and soon afterwards joined the Primitive Baptist Church at Picot, of which he became and remained pastor till his death. He had a clear profound mind, improved by careful reading and reflection, and was a safe counsellor, an interesting speaker and well-grounded in the doctrine of salvation by grace. On his death bed, when his strength was fast failing, his son, Jas. E. Moore, a member of his church and prominent lawyer of Williamston, N. C., knelt beside his bedside and asked him if his Christian hope was as bright and strong as ever, and received the answer: "Oh, yes, I know in whom I have trusted;" and the dying servant of God began to talk of the reality and certainty of the Christian's hope and life beyond this, and continued to talk until his speech became inaudible, his last audible words being: "The counsel of peace." He then quietly fell asleep in Jesus.

DAVID R. MOORE.

Moore, Elder David R., This highly esteemed minister was born March 20, 1821, in Person County, N. C., and died April 23, 1900. He was concerned about his sins from his earliest recollection. At the age of thirty years he obtained a hope in Christ Jesus, went before the church at Flat River, June, 1857, and related the dealings of the Lord with his soul, and was received and baptized and remained a member of this church until the day of his death. He was ordained November, 1860, and while he lived he never disgraced his holy calling. He was unanimously called as pastor at Flat

River Church in November, 1865, where he remained pastor until his death—an under-shepherd, going in and out, preaching the word, ever warning the church against evil and sin, exhorting them to duty, and to let brotherly love continue, contending for salvation by grace, and grace alone, election and foreknowledge of God. He was Moderator of the Country Line Association for a number of years, which place he filled with honor, and was a father in Israel—indeed, a faithful witness, earnestly contending for the faith once delivered to the saints. He was sound in doctrine, firm in the faith, and bore the marks of Jesus, was one of the most successful and most beloved pastors in the Country Line Association. The churches he served were generally blessed with peace, and when they needed advice they sought it of their pastor, and were among the most prosperous churches in the association.



W. B. MORGAN.

Morgan, Elder W. B., of Lafayette, Ala., was born in Randolph County, June 26, 1874. His parents were Missionary, or New School Baptists, and he was taught their doctrine and practice. He was raised up to hard labor and had poor opportunities to obtain an education. In his fifteenth year he was convicted of sin, Two years later he experienced deliverance united with the New School Baptists

and was impressed with the duty of preaching Jesus. But feeling too young and insufficient in many ways he kept this impression a secret. He had heard many hard things said about the Primitive or Old School Baptists, but it was 1892 before he heard one preach. He was at once interested. The preaching was sweet to him because it was in harmony with his own feelings. Though he tried to remain satisfied with his own people he could not. He was equally unable to forget the Primitive Baptists and found himself loving them more and more, and in June, 1896, he united with them, though in doing so he had to meet much opposition from those of his former connection, even his parents opposing his course. But God had a work for him to do. After much drawing back on his part and the afflicting rod sent upon him he was made willing to preach Jesus and was ordained December, 1902. Since then he has baptized his father, mother, brother and sister, and more than a hundred others into the fellowship of the church. He has the care of four churches and his labors are being blessed of the Lord.

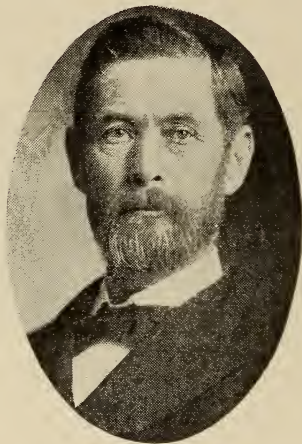
DANIEL M. MORGAN.

Morgan, Elder Daniel M., was born in Overton County, Tenn., 1809, in 1827 was convinced that he was a helpless sinner, in 1832 obtained a hope in Christ in Franklin County, Mo., in 1835 joined the Baptist Church in Jackson County, Tenn., and in 1842 commenced to preach Jesus the truth the way of life. He was an eye witness to many of the troubles among the Baptists in consequence of the efforts of modern missionism; and said in a published letter sometime before his death, "In order that no person may be deceived I frankly confess myself to be one of those characters who feel it their duty to defend that unpopular doctrine called predestination and election, contending that salvation is entirely of grace, and that practical godliness is the fruit of the operation of God." Elder Morgan was a bold defender of the truth in Jesus as he saw it and was faithful until the end.

A. B. MORRIS.

Morris, Elder A. B., of Oxford, Miss., was born near Lexington, Holmes County, Miss., in 1846, reared

by Primitive Baptist parents, given a common rural school education, and was early exercised in mind about his future destiny, and after nine years of great mental distress he was given a good hope in Christ as his all sufficient and merciful Saviour. This occurred in 1863. In 1866 he united with the Primitive Baptists. From the time he was given a hope in Christ he felt deeply moved by a power he did not



A. B. MORRIS

resist and felt he could not overcome to preach Jesus, and soon began exercising in the church by introducing services and some times speaking a few minutes. He was ordained in 1870 by Elders E. A. Meaders, M. C. C. Maples and J. Castleberry, and has since had the care of four churches in the bounds of the Hopewell Association. He has been a member of this association thirty-nine years and has attended every session, to the present, and has for many years been serving this association as Moderator. Elder Morris has traveled and preached in most of the Southern states, is a strong preacher, and his labors are being blessed of the Lord to the good of His people.

JOHN M. MORROW.

Morrow, Elder John M., the subject of this sketch, was born April 3, 1848. At the age of three years his father died and he was raised by a widowed mother who was a woman of far more than average ability, a strict disciplinarian, and true Primitive Baptist. At an early age he was convicted of sin and af-

ter much sorrow of mind was delivered of the burden, given a hope in Jesus, and united with Sandy Branch Church, Weakly County, Tenn., 1878. Soon after this he moved to Texas and was there ordained to the ministry. A full sketch of his labors could not be obtained.

A. G. MORTON.

Morton, Elder A. G., of Albermarle, N. C., was born in Stanley County, N. C., July 13, 1864, convicted of his lost condition on account of sin in 1876—and was in deep grief and trouble till 1886, when the Lord spoke peace to his troubled soul and after then he had a strong desire to follow Christ in baptism, and becoming established in faith that the Primitive Baptists were the Apostolic church of Christ he joined at Jones Hill in 1887. A few years after this he was ordained, and is an able and sound preacher. His labors are blessed much to the comfort of the church. Elder Morton is physically a very delicate man, yet besides serving the churches he has a mercantile business and a farm and is a man of energy and industry. He has never traveled very extensively, perhaps on account of his secular business, but is gladly received wherever he does go.

JOHN GREEN MURRAY.

Murray, Elder John Green (1832-1899) fourth son of Elder James Murray, was born in Houston County, Ga., married to Miss Ellenora Yelverton in 1858; baptized at the church where he was buried, by Elder John Rowe, August, 1869; was liberated to preach May, 1870; and ordained to the full work of the ministry September, 1872, Elders J. Murray, J. R. Respass and John Rowe serving as the presbytery. He was always ready to go where duty called in sickness, in health and in cold and rain, esteeming no privation too great when he felt he could profit any who were in need of his service. When other preachers were called on to go to funerals, marriages, and to see the sick, or comfort some one in sorrow, or to attend ordinations and constitution of churches, and did not feel like going, Brother Murray was always looked to as a sure substitute. Although feeble of body and poor in this world's goods, nothing but a

physical impossibility turned him back. He never seemed to consult his own convenience or comfort but that of others who needed his presence. He was peculiarly gifted in explaining points in his preaching by plain, simple illustrations, and was one of the few who could bring out, and apply to Christian experience, the facts of the Old Testament, which are to so many sealed, and without signification. Bro. Murray was the Moderator of Upatoie Association for many years, and a faithful minister of Jesus for twenty-nine years.

J. M. MURRAY.

Murray, Elder J. M., of Ellaville, Ga. This able minister of the New Testament is the beloved Moderator of the Upatoie Association of Primitive Baptists, and the faithful pastor of Philippi, Good Hope and Mt. Nebo churches, and the editor regrets that a more complete sketch of his life and labors could not appear.

M. K. MYATT.

Myatt, Elder M. K., of Clinton, Ky., was born in Dickson County, Tenn.,

December 29, 1838. In youth he was convicted of sin and set about to better his condition, and while under the law, trying to establish his own righteousness, was impressed with the duty of preaching, but felt determined that if he ever did, he would not preach the old despised doctrine of grace, but the doctrine of the Methodist or Presbyterians. Soon after this God blessed him with eyes to see himself as he was, and he now loved this doctrine but felt unworthy a place in the church. He was, in 1876, made willing to offer to the Baptists for membership and was baptized into their fellowship. Immediately after uniting with the church he was deeply impressed to preach Jesus, and after drawing back and feeling the afflicting hand of God he was made willing to be anything in the church,—was soon ordained and has since proven a true, faithful soldier on the walls of Zion. Elder Myatt is a farmer, and, like Paul would not be a burden to the church, but prefers to labor with his own hands when not doing ministerial work. May his brethren appreciate his labors, love him for the work's sake and minister unto him of their carnal things, freely. Elder Myatt is associate editor of Zion's Advocate.

Mc

SAMUEL McBEE.

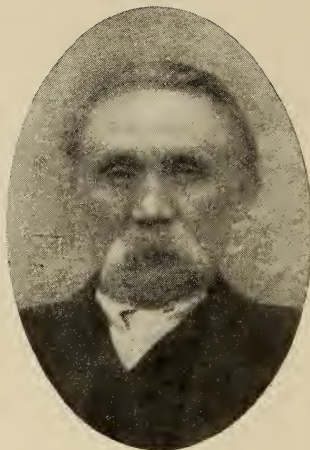
McBee, Elder Samuel, was one of the members in the organization of Union Church, afterwards called Sweetens Cove, Marion County, Tenn., which was organized in October, 1821. He was a deacon and was ordained minister in 1823, was chosen pastor in 1824 and served in that capacity for a number of years. Some time later he moved to Dade County, Ga., and became a member of New Providence Church near Trenton. He was married twice and reared a large family. He was Moderator of his association, Sequachee Valley, as late as 1861, and died in the early '60's at a ripe old age, having been born some time near the close of the Revolution. Elder McBee was considered by the Old Baptists of his day an able and strong defender of the doctrines of the Bible. Old people who remember him praise him highly as a man. It is said that his wife taught him to read and write

when he began to preach, it is related of him that on one occasion some learned man had heard him preach, and supposing from his language that he had special theological training, asked him what college he had attended. He replied, "Bush College." The man said he had never heard of that college and asked where it was. Elder McBee replied "In the bushes on my knees."

J. R. McCARTY.

McCarty, Elder J. R., of LaCross, Okla. This brother received a hope in the Saviour in his seventeenth year, and from that time had an impression to preach Jesus to others as the way, the truth and the life. He was baptized by Elder R. A. Biggs and encouraged by him to go forward in duty's way. Though young in the ministry he manifested a deep interest in the peace

and prosperity of Zion and contends earnestly for the faith once delivered unto the saints.



JAS. W. McCLANAHAN.

McClanahan, Elder Jas. W., of Lanham, W. Va., was born August 20, 1851, convicted of sin in 1880 and for about two years was in darkness, but in 1882 he was given a sweet hope in Jesus and made to feel he would never have more trouble. But in this he was mistaken for he was impressed with the duty of preaching Jesus to others, and viewing himself so unqualified for such a calling he was again in distress of mind, and for eight years he fought against the promptings of duty to unite with the church and speak of the Saviour of sinners. He joined the Baptists in 1890, and was baptized by Elder W. A. Melton. Three years later he was ordained to the gospel work. He has traveled and preached in several states and desires to know nothing but Jesus and Him crucified for the salvation of sinners. His churches are being blessed of the Lord under his faithful ministry.

G. B. McCLANAHAN.

McClanahan, Elder G. B., of West Virginia, was born August 20, 1851, united with the Old School Baptists, and in 1906 was ordained to the gos-

pel ministry by Elders A. H. Hammond, J. W. Wyatt and J. H. Terry. He is able and sound in the faith. The



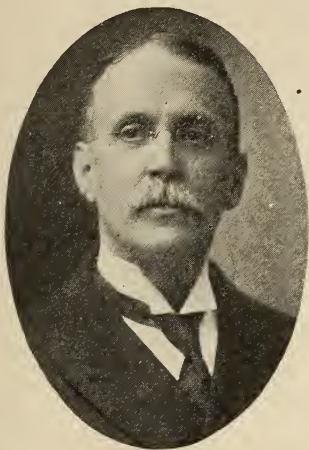
G. B. McCLANAHAN

editor regrets that a fuller sketch could not be obtained.

JOHN McCONNELL.

McConnell, Elder John, of New York City. This able minister of the New Testament was born July 31, 1858, in Streetsville, Ontario, Canada. Was raised and educated under Methodist influences, and until the age of twenty-eight years contended for that doctrine. But the Lord became his teacher, convicted him of sin, gave him a sweet hope in Jesus and a love for His cause and on September 5, 1886, he was baptized by Elder Wm. J. Purington in the fellowship of the Old School Baptist Church at Hopewell, N. J. Several years later he was dismissed to the watchcare of the Salem Church in Philadelphia, and thence to the Ebenezer Church in New York city. On June 6, 1899, he was ordained by the latter church to the full work of the gospel ministry. The following year he accepted the pastoral care of that church, in which relationship he still continues. Elder McConnell is a faithful and earnest contender for the faith once delivered unto the saints, is satisfied with the order of God's house and desires not to take from or add thereto. He seldom travels and therefore is little known away from home,

but is greatly loved by his brethren and highly esteemed wherever he is known, and the editor regrets that a



JOHN M'CONNELL

more extended notice of his life and labors cannot appear.

J. G. McCORD.

McCord, Elder J. G., of Dothan, Ala. This minister was raised under Methodist influences, taught their doctrine and felt that he could make peace with God at any time and get religion whenever he wanted it. But the Lord opened the eyes of his understanding convicted him of sin, led him in a way he knew not, gave him a view of the church and a love for it. Yet he was not obedient to the heavenly vision, knew his Master's will but did it not and was beaten with many stripes. After years of disobedience he in 1871 united with the Primitive Baptists and was baptized by Elder R. W. Carlisle. In March, 1884, he was ordained by Elders Joel Helm and J. J. Shields and has in his preaching known nothing but Jesus and Him crucified. He is satisfied with the old church and wants no new doctrine and practice introduced to cause division in the redeemed family.

W. J. McCORMACK.

McCormack, Elder W. J., of Dora, Ala., was born in Randolph County, December 23, 1847, professed a hope in Christ about the year 1877, united

with the Missionary or New School Baptists and was by them licensed to preach. Becoming dissatisfied with their doctrine and practice, he, in about three years afterward, left them and joined the Primitive Baptist Church, and was baptized into the fellowship of Sardis Church 1880 by Elder John M. Barton. In 1882 he was ordained to the full ministerial work and has been serving churches since. Elder McCormack has a family of ten children and while trying to serve the church has also worked hard to support and rear his family, proving his love for the cause by his labors of faith, love and sacrifice.

H. R. McCOY.

McCoy, Elder H. R. (1828-1886), was one of the most concise, clear, logical reasoners and expounders of the Old and New Testaments of his day. His careful research, keen analysis, and able defense of the teaching of the Word of God, and was admired even by those who did not agree with him on the doctrine of salvation. He was born in Henry County, Georgia, entered the Confederate army 1862, as captain of his company, was soon made major of the 34th Alabama Regiment, and after the war served several years in the legislature of his adopted state—Alabama. He first united with the Missionary or New School Baptists, but soon became dissatisfied with their doctrine, as well as things practiced by that denomination, and left them and joined the Primitive Baptists and was baptized by Elder J. G. Edon. In May, 1858, he was ordained by Elder Moses Gunn, John M. Duke and V. D. Whatley, and after a life of zealous work and faithful warfare finished his course with joy in the triumphs of a living faith.

JAMES McDONALD.

McDonald, Elder James This gifted and faithful brother lives at Goin, Tenn. He was born September 21, 1829, in Campbell County, moved to Indiana in youth and in 1855 professed a hope in Christ, united with the church the following year and in 1862 was ordained to the gospel ministry. He has traveled and preached in Canada, and the states of Indiana, Michigan, Ohio, Kentucky, Tennessee and Virginia. His first attempt to preach

was August, 1860—using Jno. 19-30 as a text,—and for the past forty-eight years he has been preaching a finished salvation in Jesus for all the elect. Elder McDonald is nearly eighty years old but is a strong defender of the truths of the gospel, with tongue and pen. He is associate editor of the "Footprints of the Flock," and is an interesting writer.



JAS. HAMILTON McDONALD.

McDonald, Elder Jas. Hamilton, of Olympia, Wash., "was born in Aberdeen, Scotland, November 1, 1840, received a hope in Pennsylvania in 1855, united with Pisgah Church, Laclede County, Mo., in 1870, and was ordained in 1872. He served in the Missouri legislature in the session of 1874-76, is a graduate of the American Medical College, of St. Louis, Mo., and has practiced his profession several years, but is at present in the service of the U. S. treasury department at Olympia, Wash., and preaches when opportunity presents." This brief sketch is from Elder Cash's book, 1896, and it is with regret that the editor failed to secure data from which to prepare a more complete sketch.

W. S. McDOWELL.

McDowell, Elder W. S., was born August 2, 1822, in the county of Halifax, Va., and died December 31, 1897.

When quite a young man he moved to Pittsylvania County, Va., and soon thereafter became a minister of the Baptist Church of which he was a member. Elder McDowell was an honest farmer, labored with his own hands for the support of himself and those that were with him. He was a preacher about forty years and was an able defender of the truth and felt that he was set for the defense of the gospel. No doubt many thought he used the sword unmercifully. He gloried in salvation by grace and felt great concern for the welfare of the churches, watching closely every invasion. He was rigid with young preachers, but meant it for their good and the safety of the churches. He endeared himself with his brethren by his earnest labors for their good, and often admonished them to be true to the cause of God and truth.

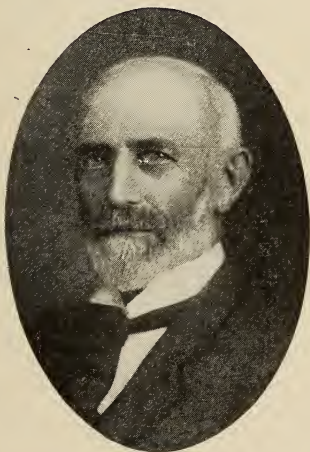
J. D. McELROY.

McElroy, Elder J. D., of Pearson, Ala., was born January 12, 1857. Both parents died when he was about four years old and he was raised by his grandfather, Deason. When about sixteen years old he was given a hope in Jesus, united with the New School or Missionary Baptists, but feeling this was not his home, he about three years later, joined the Old School Baptists, and was by them ordained to the full work of the ministry and has been serving four churches most of the time since. He is a great lover of singing and in his young manhood prepared himself as a vocal music teacher. For most of the time during the past twenty-five years he has served Little Hope Association as Moderator, has assisted in the constitution of two churches and the ordination of six ministers and several deacons, has baptized about seventy-five persons and officiated in many marriages, is postmaster at his home town and proprietor of a mercantile business, has reared an industrious and lovely family of children, and is a faithful minister, but feels that he is too much confined by secular affairs.

W. J. McGEE.

McGee, Elder W. J., of Georgia. This highly esteemed brother was born December 5, 1816, died February 7, 1896. He was married to Miss Emma White on September 4, 1838, and to

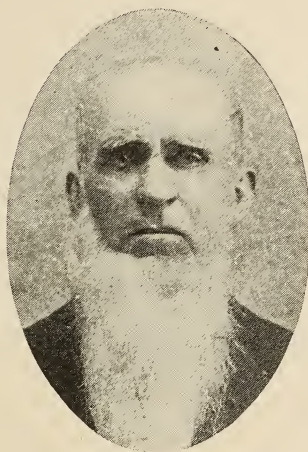
this union was born eleven children, nine still living. These children nearly all have large families which make up a large number of grand and great-grandchildren, number in all about ninety. Elder McGee professed a hope in Christ and joined the Primitive Baptists in his twentieth year and was ordained to the full work of the ministry by Elders A. Keeton, and I. L. Pennington. This old veteran was in the division of the Missionaries and Old Baptist; he stood then on the Primitive Baptist side and maintained the doctrine of God our Saviour and continued to preach and practice that faith for nearly forty years without ever being censured by the church for any cause. Always prompt in filling his appointments and being so very mild in his delivery, he made friends wherever it was his lot to go. He was also a man that wielded a great influence in the way of keeping peace and harmony among the churches, and was indeed an under-shepherd, sent of the Lord.



FRANK MCGLADE.

McGlade, Elder Frank, of Hebron, O. This gifted preacher was born in Warren County, O., July 6, 1853; christened by a Catholic priest when six years old; born again May, 1872; baptized into the fellowship of the Old School Baptist Church called Sugar Creek, at Centerville, Montgomery County, O., by Elder John A. Thompson. Soon after this he was impressed with the duty of preaching Jesus to others, but rebelled. In regard to this trial of his life he writes as follows:

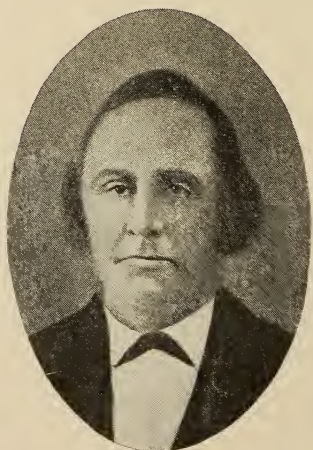
"The Lord told me to preach but I fought against it. He kept on and on telling me, morning, noon and night and between times. I ran away. He followed me, brought me back, said 'preach the gospel I bid you.' He made me willing, made me afraid of Him. I'm afraid not to go. I believe from experience that God is not only a sovereign, but his will is absolute. His will controls mine." Elder McGlade is a strong doctrinal, as well as experimental preacher.



F. M. McLEROY.

McLeroy, Elder F. M. The subject of this sketch was born in Clarke, now Oconee County, Georgia, September 18, 1827, and spent his whole life in Clarke, with the exception of seven years, six of which he lived in Walton, and one in Morgan County. He was raised by poor parents, and received only a limited education. Until he became of age he worked at various occupations, but upon reaching his majority, engaged in the milling business, in which he spent the prime of his life. From his earliest recollection he had serious thoughts of life and death, but always considered that he would have ample time to look after the great questions of eternity when he became a man, married, and settled down. April, 1847, he was married to Miss Sarah Jane Wise, who was, like himself, at that time under conviction. In three short months she died, leaving him without a friend in earth or heaven, as he expressed it. His life was now most desolate. He said of himself that he often retired into

some secret place, and tried to pray to God, and then would prostrate himself to the earth, and pray the Lord to forgive the sins he had committed in trying to pray. But he was given a sweet hope in Jesus and in October, 1847, united with the church at Mars Hill, and was baptized by Elder George Lumpkin. On the 9th of September, 1849, he was married to Miss Lucinda Edison, who survives him. Immediately after joining the church he began to be impressed to proclaim the glad tidings of salvation, but continued in doubt and hesitation for about fifteen years. During this time he tried in every possible way to rid himself of this impression. He would use various methods of excusing himself, but became reconciled, and was ordained November, 1865, by Elders D. W. Patman, W. D. Chandler, and W. M. Almond. During his ministerial labors he served ten churches, some of them for many years, baptized about 200 members, assisted in constituting four churches, and in ordaining thirteen preachers, and thirty or more deacons. According to his own statement, which seems to me to be very modest, he traveled enough by private conveyance to have circled the globe three times, besides thousands of miles by rail. In 1865 he was chosen clerk of the Oconee Association, which position he held till elected Moderator about 1885. He was Moderator of this Association at his death.

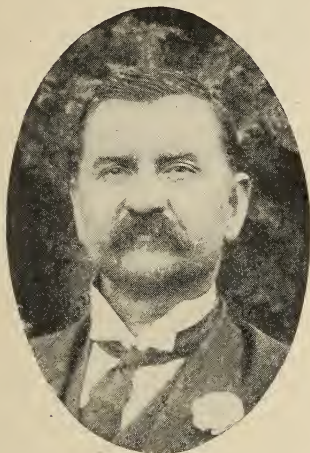


PHILLIP MCINTURFF.

McInturff, Elder Phillip, of Virginia. This faithful servant of God, son of David McInturff, was born in Powells

Fort, Shenandoah County, Va., August 29, 1815, and died in West Virginia, August 28, 1886, lacking one day of reaching his seventy-first mile-post on the road of time. Early in life he heard of the strange doctrine, so-called, that was being preached by Elder James Ireland and determined to hear for himself, crossing two mountains in order to meet him. Though his father became deeply concerned in religion, was given a hope in Jesus and was baptized by Elder Ireland yet he did not, until about 1845 make a public profession of a hope in the Saviour, when he was baptized by Elder W. C. Lauck. His conviction for sin was deep, his burden of guilt heavy, and so cast down was he the night before he was enabled to claim a hope in Jesus that he fully expected to commit suicide. But "in man's extremity is God's opportunity," and when he came to the end of the law expecting to find death he found Christ, and soon began to publish salvation to others. Long before he had a change of heart or united with the church he had an impression to preach though he would not, at the time, admit it. He began preaching in 1855. Was soon ordained. Elder W. C. Lauck who baptized him and who united him in marriage to Miss Catherine Mauck of Page County, Va., delivered the ordination charge. Until he became helpless he was a zealous, active and able minister, going far and near bearing the blood-stained banner of Jesus. He crossed the Allegheny mountains one hundred and thirty-nine times on preaching tours, served the following churches during life: Mill Creek and Hawksbill in Page County, and Dry Run, Shenandoah County Va., Enon, Great Cacapon and Ten Mile in West Virginia; Tono!oway in Maryland; Meadow Run, Ruff's Creek and Red Stone in Pennsylvania, and traveled considerable in the middle-western states. Elder McInturff, though favored with only what is now termed a "log-cabin" education, was one of nature's noblemen and an able defender of the truth as it is in Jesus. After filling an appointment in Cincinnati on one occasion a strange gentleman sent him an overcoat with the message, "Any man who can preach as you did ought to have a new coat," at the same time concealing his name. Upon two occasions he preached in a Methodist church in Baltimore much to the gratification and comfort of a spiritually-minded Methodist friend, and to the discomfort of the minister in charge. Many were the combats this faithful man had with Arminians. Some being public discussions, and the Baptists

felt the cause of truth never suffered upon such occasions. He was well established in the doctrine and practice of the Apostolic church, and persecution could not move him therefrom. He was of a cheerful disposition, fond of a good joke and made friends wherever he went. His memory is highly esteemed among Baptists, especially among Baptists of the Shenandoah Valley.



SAMUEL McMILLAN.

McMillan, Elder Samuel, was born in Cocke County, Tenn., April 18, 1870, reared on a farm by poor parents and had but few advantages of an education. He was the oldest of twelve children and at the age of seventeen God in his infinite wisdom touched him with the finger of His love, led him by a way he knew not and gave him a sweet hope in Jesus. Soon he proved his faith by his works, owned Jesus before men, united with the Primitive Baptists and a few years later was ordained to the ministerial work. Elder McMillan, has for about eleven years been preaching Jesus the way, the truth and the life, devoting about three-fourths of his time to this labor of love, and is highly esteemed by those who best know him.

D. N. McMILLAN.

McMillan, Elder D. N. The subject of this sketch was born near Alapaha, Ga., on December 5, 1844, and died at his home in Colquitt County, February 8, 1908. February, 1870, Elder Mc-

Millan gave to the Primitive Baptist Church an evidence of conversion and was baptized into the church at Emmens (Flat Creek), and two years later in obedience to impressions which he felt to be of divine power he began preaching, which work he faithfully continued until physical disability utterly prohibited his leaving his home. He received his ordination in Emmens Church on the first Sunday in September, 1874, Elder Jacob Young and J. R. Battle constituting the presbytery. His life from childhood up to the year 1889 was spent in Berrien County. Since that period his home was in Colquitt County where, as in the county of his nativity, he was an honored and useful citizen. About fifteen years ago he suffered a stroke of paralysis which made him a cripple the balance of his life, and for the last twelve years his only means of locomotion was an invalid's chair, being unable for the last four or five years of that time to even feed himself, his good wife, who still survives him, performing that duty faithfully to the last. It can be truthfully said that Dan McMillan was conscious of no element of selfishness in his religion. His simple creed was to trust without question and the heavier the rod the more meekly to bow under the chastening.

GEO. W. McNEELY.

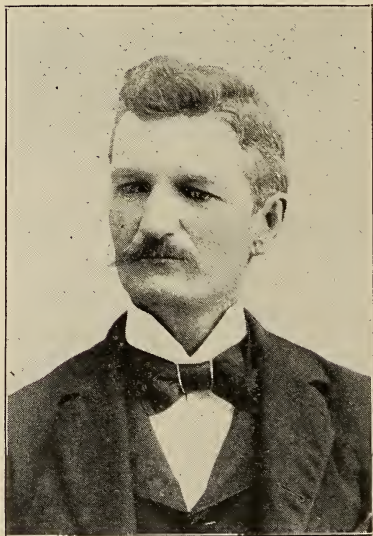
McNeely, Elder Geo. W. (1809-1875), of North Carolina. The subject of this notice was born in Person County, N. C., had early impressions about his future state as a sinner, yet he grew up in sin and in love with the vanities of this world. But in the year 1828 it pleased the Lord to bless the people in his and adjoining counties with the outpouring of His spirit and to send the arrow of conviction to his heart as a nail in a sure place, which caused him to mourn over his wicked heart. At length the Lord was pleased to remove the burden from his heart by the light of his countenance and he was baptized in fellowship with the Church at Upper South Hyco. He was soon moved upon in his feelings to exhort sinners to repent of their sins and seek the Lord. In the year 1830, his Church believing his labors were blessed of the Lord, he being quite backward, the Church licensed him to speak in public wherever he might be led, and the Lord seemed to direct him to Pittsylvania County, Va., and

there his labors were blessed of the Lord. He continued going there monthly for four years. He was timid and fearful about engaging in the ministry, and was not ordained until November, 1835; he was soon called to take charge of Moon's Creek Church, as their pastor. In the fall of 1837, he sold out intending to move West, but visiting the Mayo Baptist Association in October, and passing through the neighborhood of Matrimony Church, Rockingham County, N. C., when he returned home he told his beloved wife that if he was called to preach, that he had seen a people he must stay with awhile. So Matrimony Church called him to be their pastor. He moved to that neighborhood in 1838, and joined Matrimony Church by letter, where he continued to labor with much ability up to his death.

A. B. MCPHERSON.

McPherson, Elder A. B., of Clarks-ville, Ark. was born in Jackson County, Ala., August 17, 1830, and moved to Arkansas in 1843, where he united with the Primitive Baptists, and in the year of 1867 was ordained to the gospel ministry, and has since had the care of churches—having served Mt. Gilead in Newton County, Ark., for twenty-five years. Elder McPherson, has during his ministry, organized seven churches, and his labors have been blessed to the reviving and edification of others; has assisted in the ordination of five ministers and several deacons and has baptized many believers into the fellowship of his churches.

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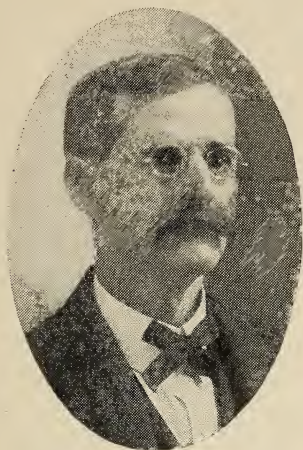
A. H. NAY.

Nay, Elder A. H., of Moulton, Iowa, "was born in Johnson County, Ind., February 1, 1857. He received a hope in the year 1875, and joined Bethel church, of Primitive Baptists, in Indiana, the same year. He is now a member of Fox River Church, Davis County, Iowa, which liberated him to

preach in March, 1895. He is a young man of good promise." This brief sketch is from Elder Cash's book, 1896, and for want of later information is inserted.

T. M. NEAL.

Neal, Elder T. M., of Hico, Texas, was born in Choctaw County, Miss., August 23, 1839, moved to Tyler County, Texas, when about fourteen years old. His father died some time before and he became the main support of a widowed mother. His opportunities for an education were few. He became concerned about his eternal welfare in 1868, obtained a hope in Christ in 1872 and united with Primitive Baptists at Fellowship Church, Tyler County, Texas, 1873. He was soon chosen clerk of his church and served until set apart to the work of the ministry in 1878. He has continually had the care of churches since, and though suffering much from bodily affliction he is faithful as a minister and zealous in the cause of truth. He preaches salvation alone by the grace of God and is satisfied with the church of Christ and does not feel that it can be improved in doctrine or practice.



D. J. NEAL.

Neal, Elder D. J., of Duck Hill, Texas. This useful minister was born July 24, 1849, raised by Methodist parents and taught the principles of their doctrine; convicted of sin and made to feel his just condemnation before God in his twenty-sixth year; given a view of Jesus as the Saviour of sinners and a sweet hope in Him and united with the Methodist Church the same year; remained with them for four years, during which time he read the Bible in search of the marks of the Apostolic Church, and becoming convinced that the Methodist denomination did not bear these marks and that the Primitive or Old School Baptists did, he united with the latter and was baptized by Elder Simpson Parks in 1879. In this he received great peace of mind, but was soon burdened with a dispensation of the gospel and felt he must preach Jesus to others who had been realized so precious to him. He was ordained in 1884 and has since had the service of churches besides preaching in destitute places. Two churches have been organized under his labors and are in a prosperous condition. Elder Neal has also for twelve years served as a justice of the peace and four years as county assessor, which shows the confidence placed in him by his neighbors. His Godly walk and conversation is edifying to others. His wife, Mrs. Mattie (Taylor) Neal, is a true companion. They have five living children.

J. J. NEAL.

Neal, Elder J. J., of Clawson, Texas, was born at St. Francis, Ark., June

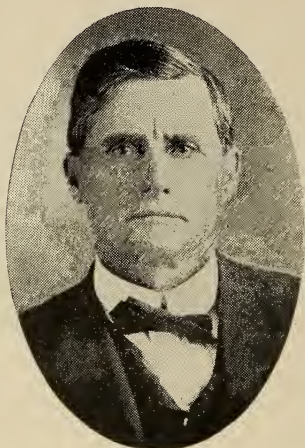
18, 1857, and died February 17, 1904. Brother Neal received a hope in Christ in 1871, and united with the Methodists; but some years afterwards, becoming dissatisfied with their doctrine and practice, he left and joined the Missionary Baptists, but failing to find a home with them he left them, and in 1887 he united with the Primitive Baptists at Little Flock Church in Angelina County, Texas, and was baptized the next day by Elder E. J. Smith. The church soon discovered that he possessed the gift of preaching, and therefore licensed him to preach in 1890, and soon thereafter called for his ordination, but he refused to submit until he was made willing by the power and Spirit of an Almighty God, when a presbytery, composed of Elders Thomas Britain, J. D. Mathews and Z. Oliver was called, and he was ordained in 1894. Elder Neal, though a great sufferer from a complication of diseases, was a meek and humble Christian, and an able and fearless defender of the doctrine of God our Saviour.



I. N. NEWKIRK.

Newkirk, Elder I. N., of Wartsburg, Wash., is now in his seventy-fifth year of age, but strong in the faith and zealous in the cause of truth. He was born May 16, 1833, united with the church in early life, ordained 1866 to the ministerial work and has traveled thousands of miles in preaching Jesus the way, the truth and the life. The blood-stained banner of King Immanuel is the only flag under which he desires to march that he might finish

his course with joy. Though growing weak in body, Elder Newkirk is strong in spirit and glories alone in the finished work of Jesus and preaches a sure salvation for all the elect.



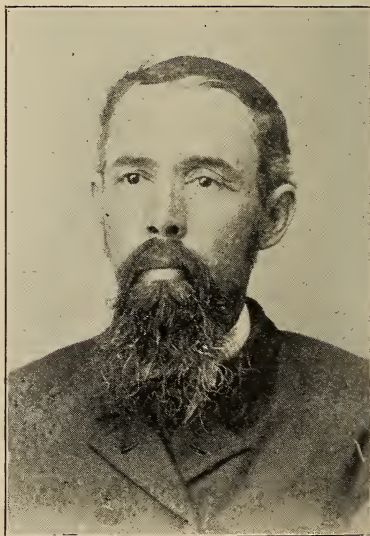
JOSEPH SYLVESTER NEWMAN.

Newman, Elder Joseph Sylvester, of Glen Rose, Texas. This gifted brother is an example of what the grace of God in the life and heart of a wild, reckless sinner does. He was born September 23, 1851, and for fifteen years was a cow-boy on the plains of the West. At seventeen he was married to Miss Mirandy Siemon, convicted of sin and received a hope in Jesus about 1880, and when he joined the church in Gonzales County, Texas, three years later, and was baptized by Elder J. W. Baker, he could scarcely read and write. Up to the present time he has held about fifty public discussions with representatives of various denominations, and is a strong debater and gifted speaker. He has never studied anything in the preparation of his debates except the Bible, church histories and the meaning of words. Soon after uniting with the church he was made deacon, but the church soon discovered his gift and in 1886 he was ordained by Elders J. G. Curington and J. W. Baker. He has since spent the most of his time traveling and preaching and the Lord has blessed his labors. He has baptized about five hundred persons. His preaching is Jesus, all the way through. In regard to his own feelings and interest in the sure salvation of Jesus for all his people Elder Newman writes, "I want it printed that generations to come may read, that if I am saved it will be a poor,

undeserving sinner saved by grace occasionally."

WM. NEWTON.

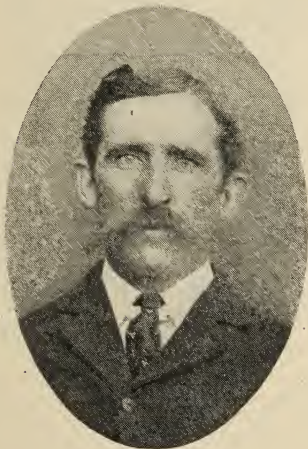
Newton, Elder William (1819-1905), was born in Harrison County, W. Va., moved with his parents to Ohio when a boy, united in marriage to Miss Mary Ann Sisk in 1841, (nine children were born to them and they lived together for sixty-three years), convicted of sin and found rest in Jesus in 1852, united with the church called Deavertown, the same year, and was baptized by Elder Thos. Harper. He was soon chosen deacon, and in 1871 was licensed and a few months later ordained to the gospel ministry. Though he was too feeble to travel in his last years yet his zeal for the Master's cause was unabated, and he ever stood firm in the faith he so much loved. He frequently spoke of the comfort the doctrine of God our Saviour was to him, and believed that the doctrine of salvation by grace was the only system that would reach a poor ruined and lost sinner. On his dying bed that system looked so grand and sublime to him that he remarked, "Oh that I could sound God's praises in tones of thunder that all people might know the power of His grace." He died as he lived trusting in the Almighty arm of the Lord for salvation.



H. W. NEWTON.

Newton, Elder H. W., of Grain Valley, Mo., "was born in McMinn County

East Tenn., December 14, 1850, and moved to Missouri when three years old. He united with New Garden Church in Ray County, in July, 1874, and was ordained in that church in December, 1880, since which time he has had the care of from one to four churches. He has the cause of the Master at heart and is careful to maintain good works." This information is quoted from Elder Cash's book of 1896, in the absence of more recent data.



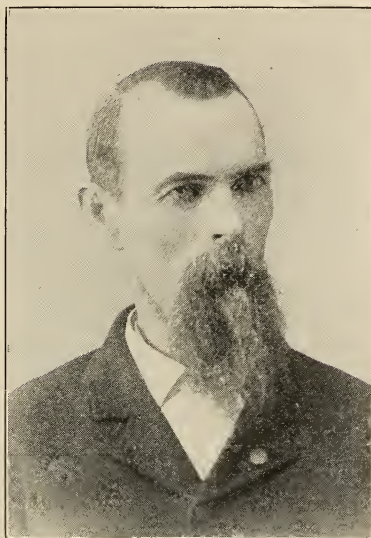
JAS. P. NOBLE.

Noble, Elder Jas. P., of Deatsville, Ala., was born March 12, 1866. He was raised by Primitive Baptist parents. His father was a strict disciplinarian yet he grew up a wild, wayward boy, of which now he is heartily ashamed. But God convicted him of sin, led him to the Cross where he found relief in the Crucified One. He united with the church in 1893, and was ordained July, 1902, and has continuously had the care of churches. During the few years he has been preaching he has baptized nearly a hundred persons and all of his churches are in peace. He is determined to know nothing in his preaching but Jesus and him crucified and is satisfied with the good old way wherein is peace and rest.

JAMES L. NOBLITT.

Noblitt, Elder James L., of Stamper's Creek, Ind., was born in the state of Indiana, June 27, 1845, and joined the Primitive Baptist Church in the

year 1875, and was ordained to the work of the ministry in 1892, has served Young's Creek, Pleasant Grove and other churches, and is a worthy minister. The editor regrets that a suitable sketch of his life could not, for want of further information, appear.



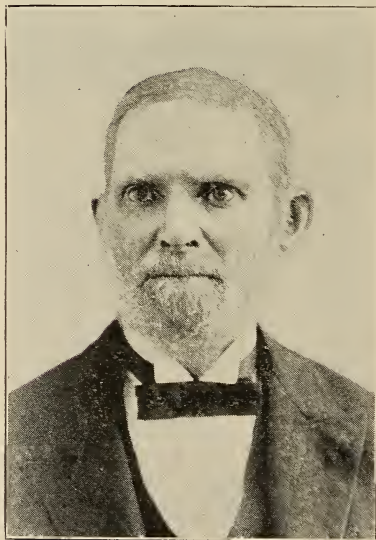
E. A. NORTON.

Norton, Elder E. A., of Hampton, Iowa, was born in Crawford County, Ill., October 8, 1840, and united with Mt. Pleasant Church, Lafayette County, Wis., in October, 1856. He was ordained to the work of the ministry on the fourth Sunday in December, 1895, but information relative to the ministerial labors of Elder Norton could not be obtained.

J. W. NORTON.

Norton, Elder J. W., of Oglesby, Texas, was born in Tennessee, September 14, 1833; professed a hope in Christ in August, 1854; baptized in October, 1856, by Elder John B. Hudleston, and began preaching in 1865. He served faithfully four years in the Civil war, and was twice wounded—once in the hand and once in the head. Elder Norton was a brother of Elder J. A. Norton of Washington, D. C., and like him was noted for his zeal in the Master's vineyard and loyalty to the cause of truth. He fought a good fight and finished his course with joy April 16, 1909. Elder

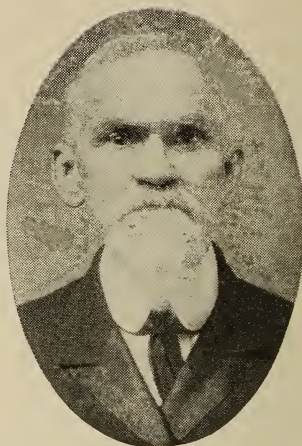
S. A. Paine says of him: "While I would not dare claim perfection in the flesh for him but I do believe that in all my acquaintance with him that I observed as near a perfect life as is possible for man. His individual excellence was a great help to him in faithfully and efficiently meeting the duties enjoined upon him in his many relations to this life. He was a man (an exception to the common rule) that always spoke and acted from principle and not impulse, his steps were always taken soberly, deliberately and faithfully. Never did I know his zeal (which was steadfast) to culminate in rashness or excitement but was always so tempered with his strong and steady mind that it was resolved into a common blessing to all concerned. As a neighbor, citizen, husband, father, brother and as a servant of the Lord—in short in all his relations and duties of life, his noble example will live in the hearts of those thus related to him, as a living memento to his grateful memory."



A. J. NORTON.

Norton, Elder A. J., of Hampton, Iowa, "was born in Kentucky, March 13, 1818, and united with the Primitive Baptists March 26, 1837. He was ordained in the year 1852, and has traveled much in many states. He has the care of one church at present, though nearly four score years old." This notice is from Elder Cash's book 1896,

and it is with regret that full particulars of Elder Norton's life and labors could not be obtained for this work.

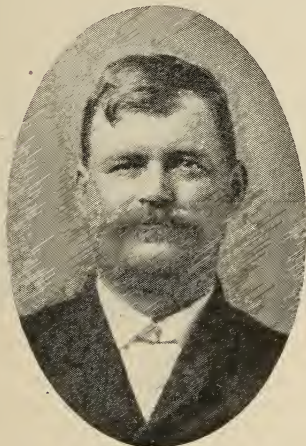


J. A. NORTON.

Norton, Elder J. A., of Washington, D. C., was born May 9, 1840, in Tippah County, Miss., raised on a farm by his parents, William and Sophia Norton, who had a family of eleven children; convicted of sin in early manhood and later in life was given a hope in the Saviour, united with the Primitive Baptists, and was ordained in 1867 to the work of the gospel ministry. In his young manhood—when just twenty-one years of age—he entered the Southern army, and nine scars from wounds attest his faithful service and the great mercy and providential care of a covenant-keeping and ever-reigning God. Soon after this dreadful struggle in which he laid down his arms at Appomattox, C. H., Va., 1865, he entered the public service of another leader—One who has never and can never, suffer defeat, and for forty-two years he has been a faithful servant. Twenty-six years of his early ministry were spent in Mississippi and Texas, in serving and constituting churches. For the past sixteen years his labors have been among the churches in Virginia. Elder Norton is moderator of the Ketocton Association, is a fellow laborer with Elders Dalton and Waters, and is faithful, zealous and untiring in his services in the cause of truth. He feels he has met with much opposition, but not so much as Jesus,—has passed through many perils but not as many as Paul,—and desires to thank God, for living

in a period of the world's history when God's children can witness for Him without open persecution and can worship under their own vine and fig tree and none dare molest or make them afraid. He is satisfied with the order of God's house as he found it

nearly half a century ago, and contends that the Scriptures thoroughly furnish God's people with every good word and work so that they need no new doctrine or practice unauthorized in the Master's Guide-Book.



W. T. OAKS.

Oaks, Elder W. T., of Dry Fork, Va. This minister, whose labors have been confined mostly to the bounds of the Stauton River Association, was born January 30, 1862, convicted of sin and made to feel his lost and ruined condition in his eighth year of age, delivered from this fear and given a hope in the Saviour and united with the Missionary Baptist Church in 1888, remained with them about seven years when he united with the Primitive Baptist Church in 1895, commenced preaching a few years later and in 1903 was ordained to the gospel work by Elders T. N. Walter, G. W. Huntley, J. P. Johnson and C. D. Bray. Elder Oaks was soon called to the care of the following churches, viz: White Thorn, Weatherford, Banister and Springfield; has baptized about fifty, married about as many couples, assisted in several ordinations, etc., and desires to serve the Lord's humble poor in such a way as to benefit them and glorify God.

E. C. OAKES.

Oakes, Elder E. C., of Danville, Va., was born April 27, 1872, united with the church in his twenty-first year of age and was baptized by Elder James S. Dameron. For four years before uniting with the church he had a sweet hope in Jesus, but delayed taking up the cross, waiting and hoping for more evidence that he was a child of grace. Soon after his baptism he was licensed to preach and in 1901 was ordained. About this time he moved to Danville and with others organized a church in that city September, 1902. He has since served this church as pastor. In 1892 Elder Oakes was married to Miss Rosie Hines who was at that time a member of the Missionary or New School Baptist Church, but who has since been baptized into the fellowship of the Primitive Baptists by her husband.

F. L. OAKLEY.

Oakley, Elder F. L. (1828-1908), of North Carolina, after a long and useful life fell asleep in Jesus in his eightieth year of age. He had been preaching nearly fifty years and was a faithful minister of Jesus and highly esteemed by the churches that knew him. The editor regrets that his efforts to obtain data for a suitable sketch proved in vain.

JOHN H. ODEN.

Oden, Elder John H. (1806-1892), of Alabama, joined the Primitive Baptist Church in early manhood and was a faithful minister of the gospel for fifty-one years, ever contending for the faith that was once delivered to the saints, and working for the peace of the church; prompt to

his duty and call as a minister, never flinching from heat or cold, rain or dry, and was a faithful and kind husband, a devoted and indulgent father. He was born in Talladega County, Ga., and moved to Blount County, Ala., with his parents in his infancy. He first married Miss Clarinda Welsh, and after her departure he married Mrs. Harriet E. Wilson. He was widely known and loved by many, and left a good example. He was in the split, in 1827-35 and was unmovable from the cause of Christ, and His Church earnestly contended for the old landmark the church that Christ founded upon the rock. He was for many years Moderator of the Tombigby Association.

ARCHIBALD ODOM.

Odom, Elder Archibald, of Georgia, was born in the year 1796, and died July 17, 1873, united with Bethsada Church in early life and was soon ordained to the ministry. In 1837 he was dismissed by letter and went into the constitution of Providence Church the same year remained a member and preached for this and other churches until his death. For about fifty-five years he was a faithful servant in the Master's vineyard often going long distances on foot or horseback through all kinds of weather to fill appointments. He was a firm believer and strong defender of the Bible doctrine of election, predestination, total depravity and final perseverance of the elect, through grace, to glory.

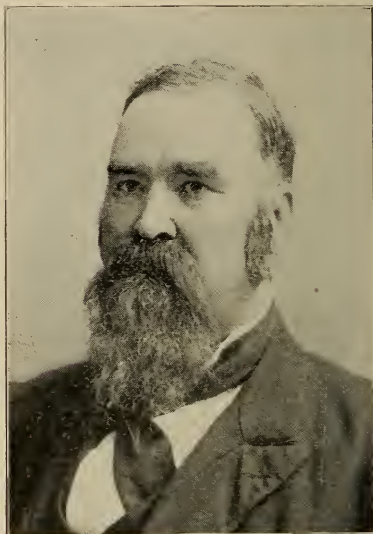
I. L. OGLE.

Ogle, Elder I. L., of Cosby, Tenn., is the beloved moderator of Nola Chucky Association of Tennessee, and the faithful pastor of churches within the bounds of this association.

R. M. OGLE.

Ogle, Elder R. M., of Calhoun, Mo., "was born in the state of Tennessee, in April, 1839, and moved to Linn County, Mo., in 1841. He obtained a hope in the year 1869, and united with Little Flock Church, Carroll County, Mo., the following year. He was ordained in Crooked River Church, Ray County,

Mo., December 6, 1874. He now has the care of four churches and has served that number for several years."



R. M. OGLE

From Elder Cash's book 1896. A fuller sketch could not be prepared for this work for want of information.



JOHN T. OLIPHANT.

Oliphant, Elder John T., of Fort Branch, Ind., son of William and Mary Oliphant, was born July 23, 1841. Though he had some temporary visitations of alarming convictions between the ages of five and eleven, yet not in the way of grace but rather in the works of Providence, and mostly

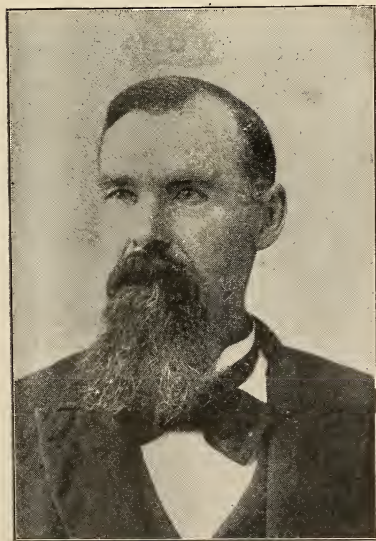
accompanying events of deaths of relations or friends and would soon wear off. But at the age of twelve he was convicted of sin in such a manner that it has followed him until this day, and still causes him to hate sin and love righteousness. After many months of darkness, guilt and bondage he was unexpectedly blessed with a sweet and joyful deliverance, united with the church October, 1855, and was baptized by Elder John Kinder, was some years afterward licensed and in August, 1869, was ordained to the full work of the ministry. For forty years Elder Oliphant has had the care of churches, is a faithful witness for the Master and much loved by his people. He writes of himself: "My life is far spent, my days are nearly numbered, and I would not boast of self, but only in the great goodness and grace of the Lord. Where He has cast my lot, He has sustained me in ministering to saints and delivering to poor perishing sinners messages of mercy and salvation. I pray for the peace and prosperity of Zion."



P. T. OLIPHANT.

Oliphant, Elder P. T., of Buena Vista, Ind. This able minister of the New Testament is from a Baptist family—his ancestors as far back as he can trace them were members of the Primitive Baptists, and his grandfather Thomas Oliphant, was a minister in North Carolina. The subject of this notice is the son of Thomas and Nancy (Carmichael) Oliphant, and was born in Monroe County, Ind., December 3, 1848. Nothing unusual marked his history from infancy to manhood, not common in the life of a boy raised on a farm. He was brought up

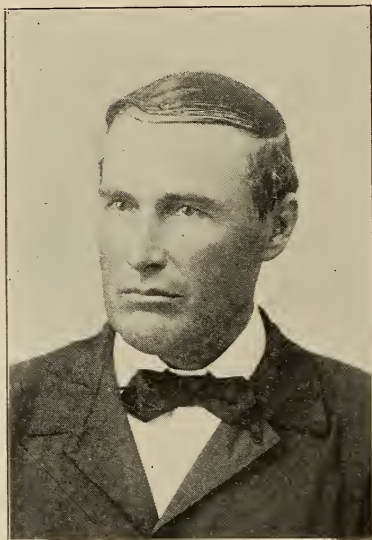
in the nurture and admonition of the Lord and taught the way he should go by his parents, and his life was a moral, upright one, but true religion consists in a change of heart and affections by the spirit of grace in regeneration, and not in a matter of moral training. This he learned by the Spirit's teaching and was convicted of the exceeding sinfulness of sin and the depravity of the carnal heart; made to realize his helpless and hopeless condition in himself, and to plead for mercy at the throne of grace. Hope sprang up, relief came, his burden was gone and he was enabled to claim Jesus as his Saviour and from then till now has hope only in the free and unmerited mercy of God and viewing the end of his Christian warfare says: "With this hope I am expecting to meet death ere long; nor do I desire another, only I pray that he who first blessed me with it, will brighten it more and more unto the perfect day." Elder Oliphant united with the Primitive Baptist Church called Union at Buena Vista, in his twenty-first year of age, was ordained eleven years later—in 1880—and has since had the care of churches. He is the author of Edith Austin's Enquiry, and The Holy Scriptures on Women Preachers, and is an able writer, a gifted preacher and highly esteemed among the churches.



R. A. OLIPHANT.

Oliphant, Elder R. A., of Stanberry, Mo., "was born in Monroe County Ind.

December 25, 1842, and united with Union Church, Green county, Ind., March 18, 1876. He was ordained June 1, 1878, and has since served as pastor of churches, having at this time the care of three churches." From Elder Cash's book. Later information could not be obtained for this work.



JAS. H. OLIPHANT.

Oliphant, Elder Jas. H., of Crawfordsville, Ind. This very clear, strong and able writer, forceful and logical speaker, was born in Indiana in 1846, convicted of sin in 1868, and for about one year was in deep distress and soul sorrow. But He who enables His children to look within and see their own sinfulness, also in His own way and time, enables them to look to Jesus and see him as their sin-bearer. So it was with Elder Oliphant. In the year 1869 he was given a sweet hope in Jesus and united with the Baptists, commenced preaching in 1870, and was, the same year, called to the care of four churches. He has since that time continually served four churches, has traveled considerably among the Baptists in the middle west and east, and his name is a household word among our people of many sections. But Elder Oliphant is most extensively known by his writings. Besides being associate editor of the Primitive Monitor, Gospel Messenger and Zion's Advocate, he has written and published several valuable books. In 1878 he

wrote "Final Perseverance of the Saints." "Principles and Practices of Primitive Baptists" came from the press in 1883. A few years later followed able treatises on "Regeneration," "Thoughts on the Will," and "Justification." He also published an interesting little book of correspondence with Elder Durand. His last work is entitled "Practical Suggestions for Common People." All these works have been well received among Primitive or Old School Baptists and manifest the author's clear insight of the subjects handled. For force of logic Elder Oliphant has few superiors as a writer and speaker. Humble and devoted to the cause of truth, firm and uncompromising with error, kind and willing to forgive, he is a minister of great usefulness among our people and highly esteemed for the truth's sake.

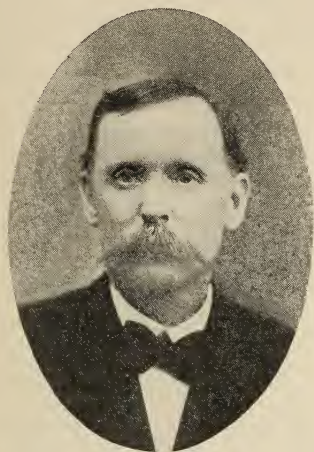
THOMAS OLIPHANT.

Oliphant, Elder Thomas. This faithful minister was born in North Carolina where he united with the Baptists and for several years served four churches. Later in life he moved to the state of Indiana and spent the remainder of his days in the ministry—serving churches mostly within the bounds of the White River Association. Four of his grandsons, viz: Elders J. H., J. T., R. A., and P. T. Oliphant are well and favorably known ministers of the Old School order. It is regretted that sufficient data for a suitable sketch of Elder Thomas Oliphant's life and labors could not be obtained.

E. E. OLIVER.

Oliver, Elder E. E., of Washington, D. C., was born in Fairfax County, Va., January 2, 1861, and raised by Primitive Baptist parents. His father was in the constitution of Bethel Church and served the church as clerk until his death. In 1878, at the age of seventeen, Elder Oliver was convicted of sin and made to mourn on account of it. But He who began the good work continued it, and in a few months Jesus was revealed to him as his sin-bearer and he received a good hope through grace; united with Bethel Church in 1879 and was baptized by Elder Benj. Bridges. Elder Oliver was married to Miss Marietta

Reid in 1885, licensed to preach in 1890, and ordained the following year. After the death of Elder T. N. Alder-



E. E. OLIVER

ton he was elected pastor of Bethel Church and so continues to the present time.

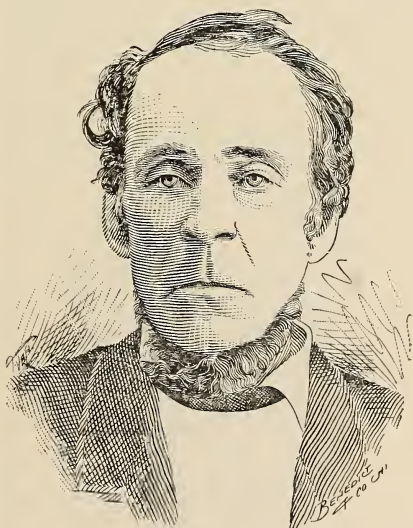
W. H. OSBOURN.

Osbourne, Elder W. H., of Springdale, Ark., was born in Montgomery County, Kan., in 1877; moved with his father to Arkansas, when quite young, raised on farm at hard labor, and had poor opportunities to obtain an education. About the year 1899 he entered school intending to study medicine, but became very much concerned about his soul's salvation, was deeply convicted of sin and troubled in spirit. With this burden he could not apply himself to his studies as he desired. But God was leading him in a way he knew not, he was taught of the Lord, given a sweet hope in Jesus, quit school, went home to his friends and told them what great things the Lord had done for him, was received and baptized March, 1901, one month later he was licensed and the following year—May, 1902—was ordained to the full work of the ministry. In March, 1902, Elder Osburn was married to Miss Louisa Jane Frake, who loves the same doctrine and enjoys the same fellowship in the church with her husband and urges him to go forward in the discharge of his ministerial duties.

WM. OSBURN.

Osburn, Elder Wm., son of James and Mary Osburn, was born in Ken-

tucky July 12, 1834, moved to Indiana with his father when a child, and was married to Nancy Todd in 1863 who lived only ten months, and two years later he was married to Elizabeth Woolery. In 1867, he with his wife, moved from Indiana to Kansas, and in 1878 moved to Arkansas where he lived until his death January 28, 1908. In early life he obtained a hope in the Saviour but did not unite with the church until 1880 when he joined the Primitive Baptists at Bethlehem Church, and was later, in the organization of Zion Church, where he, with his son,—Elder W. H. Osborn—were together ordained March, 1902, and where he ever afterward faithfully proclaimed Jesus the way, the truth and the life. It is said that for twenty-five years he did not miss but four regular meetings of his church. He loved the church and the fellowship of his brethren, yet always felt unworthy of the love and esteem in which he was held by others.



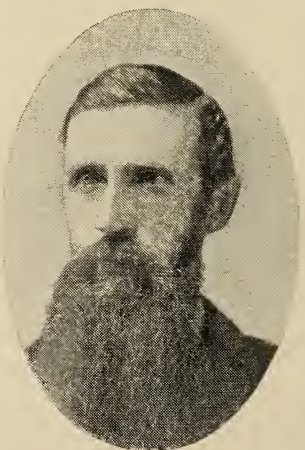
THOS. H. OWEN.

Owen, Elder Thos. H., of Suisun Valley, Cal., was born in Buncombe County, N. C., in the year 1797. He moved to Illinois in 1816 and organized the first church in Hancock County of that state. Elder Owen went to California in 1849, and settled between Sacramento and San Francisco, and here he preached, organized churches and spent the remainder of his days, dying in the year 1880. He was an

able preacher and his labors were blessed of the Lord to the comfort of many.

WM. BRANCH OWEN.

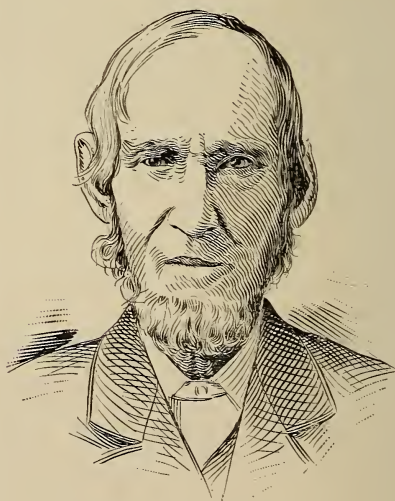
Owen, Elder Wm. Branch, was born June 29, 1825, in Halifax County, Va. He was the sixth and youngest son of Thomas Owen and Sallie Stewart Owen. His family moved to Rutherford County, Tenn., about the year 1840, and settled in this immediate vicinity. He grew to manhood there and about 1848 he professed a hope in Jesus and joined old Cave Springs C. P. Church. Some time afterward he became a member of the Primitive Baptist Church at Providence, near Walter Hill. He was ever a faithful and earnest worker for the truths in which he trusted. Some years after joining the church, he was ordained a minister, and never ceased to preach the word as he believed it—rightly dividing the word of truth and fearlessly defending his convictions. During his ministry he traveled and preached extensively, was always faithful and efficient; discharging every trust committed to him. He was on March 18, 1860, united in marriage to Miss Bettie Norton Nance, eldest daughter of Elder Josiah C. Nance, of Davidson County. He died in 1902.



D. W. OWENS, M. D.

Owens, Elder D. W. (M. D.), of Hersman, Ill. This gifted writer and able preacher was born in Lewis County, Ky., August 16, 1845. He removed to

Illinois in 1868, and united with the Primitive Baptist Church at Waterford, Fulton County, in November, 1871. In 1872 he removed to Hancock County, and united with the Rock Creek Church, where he was ordained to the work of the ministry in June, 1874. In 1878, he removed to Brown County, and became a member of Mt. Gilead Church near Hersman. Shortly after becoming a member there, he was called to the pastorate of the church in connection with the late Elder James Harper, who died in 1886; after which he was called to the full pastorate, and so continues to the present time. After he gave up the active practice of medicine, in 1899, he has had the care of other churches; and has been an editorial writer on the staff of the Messenger of Peace for several years. For the past thirty years he has attended meetings two Sundays and one Saturday in each month at Mt. Gilead church with but very few exceptions and then only in cases when prevented by sickness. Faithful, firmly rooted and grounded in the truth, a workman needeth not be ashamed he is an example to others and exerts a good influence by his godly walk and conversation.



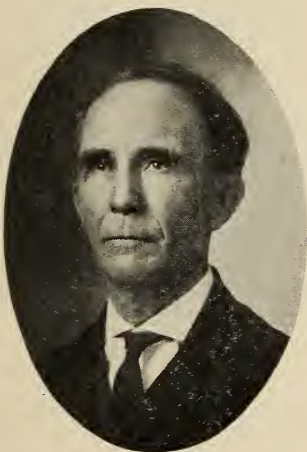
BENJ. H. OWINGS.

Owings, Elder Benjamin H., of Madison, Mo., was born in Simpson County, Kentucky, September 10, 1807, and moved to Missouri at an early day. He commenced preaching in 1838, and was ordained the following year. He

served the churches faithfully for half a century and lived in peace with his brethren. He was a member of Mt. Pleasant Church, Monroe County, Mo., at the time of his death, which occurred April 12, 1888, which church he had served as pastor for thirty

years. He served as Moderator of Mt. Pleasant Association several years. The editor regrets that data for a fuller sketch of this useful minister's life could not be obtained for this work.

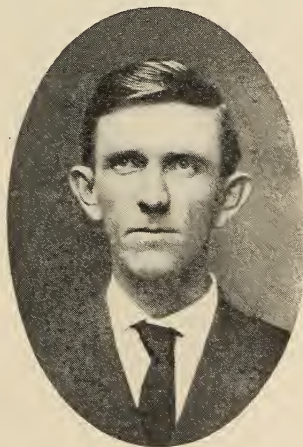
P



J. A. PAINE. (M. D.)

Paine, Elder J. A. (M. D.) of Dallas, Texas. This earnest, zealous and useful minister was born in 1846, in Lawrence County, Tenn. He received a hope in Jesus and united with the church early in life, was a gallant soldier in the Civil war, married Miss Sarah E. Blackmore which union has been blessed with seven children—among them two preachers—George A. (deceased), and S. A. Paine, who is living and is an able gift. Dr. Paine has been practicing medicine thirty-eight years—twenty in Tennessee, before he moved to Texas, and has been preaching Jesus for thirty years. He is a strong preacher, a clear writer, an able debater—having engaged in several public debates, among them one with Elder J. A. Scarboro, representing the Missionary or New School Baptists, in which Mr. S. affirmed the following proposition:—"That the Scriptures teach that repentance toward God and faith toward the Lord Jesus Christ are conditions to be performed by alien (dead) sinners in order to spiritual or eternal life." Elder Paine is a strong advocate of parental

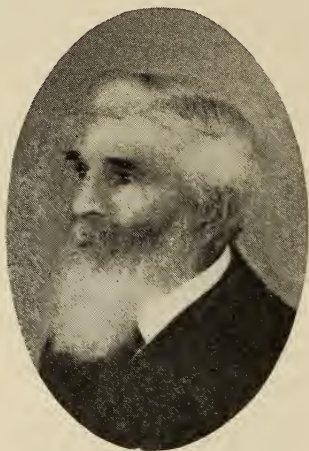
teaching of children and in a letter to the editor says: "We have taken great pains to establish our children (early) in the primitive faith and doctrine, and by the grace of God, have succeeded, but have never felt it our duty to try to help the Lord regenerate them. At our home we believe the old primitive doctrine to be the truth, and that the truth is good for our children, even the letter of it will never hurt them; trusting and praying the good Lord to give experimental knowledge, and then with the two witnesses they are so established that Arminianism will ever be a stench in their nostrils."



S. A. PAINE.

Paine, Elder S. A., of Dublin, Texas, son of Elder (Dr.) J. A. Paine, was born April 3, 1874. He is the third son of Elder J. A. Paine; was reared to his fifteenth year in middle Tennessee—Wayne County. The entire family emigrated to Texas in 1889. Began teaching at the age of eighteen years, and for twelve years engaged in the profession of teaching, going to school

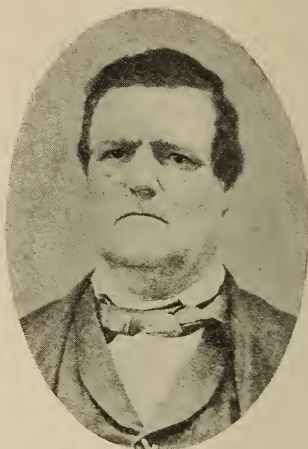
a great deal during intervals. He was married in his twentieth year to Miss Ellen Burleson, a member of a distinguished pioneer family of Texas; received a hope in 1893; joined the Primitive Baptist Church in 1897, at Mt. Peak, Ellis County, Texas; was liberated to preach in 1897, and ordained in August, 1898. Since that time, when not teaching, he has been very actively engaged in the ministry, serving from one to four churches. Elder Paine has traveled a great deal for the short time engaged; has baptized about two hundred and twenty-five people, and held eighteen debates with representatives of other orders to the entire satisfaction of his brethren. He is now serving four churches, is satisfied with the order of God's house and content to be a plain, old-fashion Baptist.



T. R. PALMER.

Palmer, Elder T. R., of Pennsylvania, was born August 27, 1833, died June 21, 1905. He was baptized into the fellowship of the Sidling Hill Church by Elder C. L. Funk about 1888. It was discovered soon after that he had a gift to preach and the church licensed him to exercise his gift, and he soon after was ordained to the full work of the ministry by Elders T. N. Alderton, A. J. Garland and C. L. Funk. His uprightness and integrity as a citizen and exemplary and faithful life as a minister gained for him the esteem and respect of his church. He was deep and profound in thought yet his gift was such as was adaptable to the comfort of babes in

Christ as well as to those of full age. As a soldier in the late war he was valiant and faithful, and was equally so in the defense of the cause of his blessed Master.



JOHN PARKER.

Parker, Elder John, of Ohio. This able minister of the New Testament was born in Loudon County, Va., February 5, 1810, and died in Fayette County, Ohio, May 24, 1877, in the sixty-eighth year of his age. Elder Parker was a faithful and highly esteemed minister and served one church in Hocking County over forty years, and other churches almost as long. He was the father of the late Mary Parker—the well known spiritual writer and patient sufferer,—better known through the publication, in book form, of much of her writings, entitled, "Reminiscences and Letters," edited by Elder S. H. Durand and his daughter, Miss Bessie Durand, of Southampton, Pa. The editor regrets that his efforts to secure data from which to prepare a suitable sketch of this worthy minister's life and labors proved fruitless.

JOHN W. PARKER.

Parker, Elder John W., was born in the state of Georgia, December 5, 1831; received and baptized into the fellowship of the church of the Primitive Baptist faith and order at Pleasant Grove, Dale County, Alabama, October 31, 1858; ordained to the office

of deacon, March 10, 1860; ordained to the gospel ministry August 23, 1862, by Elders Jesse Tomlin and Charles S. Pelham; departed this life in the city of Birmingham, Ala., February 4, 1909; and buried in the Ozark Cemetery on the next day following. He lived the life of the righteous, and died in the faith of Jesus Christ and in the fullest confidence, love and fellowship of the church. The grace of God richly abounded to him in the fruit of the Spirit, viz.: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against which there is no law." (Gal. v:22, 23.) As a gospel minister, Brother Parker was plain and simple, firm and forceful in his presentations of the doctrine of salvation by grace; consistent and conservative in his views and expressions with regard to the discipline and order of the house of God; in all he was a worthy example of Christian faith and piety.

JOSEPH PARKER.

Parker, Elder Joseph, of Ohio, a brother of Elder John Parker, was born in Loudon County, Va., April 18, 1814, and died September 18, 1874. He was considered an able minister and after a long and faithful service died in Fayette County, O., in his sixty-first year of age in the full triumphs of faith. Detail information of his life and labors could not, by the editor, be obtained.

N. V. PARKER.

Parker, Elder N. V., of Walnut, Miss., was born in Tippah County, Mich., in 1868. He was left an orphan at the age of twelve, convicted of sin in his fourteenth year and for many months felt to be without God and hope in the world. But when about fifteen he was given a hope in the Saviour and also given an impression to preach Jesus to others. In the twenty-first year of his age he united with the Primitive Baptists at Sardis Church, some years later was licensed and afterwards ordained to the work of the ministry. Elder Parker now has the care of two churches.

JOSEPH PARKER.

Parker, Elder Joseph (1805-1885), was born in South Carolina. His father

died before he was born; his mother, whose maiden name was Giden, died six years afterward. Consequently he was left an orphan very young to fight the battles of life without the councils of father and mother, which he by the help of the Lord was enabled to do very successfully, both temporally and spiritually. In the year 1820 he moved to the state of Tennessee and in 1825 joined the Primitive Baptist Church at Shiloh, Lincoln County, and was baptized by Elder Benjamin Walker. In 1828 he married Miss Faner Howard. Unto them sixteen children were born. In 1834 he moved to Bedford County, settled on the head waters of Flat Creek and joined this church by letter and lived a devoted member till death closed his life of usefulness. He was ordained about the year 1861, which station he filled until death, retaining the confidence of his brethren and the respect of all that knew him, to the close of his useful life.

PETERSON K. PARR.

Parr, Elder Peterson K. (1825-1897), of Franklin, Ind., was a native of Tennessee, being born in Rcan County; his parents emigrated to Indiana and settled in Johnson County. This county was his home during the rest of his life, except for one year of residence in Indianapolis. In 1843 he united with Mt. Gilead Church and was a faithful member for thirteen years. At the end of this time change of location in the county caused him to change his membership to Bethel Church, of which church he was a devoted member the remainder of his life. In 1865 his name appears in the Cons Creek Association minutes as "Clerk" and "Licentiate", and his clerkship of the association continued until his death. In 1866 he was ordained to the work of the ministry at Bethel Church and served this church faithfully as pastor from then until his death. His business life was a true index to his Christianity, for his integrity was unquestionable. In his younger days he was one of the leading contractors of the county for road construction, and he served the people officially for thirty years. During his sickness his mind remained, not only clear, but was illuminated with the light of heaven and he saw, as did John, visions of the glory that awaited him. He suffered, but with a spirit that triumphed over pain. His soul was great, for the

Lord had richly poured out His Spirit upon him, and that greatness of soul was shown by his humility, he being ever "less than the least." He did not know how good he was, but ever prayed. "According to Thy mercy, remember me, O Lord and Saviour." With a heart bathed in love and tenderness, he spoke and lived—a shepherd and a comforter. Not only in the church, but in his home was this true, for home and church were both sacred to him, and to serve in either was to render service to his beloved Master.

ANSEL PARRISH.

Parrish, Elder Ansel, was born the 7th of July, 1824, and died at his home in Berrien County, Ga., the 16th of January, 1891, leaving a widow and seventeen children, and eighty grandchildren. He was married to Molly Knight December 15, 1842. Bro. Parrish was a farmer and provided well for his family. He fed as many Baptist and other people as perhaps any Baptist in his state. He divided with the needy, was punctual to all his contracts, and always had a plenty. He joined the Primitive Baptist Church at Pleasant, in his nineteenth year, and was baptized by Elder Westberry. Some time afterward it was manifested in him a gift to preach, and he was ordained in 1854. Bro. Parrish lived a model life as a Christian and a preacher, such as was worthy of imitation, and his preaching was a great comfort of the saints throughout the circle of his acquaintance. He was a gifted sheep-feeder, and labored for the cause of truth, the good of his brethren and the glory of God, and died in the triumphs of faith in his sixty-seventh year.

J. N. PARSONS.

Parsons, Elder J. N., of Ashland, Ala. The subject of this notice was born in Talladego County, Ala., July 29, 1853. His parents were poor in this world's goods, and were unable to give their son the advantages of a liberal education. He grew up a boy noted for good morals. In the year 1872 he was convicted of sin and passed through a season of great mental darkness. It was at a prayer meeting that it pleased the Lord to relieve him of his burden and give him a sweet hope in Jesus. He united with

the Missionary Baptists and remained some years with them, became dissatisfied and convinced that they were not the church of Christ, left them about 1894 and was ordained a minister in the Primitive Baptist Church seven years later. He is an humble, zealous and beloved minister, and labors for the comfort of Zion.

SHADE PATE.

Pate, Elder Shade, of North Carolina, was born March the 10th, 1807, died October 11, 1891. At the age of twenty-one he united with the Primitive Baptists at Nahunta, and was baptized by Elder Haywood Ham. A short time after this he was ordained to the ministry, and he was pastor at Nahunta when he died. He was zealous in the work of the ministry and labored for peace and love and fellowship among the children of God.

D. W. PATMAN.

Patman, Elder D. W. (1810-1882), of Georgia, was born in Oglethorpe County, united with the Primitive Baptists in early life after vainly trying to "get religion" at Methodists revival meetings." In his experience, the Lord taught him his helpless condition and revealed Jesus as his only Saviour. Soon after he united with the church he was greatly impressed with the duty of preaching Jesus to others and was later in life ordained to the gospel work, and faithfully filled this office until his death. Elder Patman was an extraordinary man in many respects and few men possessed more good sense or ready wit naturally; and as a minister of the gospel he was an able gift, and his general character for truth and honesty was above suspicion.

A. W. PATTERSON.

Patterson, Elder A. W., of Statesboro, Ga., was born in Union County, Ga., August 1, 1847, moved with his parents to Baldwin County, at the age of ten, thence to Wilkinson County, where he lived until 1897. Since then he has lived at Statesboro. From early youth he felt the Lord would require him to preach, and at the age of seventeen he was deeply convicted of sin.

This burden of guilt and the impression to preach made his condition fearful, but after three years of struggle in the wilderness of sin he found peace in Jesus and united with Mt. Carmel Church in Wilkinson County. Then his burden of preaching became heavier—his impressions stronger, and after eight years of trials and tears he was made willing, was or-

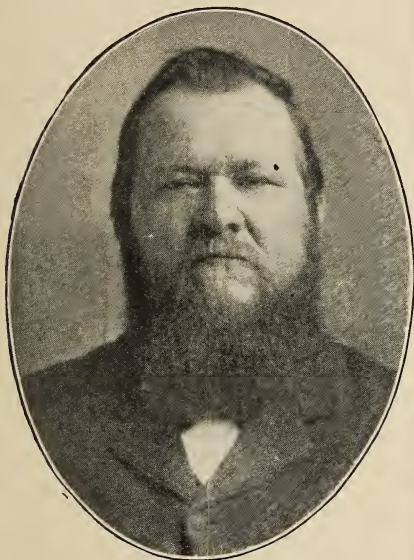
was well known and much beloved by the brethren throughout North Missouri, and especially will the churches in Boone, Monroe, Randolph and Howard counties, in whose midst he lived and labored, long delight to remember him, and the faithful services he rendered them.

ZARA PAULK.

Paulk, Elder Zara, of Georgia, who died March 7, 1892, was convicted of sin and brought to the knowledge of the truth of salvation in Jesus in 1856, united with the church and was soon set apart to the work of the ministry. He was an humble man, able preacher, an excellent disciplinarian, and possessed great Christian fortitude and forbearance.

HENRY PEEL.

Peel, Elder Henry, of North Carolina. This highly esteemed brother was born in Martin County, N. C., January 11, 1829, and died May 23, 1908; convicted of sin in his twenty-second year and given a sweet home in Jesus, and united with the church at Smithwicks Creek in October, 1852. He was soon impressed with the duty of preaching and in June, 1860, the church seeing that he had a gift liberated him to exercise his gift within the bounds of the church, and by September of the same year his preaching had proven so satisfactory that the church gave him license to preach where he might feel impressed to travel. Elder Peel was ordained to administer all the ordinances of the church March, 1864, by Elders C. B. Hassell and William B. Perry. He was a faithful pastor served the church very zealously, laying a worthy example for a gospel minister. He was always on time, never waiting for the congregation, saying that the appointed time had come to begin the worship. He often exhorted the brethren to do their duty. He traveled and preached considerably in North Carolina and some in Tennessee and his diary shows he baptized 113 persons, married 165 couples, and preached 350 funerals, traveling 3,240 miles for the one purpose of preaching Jesus, never charging anything for any of his ministerial labors, holding the service of Christ to be above price. Like Paul he labored with his own hands to support himself and those depending on him.



A. W. PATTERSON

ained to the full work of the ministry in 1877 by Elders H. Temple, J. I. Keel and James Fields; has since had the care of churches and has traveled and preached in Georgia and portions of thirteen other states. Elder Patterson faithfully sets forth Jesus the way, the truth and the life in his preaching and is highly esteemed by his brethren.

ARCHIBALD PATTISON.

Pattison, Elder Archibald (1797-1852). Born in North Carolina, when a young man moved to Tennessee, and later to Missouri, united with the Baptist Church 1823, ordained 1829 and was a gifted minister. He possessed a gift much above mediocrity. With a discriminating mind, retentive memory, able reasoning faculties clear, strong and melodious voice, he commanded the attention of all who heard him, and exerted considerable influence wherever he labored—he

J. C. PENDER.

Pender, Elder J. C., was born in Lawrence County, Ind., March 5th, 1825, and died at his home in Madison County, Iowa, September 13, 1895. He removed with his family to Iowa in the year 1849, and remained until the year 1865 when they moved to Arkansas and stayed there until the year 1876 when he again removed to Iowa where he resided until his death with the exception of the last year, which he spent in Missouri, returning to Iowa a short time before his demise. Bro. Pender united with Middle River Church of Regular Predestinarian Baptists in the year 1877 and was licensed to preach in 1886, in which office he acted until called home. He did not try to attract the attention or admiration of the world, nor did he try to preach to suit any of the brethren, but was always ready to feed the flock with the spiritual food that was given him by the great Shepherd, and was faithful and greatly loved as a pastor.

J. M. PERKINS.

Perkins, Elder J. M., of Mayfield, Ky. From Elder Potter's Souvenir book published in 1895 it is learned that Elder Perkins was born in Kentucky on the 1st day of March, 1847, joined the Primitive Baptist Church in 1872, was ordained to the work of the ministry in 1873, and is now pastor of four churches. Later information could not be obtained.

R. W. PETERS.

Peters, Elder R. W., son of Gershom and Ann Walcutt Peters, was born February 7, 1846, in Franklin County, Ohio, and died October 3, 1907. After spending his boyhood with his parents, he enlisted for service in Company E, First Regiment, Ohio Volunteer Cavalry in the Spring of 1864, and served until the close of the war. He returned to Pickaway County, O., and settled on the farm where he spent the remainder of his life. In 1874 he united with the Primitive Baptist Church at Darbyville, was ordained to the ministry in 1887, at Darbyville Church in which he served faithfully until declining health compelled him to retire. During his ministry he served four churches as pastor

and was to them a kind shepherd. He served two years as moderator of the Scioto Association, and was faithful in all things pertaining to the gospel work, was a kind husband, wise father, good citizen and left a good name to his several children and grandchildren.

T. I. PETTUS.

Pettus, Elder T. I., of Tennessee, was born November 11, 1877, and died March 28, 1904, at the early age of twenty-six years. He united with the Primitive Baptist Church at Wilson's Creek, Triune, Tenn., in 1893, and was baptized by Elder J. E. Frost. He began to exercise in public some in 1895 and was ordained in May, 1902. In 1898 he received the L. I. degree at the University of Nashville and until a year before his death devoted his time to teaching. He spent the year 1903 entirely in ministerial duties. At the time of his death he had charge of four churches, all in prosperous condition, for which he often expressed his humble gratitude to God. He, during his short time in the ministry, had the pleasure of baptizing eighty-six persons with ages ranging from eleven years to eighty-two. Brother Pettus seemed to consider it his duty to visit especially the weak churches and destitute places. He was an excellent pastor looking well after the interest of his churches, was a man of many friends both in the church and out of it. Most of his ministerial labors were in the bounds of the Sequachee Valley Association, and his churches felt that they had indeed sustained a great loss in his death.

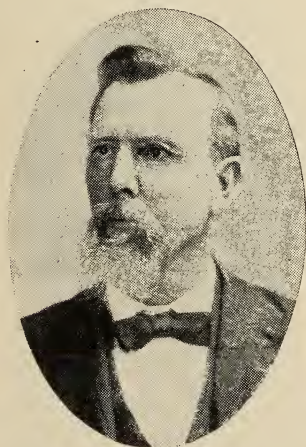
ENOCH PHILLIPS.

Phillips, Elder Enoch, of Georgia, was born October 12, 1828. He was raised by Primitive Baptist parents and grew up a moral boy. He was married November 21, 1850. Shortly after this time the Lord enabled him to see and realize that he was a guilty sinner justly condemned before a just and holy God. In due time he was blessed with a good hope in the Lord Jesus Christ as his Saviour. He was baptized into the Primitive Baptist Church June 2, 1855, and lived a consistent and faithful member of that faith until death. He was ordained to the ministry July 15, 1865, and faithfully discharged his

duty in that capacity as long as he lived, ever holding his duty to God and his brethren above everything else. He lived a faithful life as a church member, minister, a citizen and Christian gentleman. He was chosen moderator of the New Hope Association in 1904 and held that position until his death, November 19, 1906.

JOHN D. PHILLIPS.

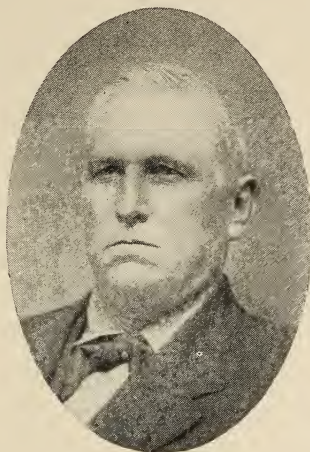
Phillips, Elder John D. (1826-1899), of Georgia. In 1845 he was married to Miss Sarah Davis, moved to Carroll County, 1856, united with the Primitive Baptist Church at Concord in 1859, and was baptized by Elder R. T. Speight. He soon began to speak in public, and was ordained at Piney Woods Church, Havalson County, 1868. He was an able minister of the New Testament, ever contending for the faith that was once delivered unto the saints.



DAVID PHILLIPS.

Phillips, Elder David, of Waltertown, Tenn. This humble and spiritually minded brother was born April 26, 1850. When about ten years of age the subjects of death, hell and the grave were forcibly impressed on his mind; he was convicted of sin, labored under the law for righteousness but came to the end of the law and found righteousness—even Jesus,—united with the Baptists, was soon ordained and for the past twenty-one years has been a faithful witness for

the Master. He now has the care of five churches, all in peace and love and a healthy condition.



A. B. PHILPOT.

Philpot, Elder A. B., of Philpot, Va., was born in Henry County, Va., December 21, 1858. He grew to manhood wild and reckless, seeking the pleasures of the world, with no fear of God before his eyes; but when about nineteen years old he was convicted of sin and heard his first sermon under the preaching of Elder Bodenheimer. But it was several years later before he put on a public profession of Christ, during which time he underwent much burden of soul, and was given many beautiful dreams teaching him the salvation in Jesus. He united with the church in 1879, and was baptized by Elder Peter Corn. He was soon burdened with the duty of preaching Jesus to others and after much conflict of mind, began to exercise in public and was about 1883, ordained by Elders P. G. Lester, Amos Dickson, T. L. Roberson and Peter Corn, and has since had the care of churches. Elder Philpot is established in the doctrine and practice of the apostolic church and wants no new gospel or practice in the house of God. In early life he was married to Mrs. Mary E. He'ms, and the Lord has blessed them together.

BENNETT PITT.

Pitt, Elder Bennett, of North Carolina. This faithful and highly conscientious servant of God was born in

Edgecombe County, N. C., about the beginning of the nineteenth century, lived in this county all his life and died there about twenty years ago. He was a member of Lower Town Creek, was advanced to the work of the gospel ministry in middle age and was an acceptable preacher and highly esteemed by his churches. Elder Pitt was possessed of many noble traits of character and lived the doctrine he preached to others. His departure was peaceful and triumphant.

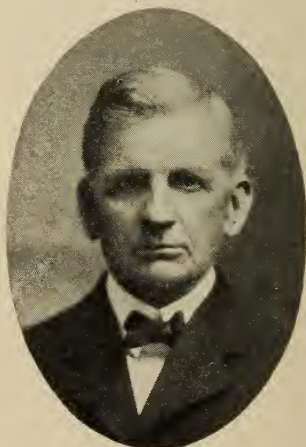
B. C. PITT.

Pitt, Elder B. C., son of Elder Bennett Pitt, was a native of Edgecombe County, N. C. He was a blameless, lovely man and a gifted preacher. His membership was at Lower Town Creek Church, convicted of sin in early life, united with the church and was soon set apart to the gospel ministry. He served churches in the Kehukee Association, but his health was poor and he passed away in middle life lamented and missed by the Baptists of his association, and the editor regrets that data for more extended sketches of the lives and labors of both Elder B. C. Pitt and his honored father could not be obtained.

WILEY PITTMAN.

Pittman, Elder Wiley. From an old copy of the minutes of the Kehukee Association of 1864, the editor copies the following in reference to Elder Pittman: "He was born on the 27th of July, 1815—in one of the most retired spots in Edgecombe County, N. C., and was raised up in the same neighborhood where he was born—with little or no education—and was not even favored with the advantages of literary associates. He was married on the 4th of December, 1838; came before the church and offered for membership at Williams meeting house, Edgecombe County, Saturday before the second Sunday in November, 1842, and was baptized on Friday following. He commenced preaching in 1854, and was ordained in 1857. He was looked upon universally, where known, as a very sound gospel minister, and dwelt mostly on experimental preaching. He was held in high esteem by persons who differed with him in sentiment, because of his good common sense

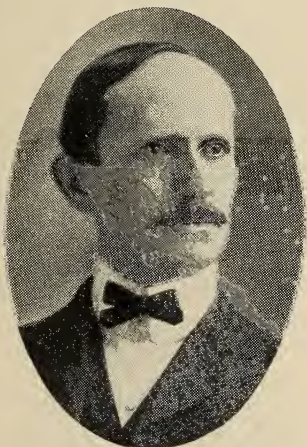
and meek and humble deportment. He was what the world would call a poor man, and was so afflicted in body as to be unable to labor much on the farm, but what of a support he could not raise at home, was supplied by his brethren and friends round about, especially those who made no profession of religion. He died November 22, 1861,—leaving a wife, nine children—five sons and four daughters—the church at Williams, and a large circle of friends to lament his death. Elder Pittman was neither rich nor great in the common acceptance of the world, but was more than both; a good man. He bore his protracted illness with Christian patience and resignation, and well may we add in conclusion "mark the perfect man, and behold the upright; for the end of that man is peace." The editor, who is a grandson of the subject of this sketch, desires only to add, that Elder Pittman's limited education was a heavy cross to him in the ministry. Many were the excuses he offered as reasons why he should not preach. But none were sufficient. God uses the foolish things to confound the wise, and God used him for His glory and the good of his people. Such a life of faithful service and such a name as his, is rather to be chosen than great riches, and is an invaluable legacy to his descendants.



T. R. PITTMAN.

Pittman, Elder T. R., of Havana, Kan., was born in Crawford County, Ohio, March 15, 1843, and was the fifth of ten children born to his parents, who immigrated from Fulton

County, Pa. His father, John Pittman, who was a son of Benjamin Pitman, was born near Hancock, Md. Almost from his earliest recollection, Elder Pittman had serious thoughts about the subject of religion, was a frequent reader of the Signs of the Times and became somewhat acquainted with the doctrine of the Bible in the letter, though knew but little of the spirit. In 1862 he was, while attending the Sandusky Association blessed to hear his first sermon, understandingly. Four years later he united with the church and was baptized by Elder Lewis Seitz. In 1873 he moved to his present home and was, in 1900, ordained by Bethlehem Church, to the gospel ministry, and has since been content in preaching the simple gospel of salvation by grace unadulterated by the works of men. He is also at present, postmaster at Havana.



R. H. PITTMAN.

Pittman, Elder R. H., of Luray, Va., was born in Edgecombe County, N. C., August 20, 1870. His parents—R. E. and Sarah (Pitt) Pittman, were of English descent. He is the second son and third child of a family of ten children and was raised on a farm with the usual advantages of a common school education. In youth he possessed a thirst for knowledge and an ambition to attain positions of honor and usefulness. His father being limited in "this world's goods," could not at the time give him a business or collegiate education, but did willingly permit him to leave home for the purpose of obtaining an edu-

cation at his own expense. Feeling that "where there's a will, there's a way," he left his father's farm in his seventeenth year of age, entered school at Whitakers' Academy, where he, in addition to the ordinary courses, continued his study of telegraphy begun while on the farm and the following year entered business as railroad agent and telegraph operator, and before his twenty-first year of age had, by close economy and strict attention to business, paid his school expenses and about five hundred dollars to his father. This youthful success is mentioned with the hope that it may inspire in others self-exertion and a loyal parental service, for though his parents did not require from him all he did for them during this period, yet he felt his service belonged to them while he was under age, and feels he has learned by experience that one is never the loser, but is blessed, in such service. About this time he took up the study of law, but soon became disinterested in law and greatly interested in religion; so much so, that he could not rest with a clear conscience until he went before the Primitive Baptist Church called Hopeland, in North Carolina and asked for a home among those dear people. This was December 31, 1892, and the following day amid ice and snow he was baptized by Elder A. J. Moore, was licensed in 1893 and ordained in 1900. In 1893 he was given a year's leave-of-absence by his employers—the A. C. L. Ry. Co., which time he spent in the University of North Carolina, after which he resumed his work with above company, at Bishopville, S. C., continued with them until 1906, when he resigned all business connection and the care of churches in South Carolina in order to serve churches in Virginia, where he is now located. Before his ordination to the ministerial work Elder Pittman took an active interest in the moral, intellectual and business up-building of his home town, and has, since taking the care of churches, manifested the same interest, and when not engaged in his ministerial duties has labored in other callings. He has in the past held several positions in R. R. service; served as a member of the board of directors of State Bank, and of various corporations; president of cotton seed oil mill, member of legislature of South Carolina (sessions 1904-05); president literary and debating society, lieutenant in home company of (S. C.)

state militia, etc.; yet feels that all worldly pursuits should be subservant to, and sacrificed for, the work of the ministry when they materially conflict. In 1896 he was married to Miss Eunice Elizabeth Barnes—a true and loyal companion, and they have four children—Dalton, Leland, Virginia and Groveen, to cheer their pathway and brighten their home.

JOHN PLUM.

Plum, Elder John. This faithful minister died September 16, 1892, at his home near Hannahsville, Tucker County, W. Va., in his seventieth year. He was born in Monongalia County, W. Va., united with Eden Church about the year 1854 and was baptized by Elder Herbert Cool. Two years later he began preaching, was ordained to the work of the ministry and for about thirty-six years fought the good fight of faith. In his preaching he determined to know nothing save Christ and Him crucified as the way of salvation, and without fear or favor desired to declare the whole counsel of God. The doctrine of election, predestination, foreordination, calling, justification and glorification of all the heirs of promise was his faith and the themes he loved to dwell upon.

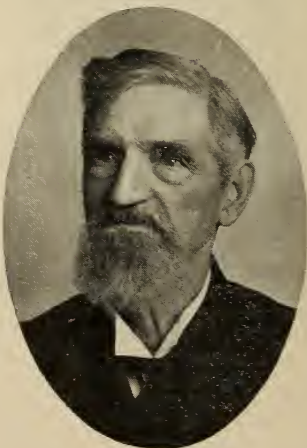
CHARLES POLKINHORN.

Polkinhorn, Elder Charles, of Virginia. For many years Elder Polkinhorn served the Shiloh Old School Baptist Church of Washington, D. C., and several churches in Virginia, and was considered an able, faithful and devoted minister. He died, in the vicinity of Ebenezer Church in Loudon County, Va., December 22, 1836, after a long and useful service in the Master's kingdom.

WM. POLLARD.

Pollard, Elder Wm., was born in Suffolk County, Eng., February 10, 1825. His parents were Baptists, and firm believers in the doctrine of sovereign grace as held by the Old School Baptists of today. When he was about seven years of age he moved with his parents to Canada, and when at the age of 22 years he married Mary Jamieson, and united with the Baptist Church at the age of

twenty-four. About two years after uniting with the church, he felt strong impressions to speak publicly of the things of the kingdom of God, and though he struggled hard against these impressions, and felt determined not to speak in the name of the Lord, the time came when he was compelled to open his mouth and preach Christ and Him crucified, as the only salvation for poor, ruined sinners, the church giving him liberty to exercise his gift, and so comforting and strengthening was his preaching, that in the year 1855 he was ordained to the full work of the ministry by Elders Gilbert Beebe, Thos. P. Dudley and J. F. Johnson. He was soon called to the care of churches, and served, among others, the church at Dundas, Ont., and Warwick, in N. Y. and grew in the love and esteem of the church and people among whom he labored so long and faithfully. His preaching was clear and discriminating, and had great variety in truth. It was wonderful the many new things he was given to say on the old theme of salvation by grace. He was never afraid to preach the principle of predestination and salvation by grace both for time and eternity. He was a faithful, devoted pastor, untiring in his labor of love for the children of God; firm, steadfast and immovable in the doctrine of God our Saviour; and was faithful until the end and could say with the Apostle Paul, "I have fought a good fight; I have kept the faith."



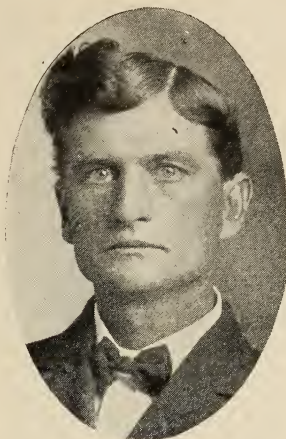
W. J. POLLARD.

Pollard, Elder W. J., of Nebraska City, Neb., son of Stephen Pollard, was born in Jefferson County, Tenn. March

4, 1838. His grandfather, Jesse Pollard was born in Culpepper County, Va. and moved to east Tennessee. Elder Pollard's father moved from Tennessee to Missouri, in 1850, where the subject of this notice was reared to manhood. In 1863 he, with his wife and two children, moved to Illinois, and the following year he was convicted of sin, felt that condemnation must be his portion, but unexpectedly Jesus was revealed as his sin offering, and faith in Him created joy where only sorrow had before reigned. He united with Little Missouri Primitive Baptist Church in Illinois, but soon moved back to Missouri, and was in 1871 ordained to the work of the gospel ministry by Elders Baley Tabb, Jas. Duval, Isaac Odell, Allen Sisk and W. T. Brown. Elder Pollard has been in the ministry nearly forty years, has served from two to six churches most of the time, has baptized about four hundred persons, served as moderator of the Nottoway Association and traveled and preached in several states. Though growing feeble in body he is strong in the Lord and earnestly and faithfully declares the doctrine of God our Saviour. He passed through the Burnam division in Missouri, back in the '80's, opposing his regeneration theory and Armenian practices. He is now serving Liberty Church near Nebraska City, Neb.

B. J. POLLARD.

Pollard, Elder B. J. (1803-1870), of North Carolina. This useful minister united with the Primitive Baptists early in life, was soon thereafter ordained a minister and served churches mainly in Onslow and Carteret Counties. Prior, and during the Civil war, he served his county as justice of peace. Was also, for some years, postmaster, and in all the relations of life proved his sterling worth. As husband, father, neighbor and citizen he gave evidence of a nobility of nature worthy of emulation; and as a minister of Jesus manifested energy, zeal and an abounding love for the cause of God and truth. To the young he was a faithful adviser; to the poor a charitable visitor; to the widow and orphan a comforter and protector. He died in his sixty-seventh year relying in the faith he had preached to others.



F. M. POPE.

Pope, Elder F. M., of Boyle City, Ill., was born in Fayette County, October 3, 1866, raised on the farm, married to Miss Maggie M. Helford, October, 1889, convicted of sin and given a sweet hope in Jesus and united with the Primitive Baptists at Liberty Church, August, 1903. Before uniting with the church he had impressions to preach Jesus, and began exercising his gift publicly July, 1904, and in September was licensed to preach, and in December, same year, was ordained to the ministerial work. He was soon called to the care of churches and has since had the care of from two to four. Elder Pope has traveled and preached in Illinois, Indiana, Tennessee, Missouri, and Arkansas, and has been well received, is an interesting speaker and bold defender of the truth as it is in Jesus. The Lord has blessed his labors, and he feels satisfied with the doctrine and practice of the apostolic church.

L. B. PORTER.

Porter, Elder L. B. (1814-1897), of Russell County, Ala. The character of this man as a citizen, a member of the church and a minister of the gospel, was above reproach. He united with the Primitive Baptist Church at Pleasant Plains, in Wilkinson County, Ga., in 1844, and was baptized by John Evers. In 1849 he was ordained to the ministerial work, and until his death faithfully served the church. He was noted for his humility and meekness, and was greatly loved by

those among whom he labored. He was twice married and several children and many grandchildren survive him. Among his children is Elder David L. Porter of Mississippi.

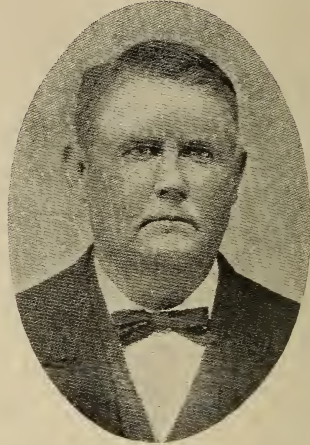
THOMAS POTEET.

Poteet, Elder Thomas, who died in 1843 was an able and faithful minister. His services were mostly confined within the bounds of the Baltimore Association. His labors were blessed to the upbuilding of the cause of truth and to the edification of God's children.

G. POTTER.

Potter, Elder G., was born in Surry County, N. C., 1798. His parents were both born in England. Both lived and died Primitive Baptists. Brother Potter, while living at home with his parents, was made to see himself a sinner. He said: "As I compared myself with God's word, 'sin' revived and I died to all hope of salvation by my good deeds, and I understood no other. As I returned with my father from meeting one night, just us two alone, I stopped and told him I was ruined; that I saw no way of my escape. I never shall forget the terrible gloom that was upon me that night. About midnight I got up and left the house with no particular place in view and I went a quarter of a mile or more and fell on my face and tried to pray. And I thought of the words, 'Come unto me all ye that labor and are heavy laden and I will give you rest.' In a moment I felt sure that these words applied to me and my sense of ruin and guilt was gone, and I was happy and rejoiced in the sweet assurance that Christ was mine." After receiving a hope in Christ, Bro. Potter became concerned about joining the church and, being fully convinced by reading the Testament and by his experience that the Primitive Baptist was the church, he joined that church and was baptized by Elder Thomas Oliphant. After joining the church his mind was impressed with the duty of preaching the gospel of the Son of God, and was ordained to the full work of the gospel ministry in 1824. He died March, 1894, aged ninety-five years, nine months, having served in

the ministry seventy-one years, and was faithful until the end. He died as he lived, trusting in God.



LEMUEL POTTER.

Potter, Elder Lemuel. This eminent servant of God met the last enemy in his fifty-sixth year, and was buried at Poseyville, Ind., December 10, 1897. In 1863 he was married to Miss Lydia Jane Humphreys who bore him seven children, five of whom survive. He joined Providence Primitive Baptist Church of Wayne County, Ill., in 1863, and was ordained to the work of the ministry in April, 1867. He was an untiring student, and he understood and believed the doctrine of his church and defended it with a zeal and energy that has never been surpassed by anyone in our midst. He frequently engaged in public debates, and was willing to defend our people against any one opposing. He knew what he believed and why, and was entirely fearless. He was not an ambitious man; he was for the peace to our people; he once said he "Wanted no Potterites" to follow him; he was not covetous, but was content with such things as he had. He left a small estate to his family. Had he devoted his talent to the work of accumulating, he could have amassed a fortune. His oratorical power and talent would have graced the senate chamber, but God gave it to our people, and we enjoyed it for over a quarter of a century. He was loved by his people, and was faithful even unto death. His personal character was without a stain, and he was so widely known and so universally beloved

that it would seem almost superfluous to speak of his character or work. He traveled much among the churches and associations, and labored untiringly wherever circumstances placed him. He was the founder of the Church Advocate, and its editor until his death. As a defender and advocate of the faith and doctrine of the Old School or Primitive Baptists, we judge none among us were his superiors. His instructive autobiography in general circulation among our people is esteemed of great value and a record that prevents the need of many words here. As an author and editor, a minister and pastor, a debator and defender, a pulpit orator and expounder of the Bible and Bible doctrine, and as a Christian and high toned gentleman, he was of the first rank among our people, a bright example for our imitation, that we may excel in the Church of God below.

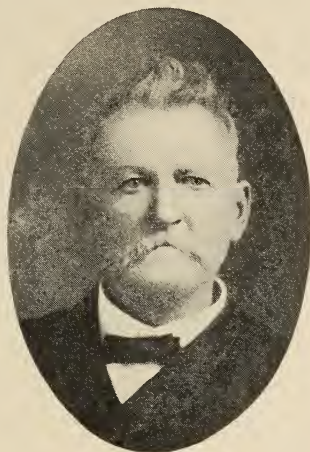
G. B. POWELL.

Powell, Elder G. B. (1838-1905), of North Carolina, was the son of Willie and Alice Powell, united with the Primitive Baptist Church at Cedar Grove, Wake County, N. C., 1866, and was baptized by Elder B. Temple. He was in the same year chosen clerk of his church and in 1872 ordained a deacon and in 1887 ordained to the gospel ministry by Elders James Wilson and John C. Hudgens. He was of a family noted for kindness and hospitality, frankness, seriousness, truthfulness and most comely demeanor, and was a gifted preacher.

B. W. POWER.

Power, Elder B. W., of Hamshire County W. Va., was born in Loudon County, Va., December 26, 1836, raised by parents who were members of the New School Baptist Church and sent to Sunday School and became a Sunday school teacher, at the age of eighteen, became much interested in his soul's salvation and united with the New School Church, but becoming dissatisfied left them and joined the Primitive or Old School Baptists and was baptized by Elder Lewis Kagy. He was soon licensed to preach by Mt. Olive Church, Morgan County, O.,—near where he was then living,—and soon after he moved to his present home he was ordained by Little Capon Church in 1886 to the full functions of

the gospel, and has since had the care of three to five churches, and is a faithful minister, seldom missing an appointment though in his seventy-third year of age. He is also noted for his frugality, industry and hospi-



B. W. POWER

talities. He served about one year in the war and was in the battles of Mannasas, Bull Run and Ball's Bluff and was afterwards married to Miss Mary F. Sullivan of Leesburg, Va., to whom were born thirteen children, most of whom are still living.

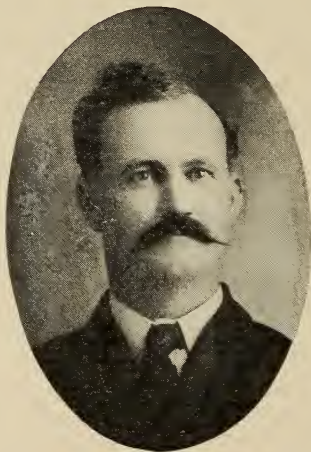
H. H. POULSON.

Poulson, Elder H. H. (1850-1901), of Indiana, was born in Harrison County, Ind., and moved to Orange County, Ind., about the year 1850. A few years previous to his death he moved to the French Lick Springs, in the above named county. He joined the Baptist Church at Sinking Spring, 1855, and was ordained to the work of the gospel ministry 1889. Elder Poulson was given to hospitality. His kindness and generosity won for him a wide circle of friends. His home was a Baptist home where many weary pilgrims found rest and refreshment. His pastoral labors were principally confined to churches near his home, where he labored with due reverence and godly zeal that made his labors very acceptable and profitable to all that received them. He was a kind husband and father; a highly respected citizen.

T. M. POULSON.

Poulson, Elder T. M., of Massey, Va., was born January 14, 1831. His parents were members of the Mis-

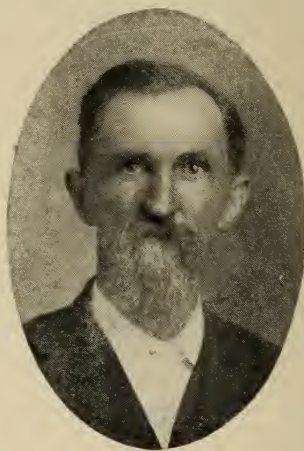
sionary or New School Church and he was taught by precept and example the moral law. But when he was given an experience of grace, which began with him in early youth, he was made to know that salvation was of the Lord and not of men, and he discarded all human agencies in the matter of giving life to the dead sinner. During this time he had never heard a Primitive Baptist preach, and when sometime afterwards he heard the gospel preached by them he felt they were his people, united with Mesongoes Church, Accomack County, Va., and was baptized by Elder T. Waters. He began preaching in 1868 and in July, 1869, was ordained by Elders S. H. Durand, E. Rittenhouse and G. W. Staton and has since had the care of from two to five churches. Elder Poulson is now in his seventy-eighth year but is strong in faith, zealous in the cause and still faithful to the churches of his care, traveling hundreds and thousands of miles a year in his efforts to glorify God and benefit his people.



J. THOMPSON POWER.

Power, Elder J. Thompson, of Levels, W. Va., was born in Washington County, O., June 17, 1871, where he lived till the age of fourteen when he moved with his parents to Hampshire County, W. Va. He was raised at hard labor on his father's farm and was kept so busy that he had very little time for studying or going to school, and found himself well grown with but little education. He however, realized the importance of an education and set to

work to secure what he could and in a short time he was able to pass a teacher's examination and secure a certificate for teaching. He taught his first term of school in 1890, at the age of nineteen, and continued teaching for fifteen years, missing but one term during the entire time. He was married to Miss Sallie A. Wills in 1893, and to this union has been born seven sons, B. Wilson, J. Rodney, F. Ray, Wallace C, Curtis G., John T., and Charles Boyd. Elder Power and wife united with the Little Capon Primitive Baptist Church in October, 1906, and were baptized by his father—Elder B. W. Power. He was licensed to preach in 1907, and is now serving three churches, Bethel, Gt. Capon, and Enon, all in West Virginia.



REES PRATHER.

Prather, Elder Rees, of West Point, Ga. This zealous and humble brother was born November 8, 1857, obtained a well grounded hope in Christ in his fifteenth year and united with the Primitive Baptist Church at Emmaus Troup County, Ga. His gift was soon discovered. He was licensed to preach in May, 1884, and was ordained to the full functions of the gospel ministry April 4, 1890. Elder Prather has, since his ordination, had the care of several churches, and is dearly beloved by the people who know him best.

J. D. H. PRICE.

Price, Elder J. D. H., of Greencastle, Mo., serves churches in the Hazel Creek Association. The editor, howev-

er, failed to secure data from which to prepare a suitable sketch of Elder Price's life and labors.



WILLIAM PRIEST.

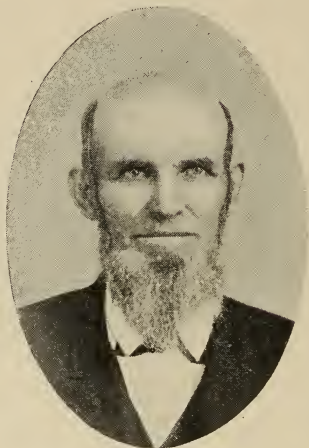
Priest, Elder William (1808-1892), of Mo. The subject of this memoir was born in Fauquier County, Va., and was united in marriage to Miss Sarah H. Payne of the same state in January, 1830, and emigrated to Ralls County, Mo., in the year of 1832, and engaged in the vocation of farming. In 1846, at the earnest solicitation of the citizens from the counties composing the senatorial district, he consented to become a candidate, and served them for four years with distinction and ability, and was the peer of any of his colleagues. In February, 1852, having been made by God's spirit to realize that he was a justly and truly condemned sinner, and by God's grace enabled to see that He for Christ's sake had pardoned his sins, presented himself to the Old School Baptist Church called Flint Hill in Ralls County, and was received into their fellowship. In February, 1853, against his strong protest, the church licensed him to preach, and in August of the same year he was ordained by Elders William Davis, Chas. L. Turner, Timothy Rogers and M. Moore. He was soon called to the pastoral charge of four churches, which he continued to faithfully serve until stricken down with his last illness, a period of nearly forty years. He attended these churches regularly unless prevented by something be-

yond human power to avoid. Much of the time he traveled on horseback one of the churches being a distance of more than forty miles from his home, but he cheerfully performed this solemn duty to which his Maker had called him, not for the sake of emolument or the laudation and praise of mankind, but for the love and honor of God, and for the comfort of his people whom he so delighted to serve. As an expounder of the Scriptures, he stood without an equal in North-east Missouri. But few ministers ever possessed the faculty of retaining the attention of an audience so closely. In 1875, at the urgent request of the citizens of Ralls and Shelby counties, he consented to become a member of the convention for framing a new constitution for the state of Missouri, and was unanimously elected without even leaving his home to make a canvass. He was an active member of the judiciary committee, and to his mature judgment and keen foresight are we indebted for many wise measures in our present constitution, and likewise through his influence many obnoxious ones were eliminated. In the year of 1872 the county of Ralls, having become almost hopelessly involved through the contracting of railroad debts, he was chosen as Presiding Judge of the county, and after serving them faithfully for four years, he brought the affairs of the county out of its chaotic state and placed its credit on a firm basis. He retired to private life and refused to again serve in office, although being strongly importuned by leading citizens from all over the state to consent to become a candidate for governor. During all of his active public career he never forgot or neglected that duty which the Divine Maker had enjoined upon him—to preach the unsearchable riches of His grace to a dying and sinful world.

JOHN F. PRIEST.

Priest, Elder John F., of Marshall, Va., was born in Paris, a little village in Fauquier County, Va., March 20, 1855, received a hope in the Saviour in 1867, united with the Old School Baptists at Gourdvine Church in Rapahannock County, August, 1876, and was baptized by Elder John K. Booton. Some years later he moved his membership to Barrows Run Church where he was in 1902 licensed to preach and in January, 1905, ordained

by Elders J. A. Norton and G. W. Lowe. Elder Priest now has the care of two churches in the bounds of the Ketocton Association.



JOHN PRITCHARD.

Pritchard, Elder John (1821-1904), of Ohio. This eminent minister was the oldest son of a family of sixteen children and was born in Licking County, O. His parents were Guilford and Jane G. (Cook) Pritchard and moved from Culpepper County, Va., about 1817. Elder Pritchard obtained a hope in Christ in his nineteenth year, united with the Lost Run (Now St. Louisville) Church in 1843, was licensed to preach January, 1849, and ordained 1854, by Elders John Fry, Minor McQueen and Amos Farmer, and for fifty years proved a faithful under-shepherd. He served St. Louisville Church fifty years, Pleasant Hill thirty-two, Beulah forty, Goshen twenty-five and Mt. Pisgah thirty-five years. For five years he served Licking Association as moderator and for twenty-six years was moderator of the Muskegum Association. He attended over eight hundred funerals, married over seven hundred couples and baptized over one thousand persons, and was indeed a father in Israel. In his twenty-third year of age he was happily married to Miss Mary Coffman who was indeed a true companion, and survived him three years. A kind neighbor, true friend, a good father, affectionate husband, a good citizen and faithful man of God he died in his eighty-second year as he had lived—trusting God and looking to him for salvation.

G. W. PUCKETT.

Puckett, Elder G. W., of Elmwood, La., is moderator of the Louisiana Bithynia Primitive Baptist Association and it is with regret that sufficient data for an extended notice of his life and labors could not be obtained.



J. H. PUREFOY. (M. D.)

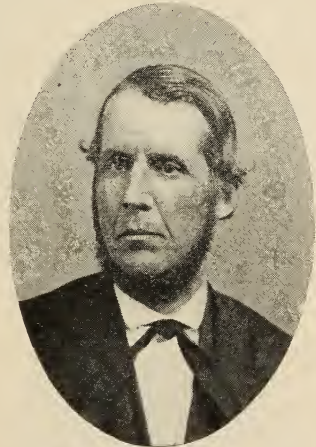
Purefoy, Elder J. H. (M. D.), of Furman, Ala., was born at Snow Hill, Wilcox County, Ala., September the 9th, 1837, and died at his residence in the community of his birth, November 22, 1908. His spiritual birth dates from his sixteenth year. He joined the Primitive Baptist Church at Snow Hill, Ala., in his eighteenth year, where his parents were members many years before him. Elder Purefoy began preaching when about thirty-eight years old, served as pastor of churches five years, and as an evangelist about thirteen years, devoting his whole time to it. He traveled and preached through all the southern and middle states and a portion of Canada and Michigan. While serving churches in pastoral work he supported himself and family by his own labor, but as an evangelist the voluntary contribution of brethren and friends afforded him and his family ample support, so that they lacked nothing in temporal things. His literary training was received in the schools of his community, and in 1859, when twenty-two years of age, he graduated in medicine from the Jefferson Medical College, in Pennsylvania, and immediately began the practice of medicine in his home

village. He enlisted in the Confederate (States) Army, in 1861, and was assigned to duty as surgeon in the 44th Alabama Regiment, filling his post to the close of the war with perfect satisfaction to all concerned. Returning home at the close of the war he resumed the practice of medicine at his native village and soon became one of the most popular practitioners in all his section of the state, during all of which time he was an active church member. After a few years he gave up the practice of medicine and gave himself to the ministry until his health broke down some twelve years ago. In every relationship of life Dr. Purefoy was a notable faithful man. As a physician, he was prompt, wise, sympathetic, and merciful. As a soldier he was brave, loyal and kind; as a husband and father, he was passionately fond of his family, and provided for them well, as a Christian and member of the church, he was pious, always at his post, brotherly, wise in counsel, and liberal with his means; as a preacher, he was sound in doctrine, loyal to the book, clear in statements, fervent in spirit, and deeply reverent in his demeanor. When Elder E. H. Burram began to advocate publicly the doctrine of regeneration through the written and preached word, followed by his pleas for toleration while at the same time pressing his Armenian practices, Elder Purefoy was one of the first to warn the Baptists of the Kettocton and Ebenezer Associations against these things and to publicly condemn this heresy. And hundreds of Baptists of Virginia, who passed through the division of 1890 still remember the bold defense of their cause by this faithful soldier and will ever honor and love his memory.

WILLIAM J. PURINGTON.

Purington, Elder William J., of New Jersey. The editor regrets that a complete sketch of the life and labors of this gifted man of God could not appear. However, we give below Elder P. G. Lester's opinion of him which was published in Zion's Landmark some years ago. Elder Lester says: "In his death the church has sustained the loss of one of the ablest ministers of the New Testament of this day and generation and perhaps any other generation since the days of inspiration. He was wonderfully gifted of God, and was one of the few who seemed to be evidently set for the defense of the gospel. His life and

character were in striking accord with the doctrine he held, loved and preached. His labors in the ministry fully sustained the confession which he made unto salvation and unto his call to preach the unsearchable riches of Christ. He was bold in the faith, able and fearless in proclaiming the sincere convictions of an honest heart, and entertained no manner of compromise for what he esteemed as the fundamental principles of truth. His bearing was grave his manner fatherly, his presence was commanding, and yet endearing, his conversation was instructive in doctrine, in discipline, in love and in good works, and his counsels were pointed, timely and wholesome. He possessed the sternness and inflexibility of man, the gentleness and tenderness of woman, and the meekness, humbleness and simplicity of a little child." For a number of years and at the time of his death he was the beloved pastor of Hopewell Church in New Jersey—now served by Elder F. A. Chick.



JOSEPH L. PURINGTON.

Purington, Elder Joseph L., departed this life January 3, 1875, aged fifty-four years, four months and twenty-eight days. He was ordained in Maine in September, 1841. He spent several years in Georgia, where he served a number of churches. He moved to Alexandria, March 31, 1870, where he had the pastoral care of six churches. During the four years that he resided in Alexandria he baptized one hundred and twenty-four persons. The circumstances of his death were peculiar. On Tuesday evening, January 2, Elder Bartley had preached in the hall where the church met for worship, and Elder Purington followed with

some remarks, appearing much elated in his mind, and remarked, as he had a few days previous, that he wished, if according to God's will, that he might die at his post. He then read hymn No. 962, Beebe's collection, which was sung, and the service of the evening closed. In three or four minutes he complained of being very sick and sat down, when with the assistance he walked into another room, where he passed away on Thursday. His desire was granted, for he died at his post. He expired in the building where he had so many times preached the gospel of the Son of God. Elder Purington was a gifted preacher and greatly loved by those among whom he labored.

T. K. PURSLEY.

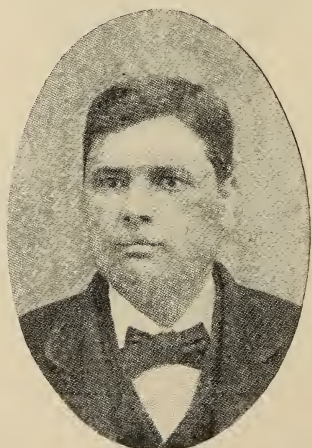
Pursley, Elder T. K., of Georgia. This well known minister of Georgia was born in South Carolina in 1810, raised by Presbyterian parents and joined their church, but finding that the doctrine preached by them did not agree with his experience he became dissatisfied, and after much conflict of mind and sorrow of heart left his former friends and united with the Primitive Baptists, even against the wishes of his mother. She and others would try to show him that to do so would be to throw himself away, for said they, "these are ignorant people." But God had a work for him, brought him to see the truth as it is in Jesus,

and gave him a love for those who contended for the doctrine and practice of the apostolic church. He was soon licensed, and afterwards ordained to preach. His first attempt to proclaim Jesus, the way, the truth and the life, was about 1833, near Yorkville, S. C. From that time until his death he traveled thousands of miles in different states preaching salvation by grace. Sometime after his ordination he settled in Georgia, near Andersonville, and lived in this state the balance of his earthly pilgrimage and died at a ripe old age in the full triumph of faith.

JOHN W. PURVIS.

Purvis, Elder John W., of North Carolina, son of Gabriel and Galitha Purvis, was born in Martin County, North Carolina, August 5, 1811, and died May 25, 1880. He was blessed with a hope in the Saviour and united with the Primitive Baptist at Conoho Church, Martin County, in 1851, and baptized by Elder Blount Cooper. A few years later he was licensed by his home church to preach and in January, 1860, was ordained to the full work of the gospel ministry by Elders C. B. Hassell and Martin Ross. Elder Purvis proved his love for the cause of God and truth by faithfully delivering the doctrine of God our Saviour and by a godly walk and conversation.

Q



B. F. QUERY.

Query, Elder B. F., of Wilton, Boone County, Mo., was born in Ray

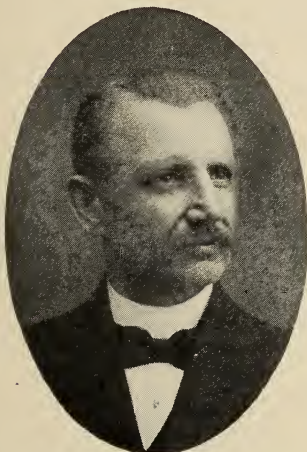
County, Mo., November 4, 1846. Though young he served in the war between the states in Co. B. 13th Mo. Vol. Cavalry. In 1868 he professed a hope in Jesus, united with the Primitive Baptists at States' Creek Church and was baptized by Elder John Turnage. He began preaching in 1870, and in March, 1871, was ordained to the gospel ministry by Elders Wm. Jones, John Turnage and Anderson Jones. He has since served several churches in Missouri and Illinois; has done much evangelistic work, and has baptized about one thousand persons. He lived in Raymond, Ill., twenty-one years, then moved to Boone County, Mo., and took charge of Goshen and Rocky Fork churches, and in one year's time baptized in Goshen church alone over one hundred persons. Elder Query is sound in the faith, able in defense, and has engaged in one or two public discussions; is a close Bible student,

a profound reasoner, tender exhorter and a wise sheep and lamb feeder. Though gifted, he does not strive for the mastery, but confesses himself a sinner, feels to be little and desires to give God all the glory.

J. M. QUILLAN.

Quillan, Elder J. M., of Jessee, Va., has the care of churches in the Stony Creek Association of Primitive Baptists and is also the beloved moderator of this body. A full sketch of his life could not be obtained.

R



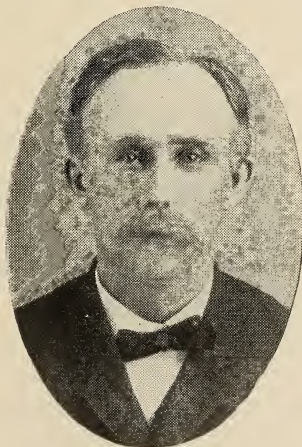
CHAS. W. RATCLIFF.

Ratcliff, Elder Chas. W., of Mt. Vernon, Ind. This able, humble and useful minister of the New Testament was born in Washington County, September 23, 1856. In his eleventh year of age he united with the Primitive Baptists at Unity Church of Washington County, and in his thirty-third year of age—in 1889—he was ordained to the full work of the ministry. Since that time Elder Ratcliff has had the care of from three to six churches, and is at present serving four. He is highly esteemed among his brethren for his faithful defense of the truth and labors of love, and has ever stood firm in the advocacy of the doctrine of God our Saviour and the practices of the apostolic church as maintained by the Primitive or Old School Baptist.

R. O. RAULSTON.

Raulston, Elder R. O., of South Pittsburg, Tenn., son of Evander M. Raulston, was born on a farm in Marion County, Tenn., December 22,

1856. His mother, Barbara Beene, sister to Elder Samuel Beene, is descended from the first settlers of Tenn. Elder Raulston obtained a hope when young and at the age of sixteen was baptized by Elder Samuel Beene. As it was a very cold day they broke ice on the creek in order that he might be baptized. When a young man he spent two years in Texas but returned home and joined Sweetens Cove Church and was afterwards married to Miss Rhoda Payne in 1881. Six children were born to them, four girls and two boys. He served as church clerk for a number of years and was ordained deacon some years before his ordination as elder. He has now (1908) been clerk of his association, Sequachee Valley, for twelve years. He was or-



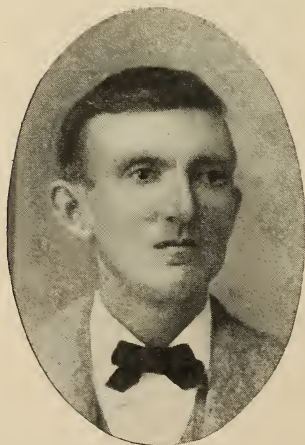
R. O. RAULSTON

daind to the work of the ministry by the church at South Pittsburg, Tenn., in November, 1903, the presbytery consisting of Elders A. J. Willis, M. A. Hackworth, J. G. Woodfin, and L. I. Pettus. He has never missed a meeting of his association in about twenty-six years; and before his ordination

he was always in attendance at his own church meetings and usually attended the meetings of the other churches within reach, often walking to churches ten or fifteen miles distant. Since his ordination he has been serving three and four churches. He has followed various occupations and has filled the office of justice of the peace in his county for years. Elder Raulston is devoted to the cause of Christ, defending the purity of the church in its apostolic doctrine and practices.

EVANDER M'KEVER RAULSTON.

Raulston, Elder Evander McKeever, of Tennessee, son of James and Jane Raulston, was born on Caney Fork River in Middle Tennessee, September 1, 1818. The greater part of his life was spent in Marion County, Tenn., where he was married to Miss Barbara Beene in 1841. He united with the Primitive Baptist Church in August, 1846, and lived a devoted member until his death which occurred October 22, 1870. Elder Raulston's ministerial work was very short as his ordination occurred only about a year before his death; and for a great part of that time his rapidly failing health prevented his going away from home. He attended the meetings of his home church, however, until he was no longer strong enough to be conveyed to the church.



A. L. RAY.

Ray, Elder A. L., of Baker Hill, Ala., was born in Barbour County,

Ala., February 28, 1857. At the age of sixteen he united with the Missionary or New School Baptist Church and remained with them twenty years. Having become dissatisfied with their doctrine and practice he united with the Primitive Baptists at County Line Church in August, 1897, and was in October following ordained to the work of the ministry. Elder Ray has, since his ordination, had the care of from three to four churches and has by his faithful life and earnest labors, proven his love for the cause of truth, and can truthfully sing:

"I love thy kingdom, Lord;

The house of thine abode,

The church our blessed Redeemer
bought

With His own precious blood."

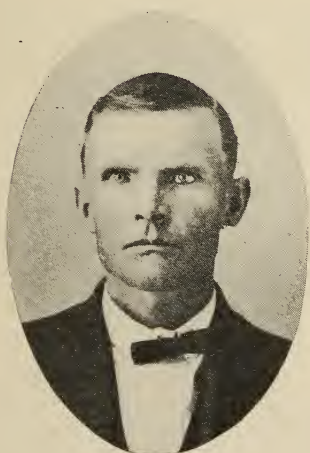
H. J. REDD.

Redd, Elder H. J., of Avondale, Ala., was born in Tuscaloosa County, Ala., November 17, 1848, raised on a farm and had but few advantages of an education, or of attending the services of any church—never hearing preaching but three times before his fifteenth year—and united with the Missionary or New School Baptists when about this age. Not feeling they were his people after hearing the Primitive Baptists he united with the latter when twenty-two years old and was baptized by Elder J. D. Chandler. In 1885 he was ordained to the ministry by Elders W. S. Norris and J. J. Akers. Moving from one locality to another has made it necessary for him to belong to several churches during which time he has served several charges and is now pastor of the church at Bessimer, Ala., and has served as clerk of Pilgrim's Rest Association for six years and clerk of the Olive Association about the same time. Elder Redd is a strong writer and is firm in the doctrine and practice of the apostolic church. Though for many years he has suffered much bodily affliction yet he has desired to be found in duty's pathway and feels to say that God's grace has sustained him amid all trials and temptations of his earthly pilgrimage.

J. W. REDDICK.

Reddick, Elder J. W. (1836-1895), of Kentucky, was born in Sumner County, Tenn., married to Mary W. Parrish in Hopkins County, Ky., December, 1855, and in the afternoon of Sep-

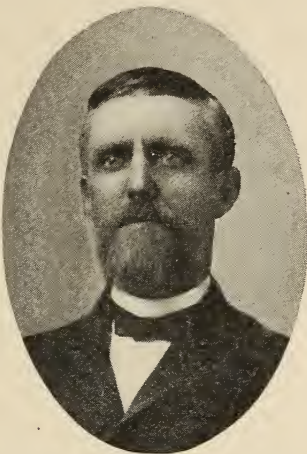
tember 13, 1872, while in his room at home (after months of deep conviction), while singing "All Hail the Power of Jesus Name," was brought from darkness unto light and made to realize in the fullest sense that it was the "gift of God" that he was saved, and ever afterward his daily walk and conversation attested the fact that divine grace had wrought in his inner heart and life a deep and abiding change. He was baptized into the fellowship of East Station Camp Church by Elder John Petty in 1873. Soon thereafter he felt called upon to teach the word of God and became an able exponent of the doctrine advocated by the Primitive Baptists. Although making no loud pretensions, his daily walk, his quiet manifestations of brotherly kindness, love for the church and love for God and the cause of Christ was sufficient to command the utmost confidence of all who knew him. He died quietly, peacefully and with a perfect resignation, trusting alone in Jesus for salvation.



S. N. REDFORD.

Redford, Elder S. N., of Valley Springs, Texas, was born in Washington County, November 20, 1872, professed a hope in Christ July, 1894, and united with the Primitive Baptist Church at Valley Springs, February, 1896. His gift was soon manifested to the church, and he was ordained to the ministerial work July, 1900, and has since been spending from one-third to one-half of his time in serving the dear people of God. Elder Redford is pastor of two churches—one at

Austin and one at Georgetown, Texas, loves the cause of truth and is a zealous worker in his Master's vineyard.



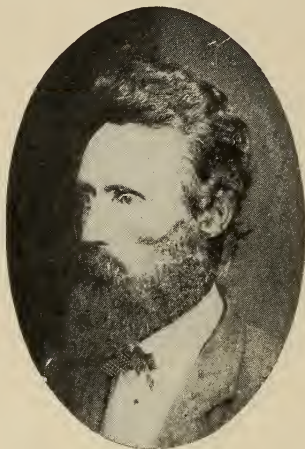
CHARLES MELLETT REED.

Reed, Elder Charles Mellett (1846-1906), son of Thomas and Sarah A. Reed, was born in Hancock County, Ind. The Lord in his great love and mercy prepared Brother Reed for His kingdom and service, and according to his profession of a good hope through grace he was received into the fellowship of Lebanon Church of Primitive Baptists, situated in Henry County, Ind., July, 1864. He was ordained at Rich Hill Church, Bates County, Mo., May 3, 1875, as his home was then in Missouri, where many years of his ministerial life were spent. Brother Reed, as a minister of the gospel, was highly esteemed for his work's sake, an humble, true and faithful preacher of God's righteousness, brought in by Jesus Christ, and imputed to sinners for their justification. For this was his hope, his salvation, his joy. He was kind and forbearing in love with his brethren and sisters in the church; but in faithfulness to his adored Saviour he was firm in defense of his holy teachings and the honor of his bride, the church.

THOMAS REEDER.

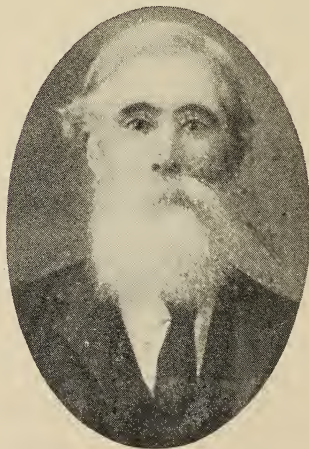
Reeder, Elder Thomas, of Illinois, This earnest and able defender of the gospel as it is in Jesus died March 5, 1899. He was born in Indiana, Decem-

ber 26, 1841, united with the Primitive Baptists in the state of Illinois, in the year 1868. In May, 1872, he was ordained to the gospel ministry and was soon called to the care of his home



THOMAS REEDER

church, and served this and other churches, until his death. He was a brother of Elder Nathan Reeder. Data for a more complete sketch could not be obtained.



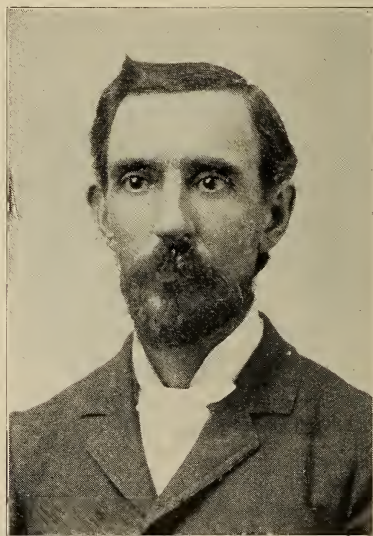
NATHAN REEDER.

Reeder, Elder Nathan, of Caney, Kan., was born in Illinois, September 2, 1845, and united with the Primitive Baptist Church in 1865. In the year 1884 he was ordained to all the functions of the gospel ministry and has since had the care of churches. He

has been pastor of his home church for twenty-five years and is at present Moderator of the Elk River Association. Elder Reeder is an humble and useful minister and the editor regrets that data for a more extended sketch could not be obtained.

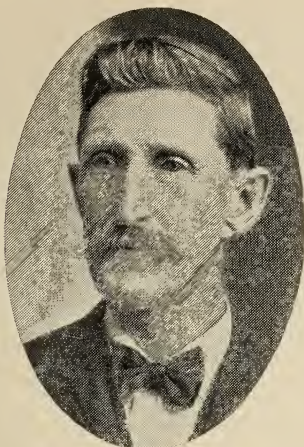
JOHN REEDER.

Reeder, Elder John, of Eldorado, Ill., who fell asleep in Jesus some years ago, was born in Illinois, November 28, 1854, and united with the Primitive Baptist Church in 1888. Soon afterwards he was chosen pastor of his home church which he served until his death, baptizing more than fifty persons in this church in a few years. He also had the care of other churches, all of which he faithfully served. He was an interesting speaker and earnestly contended for the faith once delivered unto the saints and was highly esteemed among his people.



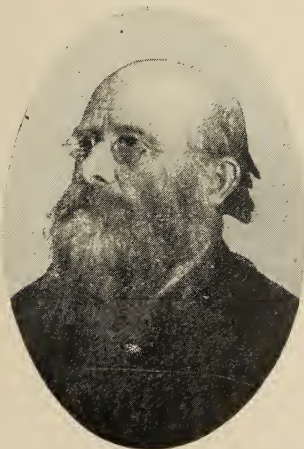
GILES REEDER.

Reeder, Elder Giles, of Winchester, Ill., was born in Scott County, Ill., November 19, 1848, and united with Friendship Church, Winchester, Ill., in November, 1878, where he still has membership. He was ordained March 21, 1891, and is a close Bible student. It is with regret that a fuller sketch of Elder Reeder could not be obtained for this work.



SIMON REEDER.

Reeder, Elder Simon, of Morris City, Ill., was born March 24, 1849, united with the Primitive Baptist Church in the twenty-second year of his age, was soon licensed, and in 1880 was ordained to the full work of the gospel ministry. Elder Reeder is moderator of Muddy River Association of Regular Baptists and faithfully serves churches in this association, and is highly esteemed by our people.



F. M. REEDS.

Reeds, Elder F. M., of Hindsboro, Ill., was born in Edgar County, Ill., August 13, 1845, married to Miss Angeline Lumbrick, 1868, who has proven a noble helpmate and who yet

walks pleasantly beside him along life's pathway. He united with the Primitive Baptists in 1869, and began speaking in public the same year, and was ordained in 1880 at Providence Church in Edgar County. Since then he has had the care of churches and has traveled some among the Baptists, and desires to preach Jesus as an all-sufficient Saviour. Bro. Reeds is an humble, unassuming and useful minister. He is a farmer and wields a good influence among the people, and has served his country in several positions of trust.

WILLIAM J. REEVES.

Reeves, Elder William J., of Barnes, Iowa, was born in Mahaska County, Iowa, June 20, 1847, and united with Ebenezer Church in June, 1878. He was ordained in May, 1889, and has served the churches acceptably ever since. The editor failed to secure data from Elder Reeves for a fuller sketch for this work.

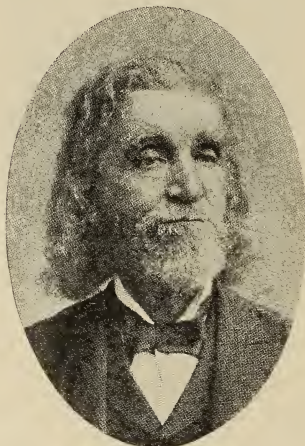
ENOCH REEVES.

Reeves, Elder Enoch, was born in Grayson County, Va., June 18, 1801, and died on his birthday, seventy years later. In his youth he was careless, thoughtless and reckless, and cared nothing for religion, but the Lord convicted him of sin and killed him to the love of it, and led him to the church, which he joined at Elk Creek, about 1838. He was ordained 1841, and soon took the pastoral care of churches and for about thirty years he was zealous in the Master's cause, going through heat and cold, wet and dry, far and near, preaching the sweet theme of salvation by grace. He was of a frank, kind and determined disposition, a great defender of truth, though humble in spirit and appearance. He was not one to be exalted in prosperity or depressed in adversity, but saw the hand of God, controlling all things.

LUCIUS REGISTER.

Register, Elder Lucius, of Florida, was born September 3, 1854, and died June 5, 1901, at his home in Dover, Hillsboro County. He was born in Georgia and moved to Florida in early manhood, married Miss Mary Fender who proved a life-long devoted com-

panion; was given a hope in Jesus in 1881, united with Mt. Enon Church and was soon after licensed to preach, and in 1886 was ordained by Elders T. S. Evers, J. W. Futch and E. Z. Hull. He was unassuming in his manners, humble in his Christian walk and conversation, a safe counsellor in times of trouble and as a minister had the confidence of all Baptists who knew him and was recognized as an able gift to the church.



J. R. RESPASS.

Respass, Elder J. R., of Georgia, was born in Upson County, October 2, 1831, and died at his home in Butler, Ga., February 4, 1895. As a pupil in his early school days, he was bright and studious and graduated at the University of Georgia, admitted to the bar, with every promise of success in his chosen profession of law. Some years afterwards he was deeply exercised in mind about his spiritual condition, was given a hope in the Saviour, united with Ebenezer Church in Upson County, where he was ordained by Elders J. Dickey, Cromwell Cleveland and Samuel Bentley. Elder W. C. Cleveland wrote of him: "He was graduated with distinction at Franklin College, the University of the state, in the class of several of Georgia's noted sons. He returned home, and was soon admitted to the bar with the intention, and ability so to do, of hewing out for himself fame and fortune in the things of this life, and soon took, as a young lawyer, the front rank, with every indication of a bright future in his profession. But God will ed with him otherwise; He had for

him a nobler and better usefulness; one in which victory is won through suffering and sacrifice. But in so calling him to a different field of labor, it was at no expense of the great natural abilities with which He had already endowed him; in fact, through the Spirit's power they were strengthened, utilized, and constantly grew, thereby making his life more and more useful to the children of men, and adding an additional pillar in the great arch of faith. Many a man possessed of his natural and spiritual abilities, would soon have forgotten his high calling, and become vain and proud, especially when added to these gifts, was the love and admiration of all who knew him." As a minister Elder W. M. Mitchel says of him: "Our dear Bro. Respass was truly a man of God and a powerful preacher. When in the spirit of preaching it has seemed to us that no Christian could hear him without feeling the power and sweetness of the word of God burning in his heart, His preaching was in great plainness and simplicity, and though he was learned in the schools of man, he never made any attempt at excellency of speech of man's wisdom. We have never known a preacher who might have said more truthfully, 'My speech and my preaching is not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.'" Elder Respass was the founder, and for many years editor and proprietor of the Gospel Messenger. Elder S. Hassell who was much associated with him and who is now editor and proprietor of this useful paper, wrote of him: "In his conduct and conversation he seemed to breathe forth the very spirit of Jesus. He wished that every other preacher in the world were a greater preacher than himself, and every other man a better man. He was willing to be trampled on by the whole church if thereby the name of Christ could be exalted. If his enemies spoke evil of him, he would say, 'Perhaps it is so, perhaps it is so,'—and he would speak well of them; if they deeply injured and wronged him, he would astonish me by ascribing to them the most charitable motives. I never knew a wiser, humbler, kinder, gentler, more unselfish, more Christ-like person than dear Bro. Respass. By great and manifold afflictions, seasoned with Divine grace, his spirit was disciplined, softened, sweetened, and purified, and thus prepared for entrance into eternal rest."

JAMES REYNOLDS.

Raynolds, Elder James (1770-1837), died at his residence, in the town of Hector, County of Tompkins, state of New York, in the sixty-seventh year of age. Elder Reynolds professed a hope in Christ, when about fourteen years of age; from that time until his last expiring moment, we think it might be said, he was a bold soldier of the cross. He was among the first settlers in the town of Hector, and for about thirty years of his life, he preached the everlasting gospel of the kingdom. During most of this time he was pastor of the First Baptist Church of Christ, in Hector, which was constituted about the time of his ordination. Of this venerable servant of God, we think it may be said, he was not chargeable to any, but labored with his hands for his support, and for those that were with him. He was generally very punctual to attend all appointments for preaching, church and conference meetings, &c., traveling over hills, and through valleys, through heat or cold, over a large territory, being the only Baptist preacher in this place for a number of years.

W. H. RICHARDS.

Richards, Elder W. H., of Matthews, Ind. This noted and highly esteemed minister of Jesus was born in the state of Ohio, in 1829, received a hope in the Saviour in early youth but did not unite with the church until his twenty-third year. He was baptized by Elder Wm. McCormick, and was some years afterward ordained to the full work of the ministry and has during a long and faithful ministry proven his love for the cause of God and truth. On March 19, 1907, was the fiftieth anniversary of Elder Richards' marriage to his faithful and loving companion and that day was made memorable to them and their hearts made to rejoice by the many tokens of kindness showered on them by about one hundred and twenty-five of their brethren, relatives and neighbors. The editor failed to secure data for more complete sketch of this useful minister's life and labors.

JACOB RICHARDS.

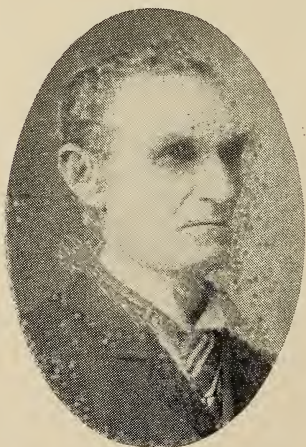
Richards, Elder Jacob (1824-1904), The subject of this sketch was born in Muskingum County, O., and died at

his home near Matthews, Grant County, Ind. When he was nine years old his parents moved from Ohio to Grant County, Ind., and except three years residence in Iowa, just preceding his marriage, was a resident of this county for seventy-one years. He was married to Susan Gillispie in March 1845, and for more than fifty-six years they traveled life's journey together, sharing each others joys and bearing each others trials with a fidelity and devotion seldom witnessed. Brother Richards united with the New Harmony Primitive Baptist Church in July, 1861, and was elected church clerk in September of the same year and served in that capacity until he was liberated to preach in 1866. He was ordained 1873, and was called to the pastoral care of this church January, 1874, and served it as pastor for nearly thirty years. With his family he was kind and generous, a devoted husband, kind and patient in his afflictions. His life was above reproach and a testimony of the sincerity of his profession. His conversation was godly, ever seeking to elevate, in strict and comfort rather than amuse and gratify the desires of the flesh. As a minister he sought not the applause of men, but rather the approbation of the Saviour. He was firmly grounded in the faith of the Primitive Baptists and earnestly contended for the same, yet kind to all who differed from him. His preaching was in demonstration of the Spirit and in power; comforting, edifying, binding together in love and cementing in sweet fellowship and union the Lord's scattered, doubting, tempest-tossed children. His labors were attended with more than ordinary success. Called from the toils of farm life, as he often said, "poor and ignorant" to the work of the gospel ministry, in much fear and trembling and in deep humility of soul, with his faith alone in God whose gentle Spirit's whisperings he had heard, and leaning upon the Saviour's everlasting arms and his hand in His he pressed forward, feeling that he who had once put his hands to the plow should not look back. And God made him a blessing to His cause. Under his ministry Harmony Church arose from a membership of twenty to nearly a hundred, and is today one among the strongest of our churches in Indiana. With but a few exceptions the present membership were all baptized by him. He was faithful. Preaching for them for nearly thirty years, he never left them without a minister but once, and seldom would leave

them to attend other meetings. He was truly a man of God. He is gone, but his works will follow him. "He being dead, yet speaketh." His life will still be an influence for good and his heavenly, comforting words will follow many until they too shall be called home.

W. H. RICHARDS.

Richards, Elder W. H., of Texas. This eminent minister was born in Johnson County, Texas, June 4, 1861. His parents were strict members of the Cumberland Presbyterian Church, and he was brought up in their faith, being sprinkled when quite young and was outwardly taught religion in their Sunday Schools. But his heart was not reached, he became a cowboy on the western ranches and loved the wild and reckless life and the vices and follies of the world. However, he was not allowed to remain in love with sin. God's spirit convicted him of sin and killed him to the love of it. He was directed to the true church, given a love for the Primitive or Old School Baptist and united with them in 1897 and was baptized by Elder R. A. Biggs. He was soon set apart to the gospel ministry and is a faithful and able minister of the New Testament. His experience and call to the ministry is very interesting reading. It is printed in pamphlet form by Elder J. G. Webb of Tioga, Texas.



J. W. RICHARDSON.

Richardson, Elder J. W., of Petersburg, Ind., was born June 24, 1829, professed a hope in Christ in his

twenty-eighth year and united with the Primitive Baptists one year later, and was baptized by Elder Elihu Halcombe. A few years after this he was licensed and in 1872 was ordained to the full functions of the gospel ministry, and has since had the care of four churches almost continually. His labors have chiefly been confined to his native county, Pike, and counties adjoining. He has had the care of his home church thirty-seven years. When he became its pastor its membership numbered less than a dozen, it now numbers three hundred and fifteen. Up to the time the editor obtained data for this notice—1907—Elder Richardson had married 1,022 couples, preached 912 funerals, and baptized 2,204 persons. He has, outside of his ministerial duties which have been many—served his county as justice of the peace eight years, clerk of circuit court four years, county treasurer four years and two sessions in the state legislature. He writes me, "I have been a very busy man all my life." And indeed his record proves it. He also writes, "When I joined the old church I thought it the nearest right of any church on earth, and I think so yet, and hence have done all I could to build it up, and expect to continue to do so as long as I have breath in my body." Elder Richardson is nearly eighty years old but has lost none of his zeal for the cause of truth, makes it a point never to disappoint a congregation, has never asked for money for his preaching and has not sought to be what is called a great preacher. He is greatly loved by his churches and highly esteemed by the citizens of his county.

EDWARD RIENER.

Riener, Elder Edward, of Georgia. This faithful minister was born March 6, 1805, in Montgomery County and died at the ripe old age of eighty-nine. He was twice married, first to Miss Bettie Meeks, and after her death to Miss Emily Bower and was the father of fourteen children; united with the Primitive Baptist Church called Providence in Emmanuel County in his thirty-fifth year, and was baptized by Elder Archibald Odom. A few years after this he was ordained by Elders A. Odom and William Norris and continued in the faithful discharge of his duty as a minister of the gospel for more than fifty years. As a man he

was the soul of honor; as a citizen, law-abiding; as a husband, faithful; as a father, indulgent; and as a minister, exemplary. He died as he had lived, trusting alone in God's mercy for salvation and praising Him for His goodness. His son, Elder W. W. Riener, is following in the footsteps of his father.



W. R. RIGGS.

Riggs, Elder W. R., of Crab Orchard, Mo., "was born April 2, 1852, and united with New Garden Church, Ray County, Mo., in 1873, where his membership now is. He has been preaching since 1884, and knows nothing among the churches save Jesus and Him crucified." From Elder Cash's book of 1896. Further information was not obtainable.

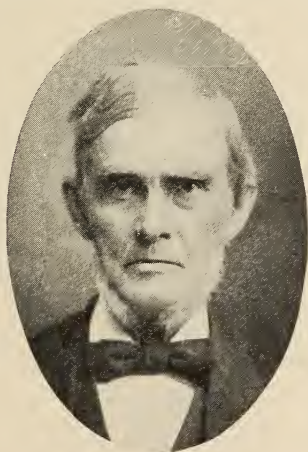
W. S. RIGGSBY.

Rigbsgy, Elder W. S., of Mansfield, Mo. From information of 1904 date it is learned that Elder Riggsby was moderator of the Pine Forest Association of Primitive Baptists and pastor of churches within the bounds of this association.

EPHRIAM RITTENHOUSE.

Rittenhouse, Elder Ephriam, of Delaware, was born in the state of New Jersey, December 17, 1819.

He united with the church in August, 1847, and began his public work, both of speaking and of writing, almost immediately afterward. He was soon licensed to preach, and began visiting different churches. He was ordained in April, 1856. His first call came from the church in Wilmington, Delaware, and he began serving them regularly in April of 1858. During that year three other churches in the same state united in the call and in March, 1859, he removed to Delaware, to the same house where he died more than forty years afterward. He was never a strong, healthy man, but perhaps very few of our ministers have gone through more hardships in serving the churches than he did. One church was located thirty miles away, and another was fifty miles from his home, and for a number of years he met his appointments with them, usually, by means of a team, driving the entire distance once each month, through all kinds of weather. He was also pastor for some years of two churches in the Salisbury Association, which were nearly one hundred miles from his home but he visited them once a



EPHRIAM RITTENHOUSE

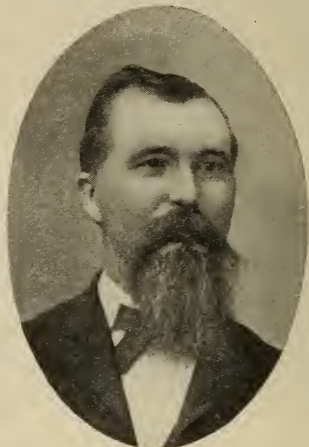
month. His field of labor was mainly in the states of Delaware and Maryland. Although he served so many churches, the members were mainly poor, and he always found it necessary to labor with his hands, energetically, to provide for his family. Was always busy and all time not otherwise taken up was spent in writing. He had a very large private correspondence besides writing a great number of letters for publication on almost every subject that could be

thought of. Very few of our ministers have written so much as he did. Beginning with letters to the *Signs of The Times* in 1847, he continued to write somewhat regularly for it for over fifty years, and since 1880 he wrote many letters for three other publications, and this work only ended when he was obliged to lay aside his pen. When his last published letter appeared his sight was so far gone that he was unable to read it. A brother minister once said to him that when his pen was laid by a loss would be felt in the way of private correspondence that could never be made up to those within its circle; for he possessed a special gift in the manner of writing comforting, encouraging letters, and of speaking the "word in season" to those who were "inquiring the way." Few such gifts have been bestowed on the church, and in this respect perhaps no one can fully take his place in this generation. After his wife's death, in 1885, he had but little interest in anything outside of the churches. As old age came on the hardships of life bore heavily on him, and I think if he had known when the end was near, he would have said that he was glad to have it so. An entire generation grew up under his ministry. He lived to see both the children and the grandchildren take the place of the fathers. He left seven children, all of them members of the church with him. He died October 22, 1902, and on the stone which marks his resting place are the following appropriate words: "I have fought a good fight; I have finished my course; I have kept the faith." Elder Rittenhouse was regarded as one of our most able ministers, one whose preaching was always interesting and instructive, a man of good judgment and wise counsel.

GEO. D. ROBERSON.

Roberson, Elder Geo. D., of Robersonville, N. C., was born November 13, 1843, and is of Scotch descent. Being the first born of twelve children and raised on a farm he grew up at hard labor without much education and imbibed, from his father, the idea of self support and living at home, and during his life has followed farming and merchandising when not engaged in the work of the ministry. Though, as a boy, he had serious impression of death and eternity, yet not

until he had, at the age of eighteen, entered the Southern army in '62 and realized the providential care of God amid the clash of arms and the carnage of death, was he brought down in feeling to pray for God's continued mercy and care, and on his return home from the war he felt that though he was saved from death he was not saved from hell. So he tried to prepare himself for heaven,—promised the Lord to do better and made promises only to break them. But God who brought him to see his needs supplied them in Jesus and gave him faith to look and be healed, and in 1869 he united with the Primitive



GEO. D. ROBERSON

Baptist at Spring Green Church, Martin County, N. C., and was baptized by Elder C. B. Hassell. Soon he was impressed with the duty of preaching, and for four years was disobedient and greatly tried. He felt he could not preach—that he was committing a great sin—that if it was the Lord's work he was committing a sin in not complying, and if it was not, he was committing a sin in thinking about it. But the Lord made him willing and opened the way, and he was ordained in 1880 by Elders A. N. Hall, R. H. Harris and Levi Rogerson. Elder Roberson is now serving three churches, has traveled and preached in eight states and has been favorably received. He is an entertaining speaker, is especially gifted in dissecting and explaining a subject and applying the literal truths of Scripture to the experience of God's children and thus bringing water from the rock. Calm, deliberate and lucid in style, he is indeed a teacher in Israel sent of God and the Lord has blessed his labors.

THOMAS L. ROBERTSON.

Robertson, Elder Thomas L., of Floyd, Va., was born in Bedford County, Va., September 22, 1826. When a young man he removed to Floyd County, where, in 1849, he married Miss Pernetta Underwood. He professed a hope in Christ in 1859, and joined the Primitive Baptist Church at Pine Creek Floyd County, Va. In 1861 he began to exercise a gift in the ministry, and in 1863 was set apart by ordination to the full functions of the gospel. He was called to the pastorate of churches and served in that capacity about forty years, from which he has for some years been retired because of infirmities and old age. Elder Robertson's services have been confined to the churches locally, and in his active days he was faithful in attendance and his labors have been favored with seals to his ministry. His life and character have been wholesome for the cause and tending towards the peace and prosperity of the churches of his labors. In his declining years he enjoys the satisfaction of quiet repose in the fellowship of his brethren and the confidence of the people, in which his faithful companionship fully and worthily shares. During his ministry he has baptized over one hundred and married over five hundred couples. ———

HARVEY ROGERS.

Rogers, Elder Harvey. The subject of this sketch was born in New Haven, Conn., in 1809, and died in Canaan, Wayne County, Penn., October 14, 1902, in his ninety-third year. In 1820 he with his father's family moved to Wayne County, Penn., and March 18, 1834, he received a good hope in Christ, and joined the Abington Old School Baptist Church. In November of the same year he commenced to preach and was soon ordained and continued faithful till ill health prevented. A number of years before he died he was afflicted with rheumatism and had to go on crutches. He had a good memory and perhaps there were few that knew the Bible better than he. He was firm in his belief, contending earnestly for the faith once delivered to the saints. For fifty years his preaching was salvation by grace, not of the works of men's inventions. He stood firm in all the troubles and divisions that have taken place in the churches. ———

J. C. ROGERS.

Rogers, Elder J. C., was born July 15, 1844, and died at the home of his daughter, Mrs. Clara Underwood, near Quitman, Ga., June 20, 1893. He was baptized into the fellowship of the Primitive Baptists in 1878, and was ordained a deacon in 1879, in which position he served faithfully and well; but soon he began to exercise in public, and was ordained to the work of the ministry in 1883. From that time until his death, his time was mostly spent among his brethren, preaching Jesus and exhorting the saints to love and good works. His faithful service bore much fruit. His churches were usually peaceful, healthy and prosperous. Our people knew his worth, and I hope and believe appreciated his labors, and they now feel that in his death they have lost a true and tried friend—one who was always in touch with all their sorrows, and who could always offer a word of comfort and cheer. When his beloved wife was taken from him, December, 1892, he plainly manifested that every vestige of earthly comfort was gone from him forever, and expressed a desire to follow her in death. Having no small children, he closed the doors of his pleasant home at Calhoun, Ga., and following his impressions traveled from church to church almost continually until his death. During his last illness, and even while his mind was in a semi-conscious state, he would talk and preach about Jesus and His love. ———

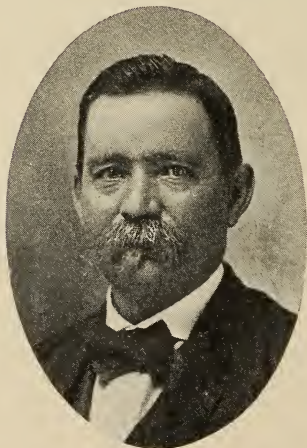
MATTHEW ROGERS.

Rogers, Elder Matthew (1763-1843), of Kentucky, was well known to the Baptists in his day as a gifted preacher, for upwards of thirty years, during which time he maintained a high standing among them as an honest and upright man and a Christian. His hope in the Lord Jesus Christ remained firm and unshaken to the last. ———

LEVI ROGERSON.

Rogerson, Elder Levi (1819-1894), of North Carolina, was born in Martin County, N. C., grew up to manhood without any advantages of an education—going to school but three days—was wild and reckless and cared not

for hell or heaven. But God had a work for him to do. Afflictions were sent upon him. He lost his eyesight and was brought down very low. But God restored him and he set about to reform himself, and became a Pharisee—trusting in his works. About this time he became acquainted with the Methodist people and fellowshipped their view of self-righteousness and says he would have joined them but for inconvenience. But God taught him his exceeding depravity, convicted him of sin, and then took his feet from its mirey clay, established his goings, put a new song in his mouth, even praise to the God of all grace. He united with Smithwicks Church, 1853, and was baptized by Elder Wm. Whitley. Soon he was deeply impressed with the duty of preaching Jesus, but on account of being unable to read much, he felt that to become a minister was a matter impossible. But he was taught in the school of experience, and "Whale College" and by studying to be approved, became a workman that needed not be ashamed. He was in 1864 ordained by Elders C. B. Hassell and Wm. B. Perry and to the end of his useful life was a faithful pastor of churches—preaching Jesus in demonstration of the spirit and power of God.



JOHN N. ROGERSON.

Rogerson, Elder John N., of Washington, Beaufort County, N. C., was born in Martin County, N. C., January 16, 1850, convicted of sin and given a hope in Jesus, united with the Primitive Baptists in 1879, and was baptized

by Elder Levi Rogerson. In 1884 he was licensed and two years later was ordained by Elders Levi Rogerson, Henry Peel and J. L. Ross. Elder Rogerson has since had the care of churches and is a noble, good man. His labors have been mostly confined to his own churches by whom he is loved and highly esteemed. The editor regrets that data for a more complete sketch could not be obtained.

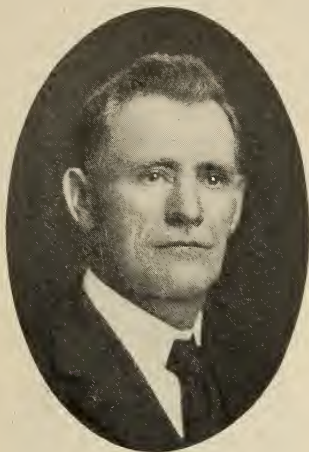
WILLIAM A. ROSS.

Ross, Elder William A. (1822-1897), of North Carolina, was born in Pitt County, N. C., united with the church at Great Swamp, 1849, and was baptized by Elder Lanier Griffin; was licensed to exercise his gift 1851 and ordained to the full work of the gospel ministry 1853, by Elders John H. Daniel and Lanier Griffin. His life was one of usefulness to the church and the cause of truth. He was able and strong in the doctrine of the grace of God and felt that he was set for the defense of the gospel and shunned not to declare all the counsel of God, and, no doubt many thought used the sword of the spirit unmercifully. He was very active as a minister and traveled much abroad, especially keeping up the correspondence between his own Association and Union meetings and those of others; also laboring extensively among the churches. He was tender and devotional in feeling and greatly enjoyed good preaching by others. The Lord made him an able minister of the New Testament and he was a faithful servant until the end.

L. SYLVESTER ROSS.

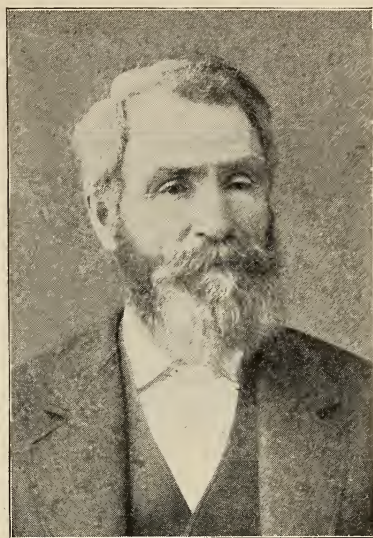
Ross, Elder L. Sylvester, of North Carolina, was born in Beaufort County, April 15, 1833. He was the youngest of five children. His father was Elder Lemuel Ross who was a faithful minister and pastor of several churches. His mother's maiden name was Nancy Bowen, the daughter of Elder John Bowen. He was brought to see his sinful and lost condition when about the age of sixteen and his wonderful experience has been an evidence to him of his interest in Jesus and a comfort to others. He joined the Primitive Baptist Church 1882, and was baptized by Elder Albert Cartwright. Four years later he

was ordained and continued to preach until his death, serving Beulah and South Mattamuskeet churches as pastor for many years, and was an able, faithful minister. He died in 1903.



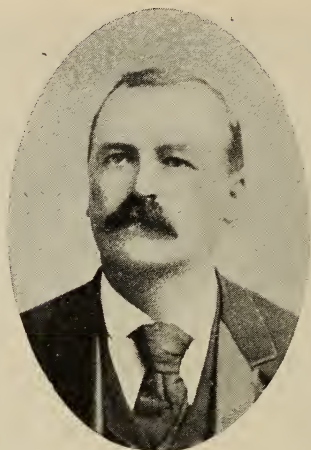
J. C. ROSS.

Ross, Elder J. C., of Greenfield, Tenn., was born in Hickman County, Ky., January 13, 1862. His parents were devoted members of the Old School Baptist Church and while they taught him to do right they could not teach him to hate wrong. But God became his teacher also and killed him to the love of sin, convicted him of his lost and ruined condition and in August, 1883, gave him a sweet hope in Jesus. He did not tarry but went home to his friends at Rock Spring Church, Fulton County, Ky., September, 1883, was received and baptized by Elder K. M. Wyatt. At the time he received a hope in the Saviour he was impressed to preach Him to others. This desire never left him but a feeling sense of his inability was also continually with him and he was not ordained until September, 1895; Elders K. M. Wyatt, R. H. Boaz, J. H. Yates, R. T. Helm and W. I. Cornell constituting the presbytery, since which time Elder Ross has had the care of from two to four churches. His services have been blessed of the Lord and he feels encouraged to press on in the strength of Him who has called him to the work. Feeling his attention has been required among the churches of his care he has not traveled much among other churches. Elder Ross is an humble and faithful minister and desires to contend alone for the doctrine of God our Saviour and the practice of the apostolic church.



ROBERT ROWE.

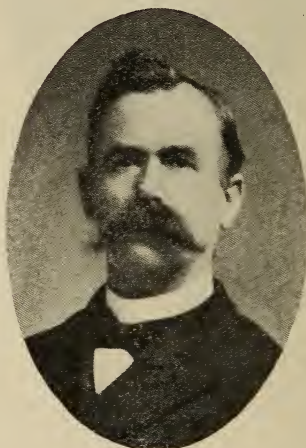
Rowe, Elder Robert (1833-1896), This dear brother and faithful servant of God, was born near Liverpool, Eng., and died at his home in Andrew County, near Savannah, Mo. His parents moved to Canada when he was six years of age, and at the age of fourteen years he moved to the state of Wisconsin. He moved to Missouri at the age of 23 years, obtained a hope in Christ at the age of ten, joined the First Nodaway Church, of the Nodaway Association of Primitive Baptists of Missouri, many years ago and was baptized by Elder Elijah Moore. He served the church as deacon for a number of years, was liberated to talk in public in 1882, and ordained in 1888. The Bible was his text book and few men understood its teachings better than he. As a minister he had a rare and happy gift and his preaching was highly appreciated by his brethren. He was faithful and zealous and devoted his time and talent as much as was possible to the work of his ministry. He was of a meek and quiet spirit, a kind and obliging neighbor. As a citizen he was faithful, patriotic and law abiding, as a husband he was affectionate and devoted, and as a father he was kind and indulgent. He bore his affliction with great patience, with a desire to be reconciled to the will of God. He calmly and affectionately made every needful disposition of his earthly estate to the best interests of his family, and died in the triumph of a good hope, through grace, of a better life.



JOHN ROWE.

Rowe, Elder John (1852-1899), of North Carolina, eldest son of John T. and Penlope Rowe, was born in Beaufort County, N. C. His parents were members and his father a deacon in the Primitive Baptist Church and he early in life, manifested love for Baptist ministers, who were frequently at his father's house. He always held his parents in high esteem, and though he was wild and mischievous with other boys, they learned that they could place the most implicit confidence in what he told them—that same love for truth that was marked in his character through life having been implanted in him at that early age. As soon as he could read, the Bible was his favorite book, and he read it much with close attention, so that it was very useful to him in after life. He was convicted of sin and converted to the knowledge of the truth as it is in Christ Jesus in early youth, joined the Primitive Baptist Church in 1869, and was baptized by Elder I. Jones. The church, seeing evidences of his ministerial gift, gave him license to preach in 1873, and in 1875 he was ordained to the full work of the ministry by Elders A. Jones and B. Whitford. In 1877, he was married to Miss Nancy L. Hardy, and as a minister's wife she had few equals. He was early called on to serve churches in pastoral relationship and different churches were added to the number of his charges until at the time of his death he was pastor of seven churches—one in the Kekukee, one in the White Oak and five in the Contentnea Associations. Two of those churches were so situated as to re-

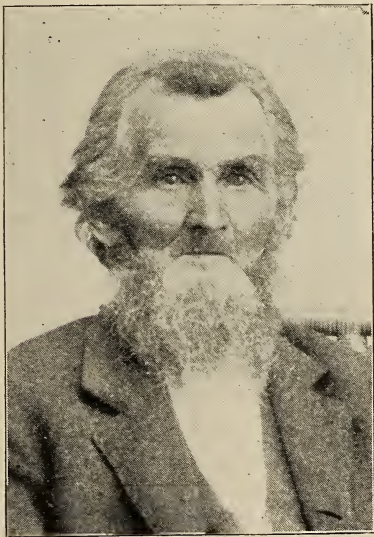
quire nearly one hundred miles travel in a sail boat at each visit. Some of the others were long distances from him, so that it was necessary for much of his time to be spent traveling to and from those churches. All those churches will certify to his great faithfulness. Elder Rowe was not only one of the most gifted ministers of his state but was also a man of influence as a citizen. He served in the legislature of his state with distinction during the sessions of 1893 and '94, and in all the relations of life was a true man—one of nature's noblemen.



JOSHUA T. ROWE.

Rowe, Elder Joshua T., of Baltimore, Md., was born April 12, 1858, in Beaufort County, N. C., convicted of sin in his seventeenth year and given a sweet hope in Jesus as his personal saviour. He was also made to love the Primitive Baptists as he had never done before, though he was raised by Baptist parents, and in 1876 he united with the Sandy Grove Church and was baptized by Elder Bryan Whitford. The sweet peace of mind he received at his baptism was, within a month thereafter, disturbed by impressions to preach. For sometime he fought against this duty and suffered great anguish of mind, but he was encouraged by Elders John Rowe and L. H. Hardy to bear the cross and sustained by God's grace, and was ordained to gospel work in 1882 by Elders N. H. Harrison and J. E. Adams. Elder Rowe has since had the care of churches continuously and has traveled and preached among the churches

in eastern North Carolina, Delaware, Pennsylvania, New Jersey and New York. He is now serving the Ebenezer Church in Baltimore City, the Shiloh Church in Washington, D. C., and the Black Rock Church in Baltimore County, Md. The latter named is of his toric interest, it being the church in which the Baptists met in 1832 and declared non-fellowship for the many innovations in doctrine and practice brought in by the Arminian element of the denomination. Here the lines were tightly drawn and the religious body, until that time, bearing the name of Baptist, became known as New School and Old School Baptists. Elder Rowe is an able minister, a lover of peace, and desires to feed the flock of God with the sincere milk of the word,—not to strive about words that genders strife but to “speak that we do know and testify that we have seen.” He feels that the Baptists, generally, among whom he has labored are better to him than he deserves and desires to serve them better.



J. J. ROWLAND.

Rowland, Elder J. J., of Santa Fe, Kan., “was born in Morgan County, Ill., April 14, 1826. He joined Cedar Creek Church, Wapello County, Iowa, in May, 1861, and was ordained in June, 1875. He has served actively as pastor of churches for twenty-one years, but has charge of but one church at this time, there being but

few Baptists near his home.” This sketch of Elder Rowland is from Elder Cash’s book of 1896, and later information could not be secured.

STEPHEN ROWLAND.

Rawland, Elder Stephen, who died many years ago, was an able and faithful minister of the Old School Baptist Church and his memory is cherished in the hearts, and his name often on the lips of many now living in Arkansas. Elder Rowland moved from Mississippi to Arkansas, and spent most of his useful life in the latter state where his labors were blessed to the comfort and upbuilding of Zion’s City.

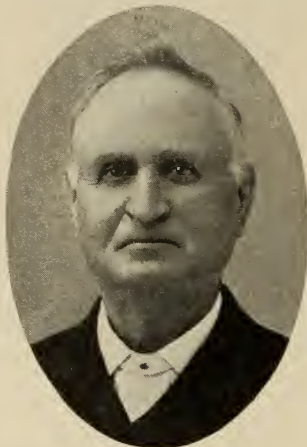
MERIDY L. ROY.

Roy, Elder Meridy L., was born September 18, 1805, in South Carolina. His father moved to Dickson County, Tenn., when he was about seven years of age, and raised him there. He was married to Susan Gentry, January 10, 1833. He embraced religion at the age of twenty years, but in a way that he was not satisfied. He went on in this way for some years. He attended an association, and said he prayed during the entire meeting for a brighter evidence, and about the close of the meeting he became satisfied. This occurred September 21, 1835. On his way home he said the impression was made in him to preach. He joined the church in 1837, and began to preach in the Spring of 1838, and continued until his death, which occurred May 1, 1885—a period of forty-seven years. During this long period of time he remained firm and steadfast in the faith and believed the Bible taught. He earnestly contended for election predestination and salvation by grace, and never preached or advocated anything that ever caused the least trouble or discord in the church. He did not only stand high in the esteem of his brethren, but in the language of Paul, had “a good report of them that are without.”

WILLIAM RUPARD.

Rupard, Elder William (1825-1904), of Kentucky. He lived and died in a few miles of where he was born. His

parents were strict members of the Old Baptist Church and were loved and respected by all who knew them. He received such education as the common schools afforded at that time, was given a hope in his sixteenth year and joined the Old Baptist Church at Goshen in 1842, and was baptized by Thos. Boone. The burden of the ministry was laid on him soon after he became a member of the church. After exercising his gift some in public service he was licensed and finally ordained in 1853. At the time



WILLIAM RUPARD

of his death he was pastor of Goshen, Lulbegrud, Liberty and Cane Spring churches. Some of them he served nearly fifty years. He was moderator of North District Association for forty-four years and was a true and faithful servant of God at home and abroad, suffering many trials and privations. He was an orator, gifted as an expounder of the Scriptures, heart-searching as a minister, a feeder of the sheep and lambs of God. He was a firm believer in the doctrines of the Bible and taught God's children to observe all things commanded in His Word. The high esteem in which he was held was attested by the large gathering of brethren and sisters and

friends at his funeral. He died as he had lived, trusting alone in Jesus for salvation.

A. H. RUPARD.

Rupard, Elder A. H., of Hedges, Ky., is the faithful pastor of Liberty Church and other churches of this section of Kentucky, and is also the moderator of the North District Association of Old Baptists. The editor regrets that further information could not be secured.

W. R. RUSHTON.

Rushton, Elder W. R., of Buffalo, Tenn., is an able minister of the New Testament, a faithful pastor of churches, and the beloved moderator of the West Tennessee Association.

W. P. RUSSELL.

Russell, Elder W. P., of LaFayette, Tenn., was born in Macon County, August 23, 1868, raised by good, pious parents but who were unable to teach him to love good and hate evil. As a boy he was thoughtless and rude, seeking only the pleasures of the world. But one day when he was in his seventeenth year God's spirit convicted him of sin and enabled him to view himself as a poor lost sinner; and after much sorrow of soul he was given a hope in Jesus and united with the Primitive Baptists and was baptized by Elder Miles F. West. The impression to tell others about the wonderful Saviour he had found soon began to disturb him for he felt unqualified in many ways to preach the glorious gospel. Yet he could not rid himself of the impression, or hide his gift from the church, and was soon licensed, and in 1905, was ordained to the gospel ministry by Elders W. D. Agee, L. F. Evans and J. B. White. He has since had the care of churches and is now serving Cedar Creek, Friendship and Mt. View. Elder Russell has had one or two public debates and wishes to contend for and preach the truth as it is in Jesus.

S

W. W. SAMMONS.

Sammons, Elder W. W. (1827-1899), was born in Hardaman County, Tenn., united with the Primitive Baptist Church about 1855, and was ordained

to the gospel ministry five years later and until the end of his life was a faithful under-shepherd. His life was a very exemplary one, his manner was always gentlemanly, his conversation chaste and refined, his dealing

with men open and fair and honest. He manifested a desire to suffer wrong rather than do wrong, and was so sympathetic in nature that he could hardly refuse any favor asked of him and was in hundreds of instances taken advantage of. During his life he paid over fifteen thousand dollars security money alone. At the close of the Civil war he had 1,500 bushels of corn and refused to sell it for the high price of seven to ten dollars a barrel but would reply, "You can get it somewhere else if you have the money,—mine is for my poor neighbors and helpless widows who have no money." And to them he would sell on credit at a low price. This is but one instance of his love, consideration and sympathy for the poor. Of course it is not expected that such a man would die rich, and this was the case with him, though he never suffered for needful things and was rich in faith. As a minister he was highly esteemed, was a good disciplinarian and excellent peace-maker—the fruits of his labors still being realized both in Tennessee and Mississippi. Before his death he requested that the words "A sinner saved by grace" be inscribed on his tombstone. His life was useful—his death triumphant.

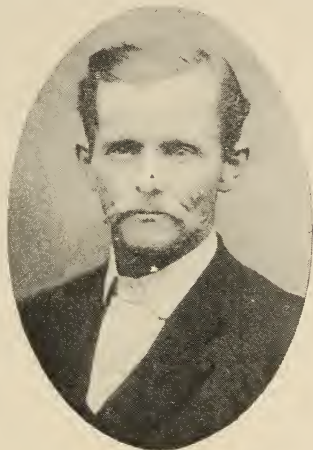
ALLEN SAMMONS

Sammons, Elder Allen of Hardiman County, Tenn., was a gifted preacher in his day. He died about fifty years ago but is remembered by people now living and who heard him as a minister. One sister of Stewart County, Tenn. writes the editor of his gift as a minister, but no detail statement of his labors can be obtained. Hence this brief sketch.

CLARK SAMMONS.

Sammons, Elder Clark, of Tennessee, the grandson of the late Elder Allen Sammons, a noted preacher, was born April 17, 1861, convicted of sin in his twenty-first year of age while prostrated on the bed of affliction and for two years carried in his heart the condemning sentence of God's holy law. But on the second day of July, 1882, he was given a sweet hope in Jesus, united with the church in 1889, and was baptized by Elder W. W. Sammon. He was soon impressed with the duty of preaching Jesus

to others, the church recognized his gift and he was ordained August, 1894, by Elders W. W. Sammon, J. A. Sammons and D. G. Cambers, and has since been serving churches. He is at present pastor of Mt. Tabor church in Hardiman County, Tenn., and has



CLARK SAMMONS

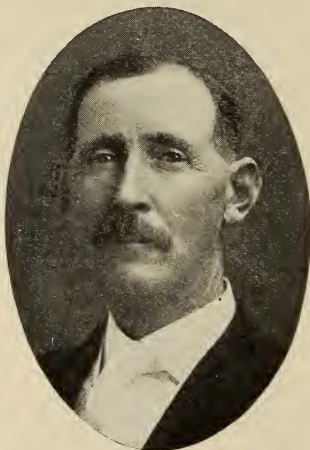
baptized a goodly number into the fellowship of the church. His traveling among the churches has been mostly confined to his native state. In 1889 he was married to Miss Minnie Lee Neely. Seven children—six boys and one girl—have joined the family circle to bless the hearts of the parents.



W. L. SAPPINGTON.

Sappington, Elder W. L. (1863-1908) of Guthrie, Mo., was born in Boone County, united with the New School

or Missionary Baptists in early youth and lived with them for twenty years. But much of this time he felt that the Primitive Baptists were, more than any other denomination, contending for the doctrine and practices of the apostolic church, and in 1901 when attending the Salem Association he made a public confession of his error and asked for a home among the people who preached his experience and the doctrine of a finished salvation in Jesus. He was received, baptized, soon licensed to preach, and in 1905 was ordained by Elders H. C. Hogan, B. F. Query and Ira Turner. He was soon called to the care of churches which he served faithfully until his death. Elder Sappington was a man of ability, energy and industry, a gifted preacher and useful citizen, and was greatly loved by Primitive Baptists, and highly esteemed as a neighbor and citizen for his manly qualities and sincerity of purpose.



J. T. SATTERWHITE.

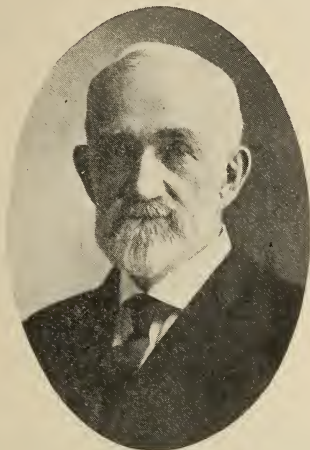
Satterwhite, Elder J. T., of Opelika, Ala. This gifted and much beloved minister was born in Harris County, Ga., May 11, 1856. At an early age he became very serious about his sinful state—feeling condemned before God, and was brought to see that he was a guilty sinner in His holy sight. After a few years of perplexity of mind and heart and at a time when the most pressed, and the least expecting a divine favor, he received peace with God and a love for Him and His dear people that still abides with him. He had no religious training, though his father was a quiet and orderly mem-

ber of the Primitive Baptist Church. He joined the Missionary Baptists and in a few months was sent as a messenger to their annual association, and here he saw that the works of men were more talked of and depended upon than the works of God. Therefore he became much dissatisfied but remained with them several years and began his public exercises there. At the age of twenty he was married to Miss Laura Gammill thinking that this would settle him in life and free him from the weight of the ministry of Christ which had been on his mind since his deliverance. For a short while he thought he had succeeded in his desires but soon with renewed force came this "woe is me if I preach not the gospel of Christ." About this time he with his afflicted wife and two small children moved to Chambers County, Ala., near Mt. Pisgah Church where he lived a few years in rebellion against God's deep impressions to join the church and stand in His temple and speak all the words of this life. Finally he joined Mt. Pisgah Church, was soon, by this church, licensed and in 1882 was ordained. Elder Satterwhite was soon called to the service of three churches, and some years later, when the late Elder W. M. Mitchell became very feeble, was called as his assistant and at his death was chosen pastor. He is faithful to his people and greatly loved by them. They have never fully supported him in a temporal way though they have been continuously and liberally good to him. During his ministry he has labored hard on the farm to better enable him to meet the many expenses in public life, many of which, the members, generally, have no knowledge.

ISAAC SAWIN.

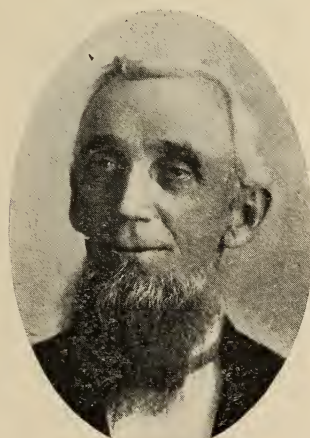
Sawin, Elder Isaac, of Cedar Falls, Iowa. This useful minister is a worthy representative of a remarkable Baptist family. His parents were both members of the Old School order, had a family of thirteen children, ten growing to the age of maturity and all joining the church of their parents and, three of the boys—J. G., P. W. and the subject of this sketch—are today able ministers of the new Testament. Elder Sawin was born in Bartholomew County, Ind., December 15, 1833, given a hope in the Saviour, united with Lewis Creek Church and was baptized by Elder Asa B. Nay

January, 1854. He was soon licensed to preach and in 1871 was ordained by Elders Thos. Martin, Asa B. Nay, G. S. Weaver, Willett Tyler, P. K. Parr, P. W. Sawin and Harvey Wright, and has since had the care of churches. He has also traveled and preached in several states and recently moved to his present location and has care of the church in his city. Elder Sawin is



ISAAC SAWIN

in the seventy-sixth year of his age, and the fortieth year of his ministry—he commenced preaching in 1869—and is strong in the faith and able in the defense of the doctrine and practice of God our Saviour, and desires, in his preaching, to know nothing but Jesus and Him crucified and to finish his course with joy.



JOHN G. SAWIN.

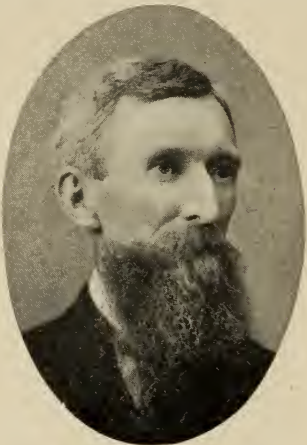
Sawin, Elder John G., of Mattoon, Ill., was born near Edinburg, Ind.,

March 1, 1838. While but a youth he had many thoughts on the subject of his condition and the requirements necessary to fit him for heaven. That there was a preliminary work for all men to do in order to be saved he had no doubt whatever. He attended and respected the Primitive Baptist Church to which his parents belonged, yet, he would never entertain the idea for a moment of identifying himself with it. Such a thought was absolutely repulsive to him. The Old Baptists were old-fashioned and lacked progressiveness. Like most, if not all, other Arminians, he fully expected by his own works of righteousness, to, sometime, become a bright and leading light in the religious world. But there came a time when such thoughts and evil imaginations were forever silenced. The hand of the Lord was laid upon him. The light shone out of darkness and his sinful heart was laid bare. His works, on which he had counted so much, became as filthy rags. The exceeding sinfulness of sin became more apparent as the days went by. The law thundered his just sentence—"The soul that sins it shall die," and "by the deeds of the law no flesh shall be justified." All was now plain and convincing. "If my soul were sent to hell, thy righteous law approves it well." Now he could only call upon God to be merciful. And in due time God revealed himself as the sinner's friend—the chiefest among ten thousand, set his feet upon a rock and put a new song in his mouth even praise to His name, and it became to him a precious privilege to be received into the Primitive Baptist Church. In May, 1859, he was baptized into the fellowship of the old Lewis Creek Church, Shelby County, Ind., by the late Elder J. G. Jackson. He was soon liberated to exercise publicly his gift and was in 1865 ordained to the full functions of the gospel ministry and has since had the care of churches. Elder Sawin moved from Indiana to Illinois in 1862, is now in his seventy-first year of age, yet is full of energy and zeal in the cause of truth. He is a useful minister and much loved by his people.

P. W. SAWIN.

Sawin, Elder P. W., of Shelbyville, Ky., was born in Johnson County, Ind., January 2, 1844, raised by Christian parents who brought up their chil-

dren in the nurture and admonition of the Lord and taught them the way to go. But this was the limit of their power. God alone could give their children eyes to see, ears to hear and hearts to understand. This was done for Elder Sawin when he was about ten years of age. He was enabled to look within, to see and feel the corruption of the natural heart and to cry unto the Lord for mercy. So great was his darkness and so deserving of hell seemed his case that he would have freely exchanged places with the beasts of the field. But God, who begins this good work continues it and he was made to trust in Jesus and re-



P. W. SAWIN

joice in his salvation. He united with the dear old church in his fifteenth year, began his public service in his eighteenth year, was soon licensed and in 1868 was ordained to the full work of the ministry, and he soon went on a preaching tour through Ohio, Kentucky, Alabama, Georgia, North Carolina, Virginia, Maryland and Pennsylvania. Leaving home with less than two dollars, he was given faith to trust God and after traveling more than five thousand miles, returned home and like the apostles could say he lacked nothing, that his needs were supplied and his life preserved and he made more humble and grateful for God's mercies. This was forty-eight years ago, and since then Elder Sawin has traveled more than one hundred thousand miles by rail, and many thousand by private conveyance in the United States and Canada, in the service of the Master without a money consideration, but for the love of God and his people; and now in the sixty-fifth year of his age he can feel

the Lord has sustained him and opened the hearts of His people to minister to his necessities in many ways. He is now serving five churches and is strong in the faith, and bold in the defense of the doctrine of God our Saviour yet he feels to be a poor, unprofitable servant, loves the fellowship of his brethren and desires to die at his post of duty. Elder Sawin has for many years served as moderator of the Licking Association of Primitive Baptists and is highly esteemed where known.

JOEL P. SAYERS.

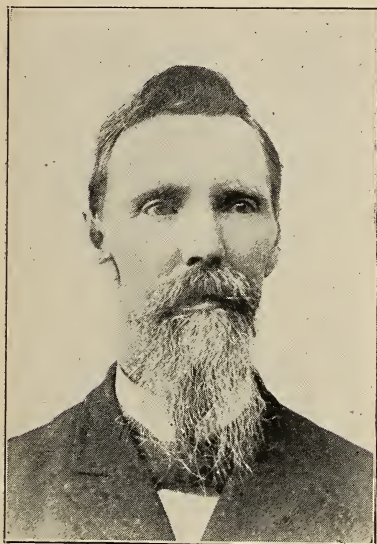
Sayers, Elder Joel P., of Coosa County, Ala., was born in 1812, and died September, 1895, in his eighty-fourth year of age. For thirty years he was a faithful preacher, devoted to the cause of Christ and ready to make any reasonable sacrifice. In his preaching his theme was Jesus and His sure salvation for his people. He never sought to be popular with the world but desired to contend for the truth under all circumstances. He was a good disciplinarian and for many years was moderator of the Wetumpka Association. His last sermon was preached at Little Hope Association, and on his way home he was taken sick and died in about two weeks in the full triumphs of faith.



WILLIAM SEARS.

Sears, Elder William, of Calloa, Mo., "was born in North Carolina, April

11, 1804, and joined Silver Creek Church, Randolph County, Mo., in 1832, and was ordained in 1834. He was moderator of Yellow Creek Association for many years and was a warm gospel preacher. He died August 8, 1878." Further information of his life and labors could not be obtained.



S. W. SEARS

Sears, Elder S. W., of Palmyra, Mo., "was born in Randolph County, Mo., April 7, 1843, and united with Silver Creek Church in October, 1865. He was ordained in Chariton Church, Macon County, Mo., in which he now has membership, September 18, 1880, and has had the care of four churches almost ever since. He is at present the moderator of Yellow Creek Association." From Elder Cash's book, 1896. Information for a full sketch for this work could not be obtained.

SAMUEL SEITZ.

Seitz, Elder Samuel, of Ohio, who peacefully passed away at his home near Van Buren, August 15, 1899, was a faithful servant, a good counsellor, and a kind-hearted Christian whose life was crowned with the grace of humility and meekness, which made his labors in the ministry of great value to those whom he served. The greater part of his life was spent in

the service of his brethren and his Lord, and notwithstanding all the hardships through which he passed in traveling many miles through heat and cold in serving churches, and in clearing up a large farm, and supporting his family, he lived to a good old age, and until his last sickness was remarkably strong for a man of his age. Thus, after a life of constant toil, a life well spent, he has gone to his reward. The editor regrets that full particulars of Elder Seitz's labors in the ministry could not be obtained.

NATHANIEL M. SENTER.

Senter, Elder Nathaniel M. (1810-1877), was born in Virginia, united with the Baptists at Piney Creek Church in his seventeenth year and was the following year licensed, and in 1838 was ordained to the gospel ministry by Elders Drury Senter and Solomon Stamper. Uniting with the church before the division he opposed the innovations that were brought in and pressed upon the churches. His warning voice was heard and his influence was felt during these days of dissension, and through it all he stood firm for the doctrine and practice of the apostolic church. He was for many years moderator of the Mountain District Association, also served the Senter Association in the same capacity. Elder Senter was a good disciplinarian, an interesting speaker and a faithful soldier of King Emmanuel, and died in the faith of God's elect with a comforting assurance of happiness beyond.

JOHN D. SCOTT.

Scott, Elder John D., of Wilson County, N. C., was born about the year 1833, and died July 31, 1893. He united with the Primitive Baptist Church at White Oak in 1871 and was baptized by Elder Jesse Baker, and was in 1874 ordained to the gospel ministry, but the editor is unable to speak of his ministerial work in detail or to name the churches he served. He was, a few months before his death, bitten by a rabid dog, from which he was never entirely cured, and after much suffering passed away—his last words being, "Jesus, Jesus." Elder Gold, who was well acquainted with him, writes, at the time of his death, as follows: "Elder Scott had

his faults, and P. D. Gold has his faults, too. Elder Scott possessed to me some lovely, noble traits, and his death was very sad to me. I was present and spoke with Elder J. S. Woodward at his burial."



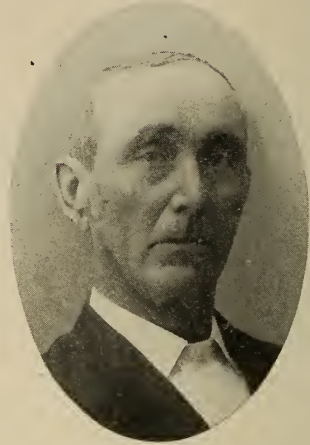
JOHN L. SCOTT.

Scott, Elder John L., of Pleasant Plains, Ill., "was born in Sangamon County, Ill., January 1, 1865, and united with Union Church, Morgan County, Ill., in 1884. He was ordained in the year 1893, and has had the care of churches ever since. He is moderator of Morgan Association in the state of Illinois." This brief sketch is from Elder Cash's book of 1896. The editor failed to obtain further information of Elder Scott's life and labors.

ABNER SHANK.

Shank, Elder Abner, of Turner, Ore., was born in Montgomery County, O., December 27, 1810, united with the Primitive Baptist Church called Paint Creek, in Carroll County, Ind., in August, 1840, was ordained in Sharon Church, Guthrie County, Iowa, in October, 1864, and moved to the state of Oregon in the year 1865. Elder Shank was a true, faithful under-shepherd, standing high in the affection and esteem of the Baptists of Oregon among whom he earnestly labored in the

cause of truth. The editor failed to secure proper data for a detailed notice of this useful minister's labors.



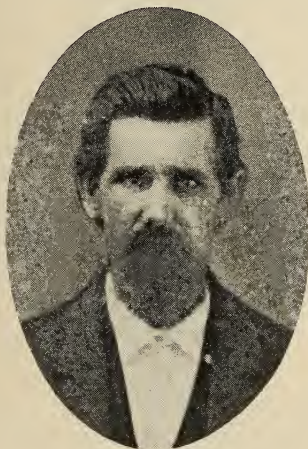
LEVI B. SHERWOOD.

Sherwood, Elder Levi B., of Ohio, was born in the state of Virginia September 16, 1827. He moved with his parents to Ohio in early life, locating in Delaware County; professed a hope in Christ at the age of twelve years, united with the Marlborough Primitive Baptist Church, November, 1839, and was baptized by Elder Benjamin Martin. He was united in marriage to Julia Ann Wornstaff, August 23, 1849. To this union five children were born. In June 1858, the church liberated him to exercise the gift that God had given, and in 1859 he was ordained to the work of a gospel minister by the following presbytery: Elders John Lewis, Zachariah Thomas, Eli Ashbrook, Daniel Schofield, Samuel Merideth and S. C. Main. During his ministry he baptized two hundred and sixteen persons, married two hundred and fifty-six couples, attended hundreds of funerals, served four churches almost continually and left a record of faithful, zealous service in the Master's vineyard. He died August 22, 1896, in the triumph of that living faith he had so faithfully preached to others.

JOHN SHIELDS.

Shields, Elder John (1814-1873), of Indiana, was born in Jennings County. He was a man of deep thought, strong

intellect and good memory. For a number of years he was almost blind, and not being able to read on this account, he had to depend upon his memory, and it was remarkable how he could call to mind, and locate, most any passage of Scripture in the Bible which he needed to connect a chain of thought. He began his ministerial duties at Sugar Creek Church in Edgar County, Ill., in 1843, and for thirty years was a faithful pastor. He was a noted pulpit orator, stood well among the Baptists and was favored to baptize hundreds in the fellowship of his churches during his ministry. He traveled extensively during his life. At the time of his death he was a member of Providence Church which was organized in 1844, and which he served as pastor for many years.



D. B. SHIFFFIELD.

Shifffield, Elder D. B., of Fort Pierce, Fla., was born March 8, 1840, convicted of sin and given a hope in the Saviour of sinners in youth and united with the Primitive Baptists November, 1866, and was baptized by Elder J. E. W. Smith. He was soon impressed with the duty of preaching Jesus to others, but as he had no advantages of an education when young, and was unable to read, he felt that to preach was an impossibility. His wife, whose maiden name was Miss Debbie Miller,—to whom he was married in 1866, soon after his return from the war, was fairly well educated, and became her husband's teacher, and her pupil was an apt one and was soon reading the Bible with ease.

But Jonah-like, he for many years ran from duty and suffered many trials. His mind was so deeply impressed that there was a work for him to do in South Florida, that he moved there in 1870, was soon ordained, and since has had the care of several churches. Elder Shifffield is an experimental preacher, sound in the doctrine of salvation by grace and faithful in the cause of Christ.

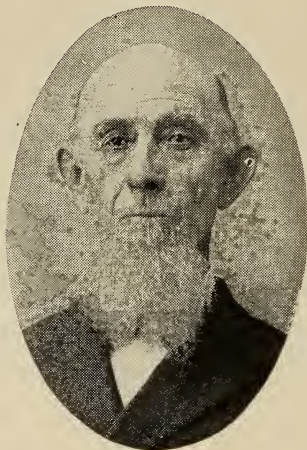
J. H. SHIRLEY.

Shirley, Elder J. H., of Ohio, was born in Laurens District, S. C., April 20, 1828,—moved to Alabama 1832; settled in the Indian Nation, Chambers County, where he suffered all the hardships incident to a new country; was married in 1849 to Miss Martha Copeland. One child was born to this union, and it and its mother died in 1851. He received a hope in Jesus in 1844 and in July, 1852, joined the church of Christ at Emaus in Chambers County, Ala., was baptized by Elder J. M. Duke, and was married the second time to Miss Mary A. L. Sanders in 1852. To this union were born four children, three of whom are still living. He went through the war between the states; was wounded in his right arm, making him a cripple for life; began preaching in 1871; was ordained about 1872, and for many years served four churches regularly. He moved to Shelby County, Ala., about 1890 and has since lived there. He is able in the defense of the doctrine, and an earnest worker in his Masters' vineyard; and, the best part of it was, he has walked as he talked. He is now past his eightieth mile-post, and it will not be long till his gray head, wrinkled face, and his stooped body will be changed for the grand beauties of youth with a golden crown in that beautiful world above.

A. S. SHOEMAKER.

Shoemaker, Elder A. S., of Ohio, was born, March 9, 1832, in Delaware County, O., in what was then an almost unbroken wilderness, near where he now lives. His father and mother were Primitive Baptists, and were in the constitution of Alum Creek Church, June, 1835, now located in the village of Ashley, O. His father died when he was ten years of age, leaving a mother with four children, of whom

he was the eldest. Hence he knew something of the privations of a fatherless boy in a new country. In early life he became concerned about himself as a poor sinner. In December, 1852, when in his twenty-first year, after many hours of sorrow, he was made to rejoice in a precious hope. July 21, 1853, he was married. In December, 1853, he went to the church of which he is now a member and was baptized. His wife became a member a few years later. He soon began to be exercised in mind about preaching, but tried to keep it hid. The church



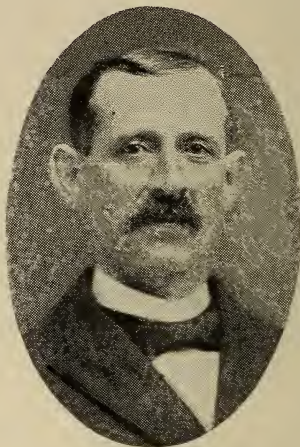
A. S. SHOEMAKER

feeling that the Lord had blessed him with a gift, he was liberated, October 8, 1864, and after having twice refused to submit to the will of the church, was ordained, May 9, 1868. He has served churches continuously to the present time and is now serving four churches. His wife, who was the mother of four children, devoted to her family and to the church, died November 25, 1894, in the triumph of faith. April 3, 1898, he was again married, and was again blessed with a loving and agreeable companion, with whom he was permitted to live only nine years and seven months, when he was again bereft of such endearing companionship. Elder Shoemaker is an humble, faithful and useful minister and highly esteemed by those among whom he labors.

W. M. SHOEMAKER.

Shoemaker, Elder W. M., of Ashley, O. This able and faithful "soldier of the cross" was born near Ashley, Delaware County, O., November 27, 1856;

united with the New School Baptists in June, 1870, but becoming dissatisfied with them and feeling they were not contending for the faith once delivered unto the saints he united with



W. M. SHOEMAKER

the Old School Baptists at Alum Creek Church, October 2, 1876, and was baptized by Elder L. B. Sherwood. He commenced preaching in 1888 and was ordained December, 1891, and now has the care of three churches. Elder Shoemaker was, in August, 1876, married to Miss Lucy Sherwood. He is zealous in the cause of truth and highly esteemed among his people.

BENJAMIN SHORT.

Short, Elder Benjamin, of West Virginia, son of William and Sarah Short, was born in Wyoming County, W. Va., December 30, 1856, and died March 4, 1893. Early in life it pleased the Lord to show him his sinful condition by nature and what he must be by grace to see God in peace. Soon he was given a hope in the Saviour; united with the Primitive Baptists, and in a few years was ordained to the work of the ministry. He proved faithful until the end and finished his course in the triumphs of a living faith.

ASA D. SHORT.

Short, Elder Asa D., of Floyd, Va., son of Joseph N. and Mary Short, was born in Floyd County, Va., April 17, 1842. His opportunities for an education were very limited—his school

days altogether amounting to about six months. When about twelve years of age he was deeply concerned about salvation, and though this interest remained with him through all the years of youth and early manhood and followed him even amid the carnage of battle—for he was a soldier in the late war and realized the providential care of God especially at the battle of Missionary Ridge—yet he had no well grounded hope in the Saviour or a feeling sense of the forgiveness of his sins until his twenty-sixth year. This hope in the Saviour was preceded by about two years of gloom, despondency and a feeling that he had “sinned away his day of grace” and that there was no hope for him. When he was delivered of this burden of condemnation he was impressed with the duty of baptism and that he must preach Jesus to others. He united with the Primitive Baptists April, 1868, was baptized by Elder T. L. Roberson, began preaching one month afterwards and was ordained September, 1873, by Elders Daniel Connors, G. L. Tuggle and W. H. Dodd. Elder Short now has the care of four churches, is faithful and zealous and feels accountable to the Lord for his stewardship. In 1866 he was married to Miss Sarah C. Graham, which union was blessed with ten children, six of whom are now living.



A. A. SHOULTZ.

Shoultz, Elder A. A., of Owensville, Ind., was born in Pike County, February 25, 1862, moved to Missouri with his mother when a boy, had poor advantages of an education but was an

apt scholar and close observer, attended Sunday School in youth but enjoyed riding his mother's mule to the Missionary Church much better than he did reading the lessons. However their teaching seemed to be about right—that we could not be saved without being good, and we could not be good without doing good, and it depended altogether on what we did in regard to being saved. But his mother, who was a Primitive Baptist, would tell him that salvation all depended on what the Lord did for sinners, and that they were saved through the mercy and grace of God. But he was not interested in either way of salvation very much until eighteen years old, when he learned by experience that it would not do to depend on human merit, and the plan of salvation that his mother advocated was the only plan that would save a condemned sinner like himself. At the age of twenty he moved back to Indiana and lived with his uncle who was a Primitive Baptist; when he went with him to his meeting the preacher advocated the same plan of salvation that his mother taught. And in spite of all the hard things he had heard said against the Primitive Baptists he loved them and their doctrine, offered himself to Little Zion Church in Pike County, Ind., 1882, and was received and baptized by their pastor, Elder J. W. Richardson. He was soon impressed to preach the gospel but tried to keep it to himself. In this he failed,—the church knew his secret, liberated him, and in 1888 he was ordained and has since had the care of churches, and is now preaching for some of the churches that the late Lemuel Potter served. Elder Shoultz is an able, energetic and faithful minister and has for many years served as moderator of the Salem Association. He is satisfied with the old fashion church and wants no doctrine and practice in his churches not taught in the New Testament.

NOAH SHOWALTER.

Showalter, Elder Noah, of Illinois, was born in Virginia, September 25, 1826, and died February 19, 1906, in his seventy-ninth year of age. He united with the Primitive Baptists about the year 1854, was ordained deacon four years later and in 1862 was set apart for the work of the gospel ministry. All this was done by the Little Rock Church, Cass County, Ill., and

soon afterwards Elder Showalter moved to Iowa and later to Kansas. Later he settled in Moscow, Idaho, and had the care of churches most of his ministerial life and was loved by those among whom he labored.

L. C. SHREWSBURY.

Shrewsbury, Elder L. C., of Beckley, W. Va., is the faithful pastor of churches within the bounds of Indian Creek Baptist Association, and has for some time served as moderator of this body and it is with regret that an extended notice of his life and labors could not appear.

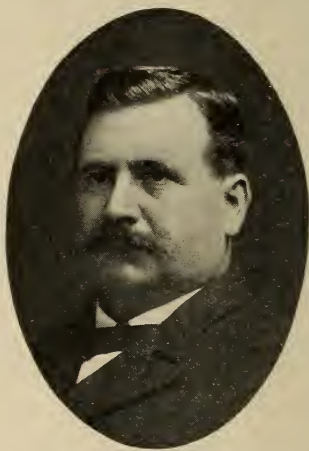
ASA SIDBURY.

Sidbury, Elder Asa (1804-1882), of North Carolina. This faithful minister who peacefully passed over "the river" in the seventy-eighth year of his age was indeed a father in Israel. His tenderness, fatherly care and wholesome advice will long be remembered by his churches. He was in the constitution of the White Oak Baptist Association, also in the constitution of the Yopps Church, which took place 1835. He was ordained deacon December, 1843, and he filled that office until the Lord was pleased to call him to a more noble work. He was then ordained to the ministry in September, 1847, by Elders Jcsiah Smith and Samuel Holt. He was then chosen pastor of the Yopps Church and afterwards had the care of other churches in the bounds of the White Oak Association which he faithfully served until his warfare was ended. In life he was useful and highly esteemed—in the hour of death, calm, resigned and hopefully triumphant; and when his friends would come to see him and try to cheer him by telling him they hoped he would soon get better he would tell them not to hope that for he did not want to get better in this world, but longed to see the moment come that would release him from this world, and he would beg his weeping wife and friends not to grieve after him for he would be better off, and the last words he was ever heard to say were, "farewell vain world, I bid you adieu."

MATTHEW SIKES.

Sikes, Elder Matthew (1825-1900), of Georgia, was a most devoted and

able minister. He preached for a number of years in a section where there were but few Primitive Baptist Churches—using school houses and churches of other orders, private houses and often in the woods at neighborhood gatherings. Under his ministry, several churches were established. He bore many burdens alone and did not receive the financial help from the brotherhood that was due him. Nevertheless he himself was faithful. In the pulpit he was eloquent and convincing, and in private life humble and childlike. His character was clean and strong. He stood at his post of duty for thirty years and few persons ever showed greater self-denial, and more fervent zeal in the cause of truth.



E. B. SIMMONS.

Simmons, Elder E. B., of Huntington, Tenn., was born in Carroll County, Tenn.; obtained a hope in Jesus when about sixteen years old; united with the Primitive Baptist Church in his twentieth year and was ordained to the ministry November 23, 1890. He has served several churches as pastor and has traveled and preached in several states. Elder Simmons is moderator of the Big Sandy Association of Tennessee and is greatly beloved by his people. As a business man and teacher he has also been prominent. He taught school for twenty-two years, merchandised for two years, was one of the promoters of the Dixie Telephone Company in Tennessee and Kentucky and served as its president; is also connected as di-

rector and representative of other business enterprises of his town and state, and has the confidence of his neighbors and business associates.

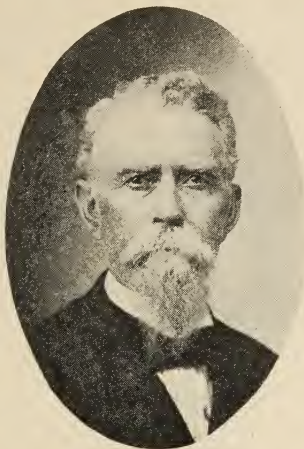
W. A. SIMPKINS.

Simpkins, Elder W. A., of Raleigh, N. C., is a young minister of recognized gifts and many admirable traits of character. He has the pastoral care of Mt. Gilead, the church at Raleigh and other churches, and his labors in the Master's kingdom have been blessed to the comfort, edification and instruction of many of God's children. Elder Simpkins is also a valued correspondent of Zion's Landmark, a lover of peace and satisfied with the order of God's house.



ALLEN SISK.

Sisk, Elder Allen, of Excelsior Springs, Mo., was born in Cocke County, Tenn., December 9, 1833, and united with the Primitive Baptist Church, called New Garden, Ray County, Mo., in August, 1859, where he was ordained in August, 1866. In his youth he was wild and reckless, but since called to follow the Lord Jesus he has been a faithful soldier of the cross and serves the churches acceptably. Elder Sisk has for a number of years been moderator of the Fishing River Association and is greatly loved by the churches. He is a safe, sound and worthy minister.



JOHN W. SKAGGS.

Skaggs, Elder John W., of Kansas City, Mo., was born in Cass County, Ill., February 21, 1839, and grew to manhood in that state, experienced a hope in Christ in 1861, was married to Miss Lucy C. Hawthorn in 1867, moved to Kansas in the fall of 1867, and united with the Primitive Baptists November, 1869, and was baptized by Elder A. H. Mahuron. He began speaking in public in 1872, moved to Fort Scott in November, 1874, where his wife died April 13, 1875. In July of the same year he returned to Illinois, united with Little Flock Church by letter and was ordained to the full work of the ministry in 1876. While there he was married to Miss Anna M. Ellis, September, 1880. Elder Skaggs has served several churches as pastor and assistant pastor and has traveled considerably in the middle west and some of the western states.

MITCHEL SLOAN.

Sloan, Elder Mitchel, of Tenn., was born May 10, 1824, and died March 26, 1907, having passed the eighty-fourth mile post. He united with the Primitive Baptist Church about the year of 1845, and was baptized by Elder Wm. Tackett, in fellowship with the Old Chloe Church, and began his ministry soon afterwards. He contended earnestly for the faith once delivered to the saints, and was not carried about by every wind of doctrine. He was pastor of Raccoon, Philadelphia, and Greasy Creek Churches for a number of years. He was noted for his gold

memory, and in his extreme old age was able to read fine print without glasses. He died strong in the faith of salvation in Jesus.



ISAAC SKELTON.

Skelton, Elder Isaac, of Loveland, Iowa, was born in Putnam County, Ind., December 24, 1840, and united with the Old School Baptist Church called Council Bluffs in Pottawattamie County, Iowa, in 1864. He was ordained as deacon of the church in 1873, and was ordained as minister of the gospel in 1877, in which office he was faithful. He died December 25, 1892.

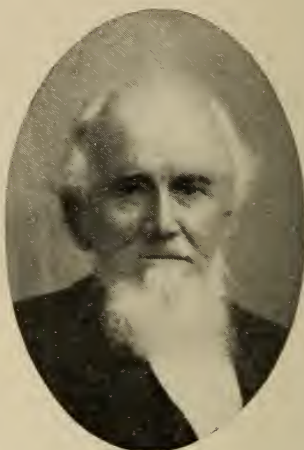
ABNER SMITH.

Smith, Elder Abner, of Texas. This faithful minister moved from Alabama about the year 1832 and settled in Bartrop County. He was one of the pioneer preachers of Texas, and with others, constituted Providence Church about the year 1833. He was strong in the faith of God's salvation in Jesus for all the seed of promise and stood firm for Bible doctrine and practice in the great division 1827-1835, and the editor regrets that a more complete sketch could not be given.

JOB SMITH.

Smith, Elder Job (1821-1906), was born in Onslow County, N. C., united with the Primitive Baptists at White

Oak Church 1845, began preaching soon afterward and was ordained in 1870 by Elders John Hewett and Bryan Whitford. He was soon called to the care of White Oak, Wardsville and North East Churches and served



JOB SMITH

them faithfully as long as he was able to travel. He was an old fashion preacher and a lover of peace and fellowship. Brother Smith served as First Lieutenant in the North Carolina militia during the Mexican war, and was in all the relations of life a plain, straightforward, honest man.

E. C. SMITH.

Smith, Elder E. C. (1869-1899), of North Carolina, was convicted of sin in early life and united with the Primitive Baptist Church. He was, some years afterwards ordained to the ministry and served churches in the eastern part of the state, but a suitable record of his labors cannot, for lack of data, be given.

HENRY SPEAR.

Spear, Elder Henry, of Pennsylvania, who died in 1840, was truly a father in Israel, and a beloved brother in Christ. He had long stood on the spiritual walls of the Zion of God, in this militant state. For nearly half a century he was an indefatigable minister of the New Testament. When he commenced his ministry the country was new and there were very few Baptists on the western side of the

Allegheny mountains—but few roads, and they were over mountains and extensive wilds, abounding with beasts of prey. All these hardships, trials, dangers and perils he encountered and endured with the unyielding courage of a true disciple of Jesus Christ. He sought out the residence of the poor cottager of the wood; preached to him Jesus Christ the only way, the truth, the life and salvation, and assisted in gathering many churches in various parts of this country (most of which became members of Redstone Association); and labored constantly with his hands to supply his numerous family and friends; he fed the hungry, clothed the naked, gave couch to the weary traveler; did much in different ways by labor, counsel and cash, to sustain and to entertain the churches and brethren both at home and abroad.

R. T. SPEIGHT.

Speight, Elder R. T. (1811-1900), Breman, Ga., was born in Darlington District, S. C., raised by Methodist parents, and spent his youth in folly, and as he wrote, neither hoping for heaven nor caring for hell. But God who is rich in mercy cared for him when he did not care for himself, brought him to see and repent of his sins, gave him a sweet hope in Jesus and enabled him to take up the cross November, 1834, and was baptized by Elder Mitchell Bennett into the fellowship of Bay Creek Church, Walton County, Ga. He had impressions to preach before he was baptized, but disobeyed the heavenly call, was greatly afflicted and brought very low in sorrow's vale. In 1843 he agreed to submit to the Lord and His church, was ordained by Elders Henry Haynes, Moses H. Denman and Allen Pensan. Elder Speight was a useful minister, was in the constitution of several churches, assisted in many ordination exercises of elders and deacons, baptized and married many persons, and faithfully served four churches almost continuously until his death.

J. D. SPINKS.

Spinks, Elder J. D., of Lawhon, La., is moderator of the Louisiana Primitive Baptist Association and the faithful pastor of Mt. Olive and other churches of this association and it is

regretted that a more extended sketch of Elder Spinks' life and labors could not appear.

JOHN STADLER.

Stadler, Elder John, of Caswell County, N. C., died March 8, 1860. He was an eminent servant of the Most High God and noted for his faithful stewardship. For twenty-one consecutive years he was appointed by his association—the Country Line—as a messenger to the Kehukee Association and never failed but once to attend in that period of time. He was a man of sound judgment, wide influence and good deportment, and as a minister, was able, firm and faithful.

C. W. STALLINGS.

Stallings, Elder C. W., of Georgia, was born April 15, 1861, and died November 14, 1905; at eighteen years of age he was married to Miss Dora Howell, and they lived agreeably together until his death. They raised six children—the youngest nine years old at the death of the father. Three daughters united with the church of his membership. One died in infancy. There were four girls and three boys in all. He united with the Methodist church in his eighteenth year, and lived a strict member with them for six years. He joined the Old School or Primitive Baptists at Cat Creek Church, in Lowndes County, Ga., in 1886, and was baptized by his father, Elder T. W. Stallings, and in 1889 he was licensed. In 1891 he was ordained to the full functions of the gospel ministry by Elders A. V. Simms, W. H. Tomberlin, J. A. O'Steen, and T. W. Stallings. And since that time he spent much of his time in faithfully serving the churches under his care. He was sorely afflicted for fourteen years; and during the last seven years of his life he was carried in an invalid chair, and sat down while preaching. Yet, he continued faithful to the end. Three of the churches he served for eight years, and only missed four conferences during all that time. He was equally as faithful to his family. For two years of the latter part of his life he was unable to feed himself, but yet he served the Baptists and his family faithfully manifesting the very same love for them and for the cause of Christ that he ever did. He baptized about 200 members before he became

unable to administer that ordinance; and married many people. He assisted in the constitution of six or eight churches, assisted in the ordination of five or six preachers and twelve deacons, ever seeming willing to make any sacrifice for the cause of Christ that was needful on his part, and to prove the life of an honest man. He at one time turned over all he possessed of worldly goods to his debtors, and trusted the Lord for his living, proving that he was seeking God and His kingdom, believing that all needful things would be added to him, which was proven in his case. He surely fought the good fight of faith and died as he had lived—trusting alone in the merits of a crucified and arisen Saviour.

JOHN A. STAMPER.

Stamper, Elder John A., of North Carolina. Among the faithful ministry of the old, time-honored Kehukee Association of a half century ago, stood Elder John A. Stamper. Upright in life, modest in appearance, chaste in conversation, sound and well-grounded in the doctrine of God our Saviour, he was a useful man in his day and generation and an able minister of the New Testament. He united with the Primitive Baptists at Kehukee Church about 1848, licensed to preach May, 1854, ordained April, 1855; was twice married—first to Miss Eliza Whitaker in 1823, and after her death, to Miss Martha Whitehead in 1831. By the first union two children were born, and eight by the second. In the triumphs of faith he fell asleep in Jesus July 9, 1876, at a ripe old age, and after an honorable and useful pilgrimage.

L. STARLING.

Starling, Elder L., of Luraville, Fla., is the moderator of San Pedro Primitive Baptist Association of Florida, and the faithful pastor of churches within the bounds of this association, and the editor regrets that information for a more extended sketch could not be obtained.

JOSEPH L. STATON.

Staton, Elder Joseph L. (1836-1891), of Delaware. This gifted, faithful and much beloved minister was impressed with the gospel ministry before he united with the church. He made a

public profession of Jesus when about thirty-eight years of age, was soon licensed and in 1879 was ordained. He was soon called to the care of churches and unselfishly labored for their peace and prosperity until his death in his fifty-fifth year of age. As a proof of his pastoral qualifications there were in his churches spiritual fruits and a steady growth of membership, while no jar ever occurred nor the sound of discord or dissatisfaction was ever heard. It is with regret that a more detailed record of Elder Staton's life and labors cannot be given.

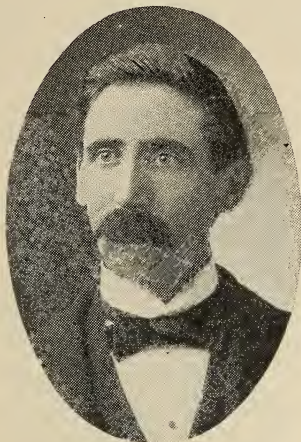
W. F. STATON.

Staton, Elder W. F., of Scotland, Neck, N. C., has for many years been a faithful minister of churches within the bounds of the old Kehukee Association, and is highly esteemed for the truth's sake. Kind, tender and affectionate, he is a comfort to Zion and a lover of peace among her children. The editor regrets that for lack of sufficient information a more extended notice could not appear of this useful minister.

JUBAL STEARNS.

Stearns, Elder Jubal. This eminent servant of God was born in Boston, Mass., in the year 1706. Early in life he was a Pede-Baptist but upon examination of the word of God he became convinced that to follow Jesus he must be immersed. He was also made to see the error of infant baptism, renounced such practices and was baptized by Elder Wait Palmer, at Talland, Conn., 1751, and was ordained to the ministry the same year. He traveled extensively and was one of the pioneer preachers of Virginia and North Carolina, and finally settled at Guilford Court House, N. C., where he was greatly blessed of the Lord. A church of sixteen members was organized, known as Sandy Creek, which soon increased in number to about six hundred. The influence of this church was great and many churches were soon built up from this small beginning. Elder Stearns was a man of small stature, with but little learning, but was a gifted speaker. His voice was musical, his eye penetrating and many wonderful conversions are reported under his preach-

ing. He died in the realization of a Saviour's love November 20, 1771, and was buried near Sandy Creek meeting house.



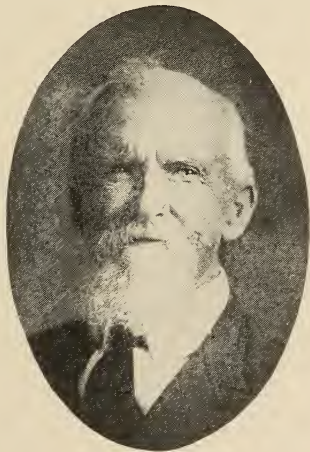
JOHN S. STEERS.

Steers, Elder John S., of Dry Ridge, Ky., was born October 30, 1868, in Grant County, Ky., of Wm. H. and Elizabeth (Conrad) Steers, and labored on the farm until he was twenty years of age, attending school some in the winter months. His father gave him his freedom at twenty and he attended college until he could get a first-class certificate to teach school. He taught school two years, then went to school at Lebanon, O., from which school he graduated. Since that time he has farmed two years, worked at the carpenter's trade one year, run a general store three years and for the past five years has been cashier of the Farmers Bank of Equity of his town. He united with the Primitive or Old School Baptist Church in 1886, began preaching in 1890, was ordained to the work of the ministry August 29, 1896, has traveled and preached in nearly half of the states of the Union, and has baptized and married a great many people. Elder Steers is one of the busiest of men. He is at present cashier of the Farmers Bank of Equity, member of legislature—re-elected without opposition; president of newspaper corporation, and connected with other enterprises of his town. His wife—who was Miss Lena A. Bracht—to whom he was married in 1903, is of great assistance to her husband. She is quite an expert banker, and in office work, can do almost anything her husband can, is interested in her

husband's ministerial labors and urges him to attend his appointments and to also preach among the churches as much as possible. They bear the gospel yoke together so far as she can enter into her husband's labors, and to them both it is a labor of love.

PATEN STEPHENS.

Stephens, Elder Paten, of Columbia, Mo., was born in Rockingham County, N. C., in the year of 1777, and united with Liberty Church, in Kentucky. He moved to Callaway County, Mo., about the year 1820, and constituted Cedar Creek Church, in whose bounds he remained until his death, which occurred April 2, 1865. He withstood the new Mission system firmly and held the esteem of his brethren to the end. For a number of years he was moderator of the Salem Association. Elder Stephens was a profound reasoner, a good orator and held the respect of all good men who knew him.



J. K. STEPHENS.

Stephens, Elder J. K., of Ball Knob, Ark., the third son of Jeremiah and Emaline Stephens and brother of Dr. Jas. B. and Dr. (Eld.) J. Bunyan Stephens was born in Marshall County, January 5, 1838. He was a soldier in the Confederate army and a member of Gen. N. B. Forest's escort; professed a hope in the Saviour in September, 1866, and united with the Primitive Baptists at Big Flat Creek Church in Williamson County, Tenn., Saturday, the last day of 1866, and

was baptized Sunday the first day of 1867, by his father, Elder Jeremiah Stephens. Having finished his course in the medical college at Nashville, he located in 1867, at Dukesdom, Tenn., and began the practice of medicine which he had to give up in 1889 on account of blindness. Here he was married December 6, 1868, to Miss Bettie Lovelace, and was, in 1874, ordained to the work of the gospel ministry by Elders W. A. Bowden, N. W. Little, R. Ross, N. G. Phillips and W. P. O'Kelly. Elder Stephens has faithfully served several churches during his ministry, and has traveled and preached in seventeen different states, but in recent years has refused to accept the care of churches. At present he is an invalid, and has been for several years, but notwithstanding the many sorrows and trials he has passed through—as the loss of five of his six children, the loss of eyesight and the giving away of health, he still feels the Lord has been good to him, and, like Jacob of old, is patiently waiting for God's salvation. His only living child—Mrs. Ella S. Moore, her husband and their oldest son Stephen—are all members of their honored father's church; and with this faithful and pleasant family our aged brother and his loyal companion are spending the evening of their life. Dr. Stephens was a successful practitioner when following his profession, has been an earnest, able and faithful minister of the New Testament, favorably received where he has traveled and preached among Baptists and is highly esteemed at home.

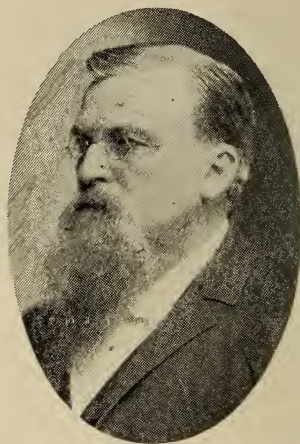
EDMUND STEPHENS.

Stephens, Elder Edmund, of Erlanger, Ky. The following brief notice of Elder Stephens is from Elder Potter's book published 1895, and is here reproduced for want of data from which to write a more extended sketch. "He was born in Kentucky, on the 29th day of June, 1810, and joined the Primitive Baptist Church and was baptized on the second Sunday in February, 1842. He was ordained to the work of the ministry in 1854. Will be 85 years old June 29, 1895, and is now the pastor of one church, and visits several others when the weather is pleasant."

J. BUNYAN STEPHENS.

Stephens, Elder J. Bunyan, of Nashville, Tenn., was born February 5,

1836, united with the Primitive Baptist Church in 1854, was ordained to the ministry August 14, 1859, and has been the pastor of South College Street Church in Nashville, Tenn., for over forty-three years. He has during that time, resigned three times only to be refused by the church and again called to its care. And the last time

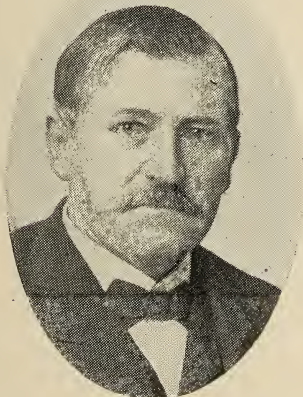


J. BUNYAN STEPHENS

he resigned he was called by the church for the remainder of his natural life. Ever since he was ordained, and for a short time before, he has, in connection with his ministerial work, practiced medicine; and for the past twenty-five years has lectured in the medical department of the University of Tennessee. Elder Stephens is an able advocate of the doctrine of God our Saviour as maintained by the Primitive or Old School Baptists. For nearly half a century he has preached Jesus the way, the truth and the life; nor has he seen any reason to adulterate the doctrine of grace or to change the order of God's house. He is satisfied with the practice of the apostolic church. To move therefrom would not be progressive but retrogressive, for their doctrine and their practice is perfect and cannot, therefore, be improved. And though Elder Stephens has passed his three score and ten, yet he is still active and faithful to his charge; and his church, is perhaps, the only one among our people in the United States that has services every Sunday at 11 o'clock and at night. The editor regrets that he could not obtain data for a more extended notice of the life and labors of this gifted and zealous laborer in the Master's vineyard.

W. A. STEWART.

Stewart, Elder W. A., of Floyd County, Ky. After a life of usefulness and many years of devotion to the cause of truth in the gospel this beloved brother quit the shores of time March 3, 1893. He was a good citizen, kind neighbor, able minister, and faithful to his churches, and the editor regrets that a more suitable notice of his life and labors could not appear.



G. W. STEWART.

Stewart, Elder G. W., of Akron, Hale County, Ala. This gifted brother was born in Autaugaville, Ala., May 17, 1851, and raised by Christian parents. His father, Jeremiah C. Stewart, was a strict member, and his grandfather was an elder in the Primitive Baptist Church. Early in youth Elder Stewart manifested a desire for research and a spirit of self-righteousness. In his eighteenth year he read the entire Bible through, felt elated in his mind and exalted in his opinion of himself. He would not join any church but felt he could, at any time, become a Christian, which he fully intended to do before he died, but wanted to wait until a more convenient season. When he heard the Primitive Baptists preach he was perfectly astonished at what he considered their doctrine, and was one of the most bitter and determined enemies of the doctrine of salvation by grace. He not only did not believe the doctrine but abhorred it, and was determined to never believe it. He felt real sorry and truly ashamed for anybody to know that he had

relatives that were so weak and ignorant as to believe such doctrine. But in the fall of 1871, unexpectedly to himself, he was convinced of the truthfulness of the doctrine, but was never able to claim a hope till the spring of 1873. He was as completely turned about in his views and opinions, likes and dislikes as was the Apostle Paul. In 1873 he was married to Miss Catharine Elmira Allen, of Hale County, daughter of Elder J. T. Allen, and he and wife united with the Primitive Baptist Church at Nebo, Bibb County, in 1874, and were baptized by Elder Allen. In 1882 he was licensed and in 1885 was ordained by Elders R. F. Papasan, J. D. McElroy, and J. T. Stewart, and has since had the care of churches, having served Providence, the church of his membership continuously since his ordination. Elder Stewart is a strong writer, was for sometime associate editor of the Gospel Messenger and has written two books that have been well received among Baptists, entitled, "Order and Disorder," and "The Two Witnesses." These books are full of wholesome instruction and valuable information, and shows the Biblical knowledge and general information possessed by their author.

J. M. STEWART.

Stewart, Elder J. M. (1839-1904), of Texas. Elder Stewart was born in Georgia, and in 1865 was married to Miss Fannie Patillo of Marietta, Ga. This union was blessed with eleven children. In 1891 he moved to Texas and lived in this state until his death—thirteen years later. He was ordained about 1866 and served churches both in Georgia and Texas. He was an able minister. His discourses were pointed, forcible, instructive and gentle, and it is with regret that a more detailed notice of Elder Stewart could not be given.

BENNETT STEWART.

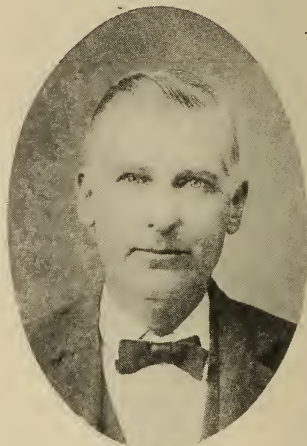
Stewart, Elder Bennett, of Georgia, was born in Warren County, September 15, 1822, and died at his home in Taylor County, February 15, 1897, of general debility of body and mind. Elder Stewart was well and favorably known in his section of the country, having lived here about a half century. He kept himself well posted on all points of public interest, and, being

freely communicative, his views and opinions were sought generally by others and highly regarded, even by those who differed with him. He was a man of far more than ordinary mind, and "where much is given much is required," and with the gift invariably comes the responsibility. This Elder Stewart sensibly felt, and he therefore was never vain, but invariably humbled, when preferred or promoted, which favors his neighbors and fellow-citizens delighted to confer upon him. He could, indeed, be honored by men, because God had honored him. Therefore, if he was chosen as literary teacher or as orator of the day on occasions of interest or to represent his county, all were delighted, himself humbled, and the expectations of his friends not disappointed; for he always proved himself worthy and sufficient for the occasion. Such was his unusual, exemplary life and unusual usefulness. But above all, and better than all, Christ was revealed to him as his Saviour, and, in obedience to the command of his Saviour, he united with the church at Prosperity in 1866, and was baptized by Elder J. Rowe. He was chosen clerk of the church in 1867, and chosen deacon in 1869. But the church soon discovered in him what they considered the gift of teaching and comforting the saints, and accordingly liberated him to exercise that gift as he felt impressed. He was, in 1879, ordained by Elders John Rowe, J. R. Respass and J. G. Murray. This was an obligation which made him exceedingly fear and quake. Elder Stewart was abundantly blessed with those special graces which so much adorn the profession he made—meekness, lowliness of heart and mind, forbearance, brotherly kindness, resignation to the will of God, without murmuring, either at birth or death, heat or cold, prosperity, or adversity, sickness or health.

J. T. STEWART.

Stewart, Elder J. T., of Tennessee, was born August 11, 1848, in Jones County, Ga. In early childhood he moved with his parents—Jeremiah and Nancy Stewart—to Alabama, where he lived until 1904, when he moved to Beaver's Creek, Tenn. When six or seven years of age he was made to realize the solemnity and fearfulness of death and would often resort to a certain place nearby to try to pray. These feelings eventually wore

away as he became more infatuated with the world. When about fourteen years old he ran away from his parents and joined the Confederate army where he remained until the close of the war. It was, while in the last engagement in the early part of '65 while the missiles of death were flying thick and fast, that he was deeply convicted of sin and made to mourn on account of it. When, sometime afterward, this burden was removed he had a strong desire to unite with the church, which he did



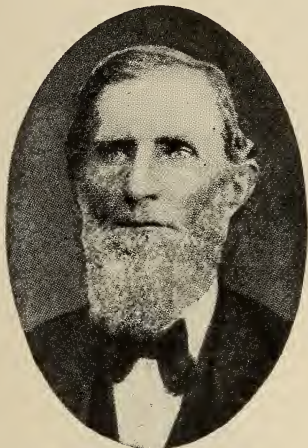
J. T. STEWART

at Providence, Hale County, Ala., in 1868. Soon he was made to realize that there were other duties for him to perform. The church discovered his gift, and he was soon licensed, and in 1881 was ordained by Elders J. J. Akers, H. J. Redd and C. Whitworth. He has since had the care of churches—a part of the time serving five, is sound in the faith, and zealous in the cause of truth. In early life he was married to Miss Rebecca Tommay, daughter of Elder Hiram Tommay, and the Lord has blessed them to rear ten children..

JAMES STINNETT.

Stinnett, Elder James, of Texas, was born December 4, 1817, in Marion County, Tenn., and was the son of Samuel and Elizabeth Stinnett. He joined Clarks Creek Church in Henderson County, Tenn., in 1846 and was baptized by Elder James Beaver. In 1865 he moved to Texas and settled in Hopkins County. Elder Stinnett was a man of sterling character.

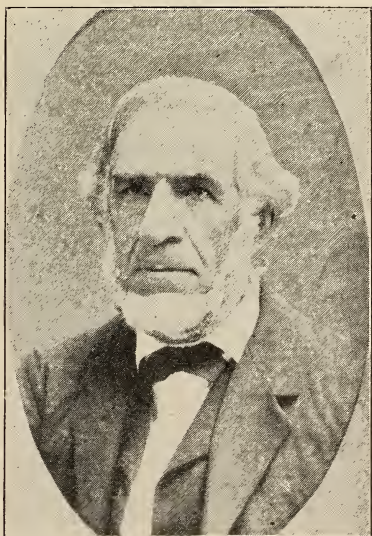
As a husband he was faithful and true; as a father he was firm, but gentle and kind; as a minister of the gospel he was bold for the truth, yet so sweet, kind and gentle., and it is with regret that a more complete sketch of his useful life could not be given.



GEORGE Y. STIPP.

Stipp, Elder George Y., of Pulaski, Ill., was born in Warren County, O., April 13, 1826, and died October 23, 1886. He was of German descent. His grandparents settled and lived in Pennsylvania and Virginia. As a boy he manifested a thirst for knowledge and became a prominent teacher, which profession he followed until about 1876. He was also a successful farmer and gave much study to law and became well versed in its fundamentals, though he did not follow the profession as a practitioner. He was married three times—first to Miss America A. Smith. This union was blessed with nine children. His second wife was Miss Mary E. Hughes, and after her death in 1871, he was in 1875, married to Miss Elizabeth H. Hursey. He united with Hopewell Church in Vermillion County, Ind., 1870, and began preaching the same year, and was ordained in 1875 by Elders J. A. Johnson, James Ring and Pallas McCoy, and until his death was a faithful minister. Elder Stipp was a strong debater, and his willingness to defend the principles of salvation and all Bible truths paved the way for several religious discussions, in all of which he manifested much Biblical knowledge and ability. His last discussion was held at Kenney, Ill., in 1886. His opponent

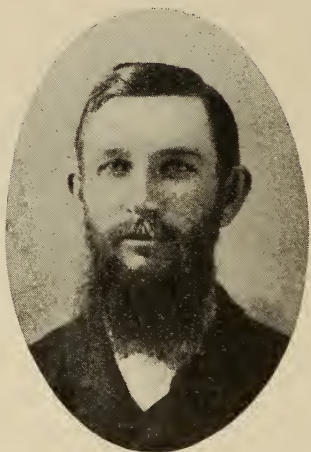
was W. B. F. Treat, of Bloomington, Ind., of the "Disciples of Christ." Mr. Treat came very highly recommended by the brotherhood of his faith. The subjects discussed embraced, total depravity, the quickening of sinners (the written word the essential means), baptism essential to the remission of sins, and church identity. The St. Joseph correspondence of the *Champaign Signal* had this to say: "For the past week or so the village of Kenney, Ill., has been convulsed over a series of religious debates between G. Y. Stipp, of Vermillion County, Ill., and Rev. W. B. F. Treat, of Bloomington, Ind. This discussion ended the other day, and the logic used by Mr. Stipp was so overwhelmingly superior to that used by his antagonist that he was universally declared to be the champion in the debate. The people of Kenney had manifested so much interest in the matter, that when the debate closed a number of the prominent citizens of the place, non-church-members, showed their appreciation of the talent of Elder Stipp by clubbing together and presenting him with a handsome gold-headed, ebony cane. Miss Sallie Turner made the presentation speech, in which Mr. Stipp was warmly thanked for his gentlemanly demeanor during the discussion, and for the ability with which he handled the subjects."



JOHN STIPP.

Stipp, Elder John, of Oregon, was born in Berkeley County, Va., Novem-

ber 10, 1806, and moving to Illinois in the year 1832, there united with the Primitive Baptists. He removed to Oregon in 1848, and was there ordained in 1853, in Siloam Church. He was a good writer and was mighty in the Scriptures. He died November 23, 1892. Further information of this useful minister's life and labors could not be obtained by the editor.

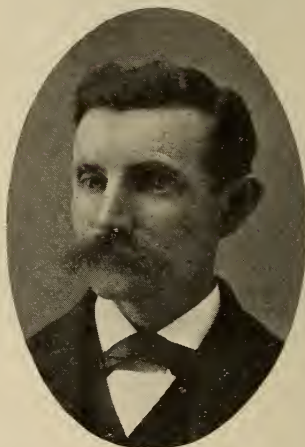


W. B. STRICKLAND.

Strickland, Elder W. B., of Scotland Neck, N. C. This worthy brother was born June 16, 1848. In early manhood he was convicted of sin and in his twenty-eighth year of age was given a sweet hope in Jesus as his sin-bearer. During the same year—1876—he went home to his friends at Lawrence's Church, Edgecombe County N. C., and told them what great things the Lord had done for him, was received and baptized by Elder W. F. Bell. Not long after this he was burdened with the duty of preaching Jesus to others, but unlike Paul, he conferred with flesh and blood, and so unworthily did he feel and so unqualified did he deem himself for the ministerial work that he endeavored to keep the secret in his own bosom, earnestly plead with the Lord to relieve him of the impression and felt that he would rather die than try to preach. But God made him willing and he was, in 1889 licensed, and soon thereafter ordained, and has since had the care of churches. Elder Strickland is highly regarded by his brethren, is sound in the faith and is a comforting experimental preacher.

JAMES STRICKLAND.

Strickland, Elder James, of Fort Branch, Ind., was born in the state of Indiana, on the 27th day of October, 1818; joined the Primitive Baptist Church, about the year 1838, and was ordained to the work of the ministry about the year 1845. He was very zealous in the building up of churches and there was a period of ten years in his life that he was in a revival. He baptized one thousand people during his ministry. He was strong in the faith of the atonement, and was a man of great piety and of good general information. When he died in October, 1890, he was pastor of Fort Branch Church and was greatly loved by his brethren. His labors were mostly confined to the churches of the Salem Association where his efforts were greatly blessed.



RUBEN T. STRICKLER.

Strickler, Elder Ruben T., of Luray, Va. This good-natured, deserving and worthy brother is the pastor of Brock's Gap, Big Spring, Bentonville, and Thornton's Gap churches. (The last named church was, many years ago, the home church of Wm. Jennings Bryan's grandparents, and their grandson, in 1896, presented the old church with two chairs in memory of them.) Brother Strickler was born August 9, 1854, and in early youth was convicted of sin and given a sweet hope in Jesus, but for many years he remained out of the church awaiting more evidence, and also, on account of a feeling sense of unworthiness,

and before his baptism had impressions to preach. He united with the church in 1879, baptized by Elder P. W. Yates, licensed 1883, and was in 1887 ordained by Elders P. W. Yates, J. H. Menifee, Benj. Lampton and F. M. Perry. Besides the above named churches Elder Strickler has served Hope Church in Warren and Smith's Creek in Shenandoah. He is an humble, unassuming, faithful minister—as honest as the days are long, and prefers others to himself, and is a great lover of peace. He has never traveled much, his labors being confined to churches within the bounds of the Ebenezer and Ketocton Associations.

A. J. STUART.

Stuart, Elder A. J. (1823-1895), was born in Monroe County, Ga.; moved with his parents to Scott County, Miss., in 1843 and in 1846 was married to Miss Elizabeth Mathews. He united with the Primitive Baptists at New Chappel Church 1856, and was baptized by Elder J. G. Creceluis. In 1870 he was ordained and faithfully filled this office until his death. By economy and close attention to business he was enabled to leave a comfortable living to those dependent upon him, but better still, he left a good name "which is rather to be chosen than great riches." Amid all trial and suffering he manifested Christian fortitude and a faith in God's goodness that never wavered, and died as a faithful witness of Jesus.

DAVID STUART.

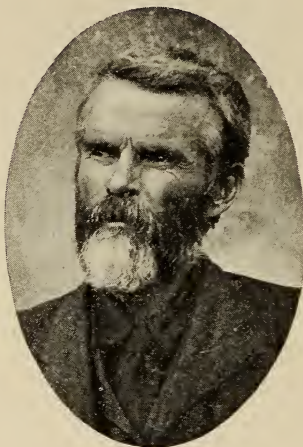
Stuart, Elder David (1822-1892), was born in Illinois, united with the Primitive Baptist Church when a young man and was ordained in 1863. He was a faithful pastor and the editor regrets that a suitable sketch of his life and labors could not be obtained for this work.

OWEN SUMNER.

Sumner, Elder Owen (1796-1874), was a native of Floyd County, Va. Of his early history the writer knows nothing except that with all Adam's family he was conceived in sin and brought forth in iniquity, and continued to roll sin under his tongue as a

sweet morsel until arrested by the Spirit of God; when, he viewed himself the worst of mankind, and moaned his condition for many days, when it pleased the Lord to manifest his love to him in the pardon of his sins. He then was enabled to rejoice with joy unspeakable and full of glory. He united with the Primitive Baptist Church at West Fork, in Floyd County, Va., Sunday, March 17, 1822, and was baptized by Elder Jesse Jones. He lived with the church in peace and enjoyed their confidence and fellowship, and September, 1832, the church licensed him to preach the gospel of Christ. He went forward in the discharge of his duty with great fear and trembling, often doubting his call; but, to use his own words—he felt unable to preach, but could not remain silent, but was often praying to the Lord to direct him what to do, and as the impression deepened he continued to exercise his gift in the ministry, not without opposition from the enemies, until September 3, 1836, when having made full proof of his ministry and usefulness he was ordained to the full functions of the ministry, and went forward in the administration of the ordinances of the house of God. Elder Sumner certainly made full proof of his ministry. He had but a limited education, but by close application to study he acquired considerable knowledge of books. He traveled considerably, in Virginia mostly, and preached Jesus and him crucified, with power. Several churches were built up under his ministry. He was pastor of Indian Creek, New River Meadow Creek, White Oak Grove and Laurel Creek churches, until age and infirmities prevented him from serving them. The Lord added many seals to his ministry—among the number he had the pleasure of seeing five or six of the members of the churches which he served embark in the ministry and rise to distinction among the Baptists. Among them, one of his sons (but his ministry was short, as he died several years before his father.) Elder Sumner often spoke of the young ministers as his sons in the ministry, and treated them as such, often encouraging them, and both by precept and example, admonishing them to be faithful and humble in the discharge of their duties. He did not envy them but appeared to be happy in their company, always setting them forward and never appeared more happy than when they were enabled to preach comfortingly. He was a good disciplinarian and the

churches over which he was pastor loved him for his firmness. He was useful in his neighborhood as a peace-maker and also as a physician, having acquired considerable knowledge of medicine, and by industry he acquired a competent living and his house was a home for his brethren and friends. Just before his departure he said: "I am waiting for my Master's time, to go! I am ready when it is His pleasure to call." In his death his wife lost an affectionate companion, his children a loving father, the churches a wise counsellor and faithful pastor.



W. B. SUTHERLAND.

Sutherland, Elder W. B., of Tiny, Va., was born near Colley, Dickenson (then Buchanan) County, Va., February 24, 1861. His parents were William and Sylvia (Counts) Sutherland, who came as pioneers from Clinch Valley, Va., over Sandy Ridge to the headwaters of Big Sandy River over fifty years ago, and who are still living near their old homestead. His family has been long and prominently connected with the Primitive Baptists. During his youth, he followed the usual life of a mountain boy, going to the old "subscription" and free schools for a few weeks during the winter and the remainder of the time doing labor on a farm. He joined the Primitive Baptists at Sulphur Spring Church, Dickenson County, Va., of which church he is still a member, was ordained in 1884 by Elders J. H. Duty and Elijah S. Counts, and has continued in this work unremittingly and faithfully till the present day. For

several years, he has been the only minister in his community, and has had the care of four or more churches almost continuously and is at present serving the following churches: Sulphur Spring and Sand Lick in Dickenson County; Sumac Grove and Duty's View, in Buchanan County; and Reed's Valley, in Russell County. His brethren, recognizing his talents, and love for the cause elected him in 1879, Moderator of the Washington Association (an organization of the Primitive faith, formed in 1811 and embracing some of the most prosperous churches of that faith in southwest Virginia), in which position he still serves. Elder Sutherland's activities have not been confined alone to the ministry, but he has been, for several years, an important figure in the public life of his county,—serving several terms as supervisor of his district, and also a member of the Virginia legislature for the session of 1895-6. He is honored as a loyal citizen, esteemed as a kind neighbor and beloved as a faithful pastor and able minister of the New Testament.

JOHN A. SUTTLES.

Suttles, Elder John A., of Alabama, was born in Bibb County, Ala., May 12, 1826. He for years served his county as justice of the peace, county treasurer, and representative in the general assembly of Alabama. He was first married to Miss Rebecca E. Bentley, and subsequently to Miss Mollie J. Carlisle. He first joined the Missionary Baptists in 1854, and lived a consistent member with them until August, 1875, when he joined the Primitive Baptist Church at Bethel in Coosa County, Ala., and was baptized by Elder B. Jowers. He shortly afterwards moved his membership to Mt. Pleasant Church, and in 1878, he was ordained to the gospel ministry, the presbytery consisting of Elders B. Jowers, J. M. Dykes, J. M. Blackman, L. C. Peters, and R. W. Carlisle. In his latter days, having been stricken with paralysis, he was afflicted long and suffered much, but, sustained by the grace of God, was perfectly resigned to His will and when the summons came he passed away as calmly as the evening setting sun, thus showing to those left behind how bravely and gloriously a Christian can die. He was full measure in all that is required in constituting a good citizen, an honest man, a loving father, a de-

voted husband, and an humble, faithful Christian. He exemplified by his daily walk that he was ever ready to conform to that which was just and right, thereby gaining the confidence and commanding the esteem of nearly all who knew him for his strict integrity of character and quiet life.



JONAS F. SUTTON.

Sutton, Elder Jonas F., of Paris Mo., was born in Miami County, O., June 1, 1837, and united with Walnut Creek Church, near Crawfordsville, Ind., February 13, 1869. He moved to Missouri in the year 1870 and was ordained in Cedar Grove Church near Paris, Mo. in De-

cember, 1888. His orderly walk, devotion to the cause of his Master, and good gift in the ministry, make him useful to the churches which he serves and it is with regret that data for a fuller sketch of this worthy Elder's life could not be obtained.

JAMES T. SWINNEY.

Swinney, Elder James T., of La-Fountain, Kan., was born in West Virginia, August 24, 1832, and united with Camp Creek Church in Mercer County of that state in December, 1866. He was ordained in the year 1869, and ever since has served as pastor of churches. A fuller sketch of his labors in the ministry could not be secured.

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FREDERICK SWINT.

Swint, Elder Frederick (1789-1860), of Alabama, was in early life convicted of sin, given a hope in the meritorious work of Jesus, united with the Baptists and a few years later was ordained to the gospel ministry. He was considered an able preacher, sound in the faith and full of hospitality, and his home was always open to his brethren. It was his custom to hold family prayer each night when at home. He was gifted as a writer also. Hymn No. 690 of Lloyd's Collection is his composition. He raised a family of sixteen children, was a man of general information and wide influence and died as he lived—trusting in the all-sufficient atonement of Jesus for salvation.

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CHARLES S. TATE.

Tate, Elder Charles S. (1811-1888), of Kansas. He was born in Bedford County, Va., and was received into the fellowship of the Baptists before the division when he was about twenty-two years old. About 1847 he moved from Virginia to Alabama. Some of the brethren had learned by conversing with him that he had exercised in preaching a little before leaving Virginia, and insisted that he should go into the pulpit and preach which he did very satisfactorily from the text, Hebrew 2.9. Soon after this he

became a member with the brethren at Shawn, in Chambers County, Ala., which church was then under the pastoral care of Elder Josephus Barrow. Some time after this he moved and became a member of the church at Hephzibah, in same county, and by request of sister churches for his pastoral services, he was ordained and had for a time, the pastoral charge of two churches. But being poor in the world and a tanner by trade, he had to move about to get work, and thus his ministerial work became more transient and unsettled till finally he settled in Kansas. Elder Tate was re-

garded as a sound and consistent minister—not only sound in doctrine, but was faithful, zealous and orderly in his deportment.

A. J. TAYLOR.

Taylor, Elder A. J. (1820-1904), of North Carolina. This venerable minister of western North Carolina, died at his home in Alleghany County, in his eighty-fourth year of age. He was familiarly known as "Andy" Taylor, and was, of course, named Andrew Jackson, and he had in his makeup the sturdiness and independence of Old Hickory. He had not been taught in the colleges of this earth, but he was deeply versed in "The Book" and to him "thus sayeth the Lord" was the final arbiter of every question that affected this life and the life beyond. His Bible was his constant companion in his long journeyings over this and other states, where he went on yearly pilgrimages preaching the gospel. He lived in it and with it. It was the staff of his declining years as it had been the strength and stay of his robust manhood. The life of Elder Taylor contained lessons for the present hour that need to be emphasized. He belonged to a day that gave us many noble characters—a day that produced men of simple faith, simple tastes, unaffected piety, of plain living and right thinking. An humble, uneducated farmer, high on the slopes of the hills of Alleghany, this old patriarch heard the call to preach the gospel as plainly as ever one of God's prophets of old was called to do His work. Taking neither scrip nor purse, Andy Taylor put aside from him ease, the comforts of home, and for many years devoted much of his life to travelling and preaching wherever a flock of the faithful wished to hear him preach. He travelled in many counties and states. He preached not with "man's wisdom" but in "demonstration of the spirit" and was instrumental in comforting and blessing many of God's elect who sat under his ministrations. The educated found help and guidance in his plain proclamation of the Word; the uneducated saw in him an evangel sent to break to them the Word of Life. Elder Taylor clung to the old ways and the ancient landmarks, in dress, in speech, in everything. He never felt embarrassed in any presence. He would have preached before a king as unabashed as Paul stood before Agrippa. He was the am-

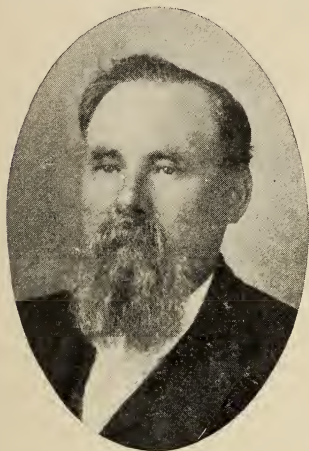
bassador of his Lord and knew no fear of man or bowing down in the presence of great men. He had about him the spirit of the prophet who said: "Thou art the man," and he never preached to please man, but he preached as his Master directed him, and declared the whole counsels of God. It was a conviction of this good old man that he ought not to accept any compensation for preaching. He would have felt that he had committed sin to receive a salary for preaching, and so he went about among his people preaching until beyond his eightieth year. He lived up to his convictions in this and in every other respect. His good old wife, now bereft in her humble home in the mountains, was an helpmeet of the kind the Bible describes. She honored her husband because he was never "disobedient to the heavenly vision." She gloried in his independence and in his services to the churches. She believed it would be wrong for her husband to charge for preaching. Talking one day with a friend, she held up her hands and said: "Do you see these old hands? I would work them to the bone before my old man should take pay for preaching." She tended her garden, milked her cows, and performed the laborious duties of her household in cheerfulness and in happiness looking forward joyously to the time when her husband should return from his annual preaching tours, to the delights of home, made doubly dear to both by the consciousness that the separation had been ordered of God, as was every act of their lives. How beautiful is such faith in a world where materialism threatens to crowd out faith in God and lessen faith in man.

HENRY TAYLOR.

Taylor, Elder Henry, of Monroe, N. C., was born May 27, 1851, in Washington County, Va. His parents were members of the Primitive Baptist, but he, in his seventeenth year, united with the New School, or Missionary Baptists and lived with them four years. About this time he was deeply impressed to preach Jesus and became a close student of the Bible. What he learned there of doctrine and practice was so different to that of his brethren that he left their church and united with the Primitive Baptists at Tumbling Creek Washington Co., Va., 1874, and was baptized by Elder C.

Hopkins. He began preaching the same year and was in 1876 ordained by Elders John Wallace, Chas. Hopkins, J. T. Stinson and Thos. Grimsley, and has since had the care of churches or been traveling and preaching. He has traveled thousands of miles, most-

ward in this duty. He was soon ordained to the work and has since proven his faith by his works. Has traveled and preached much among the



HENRY TAYLOR

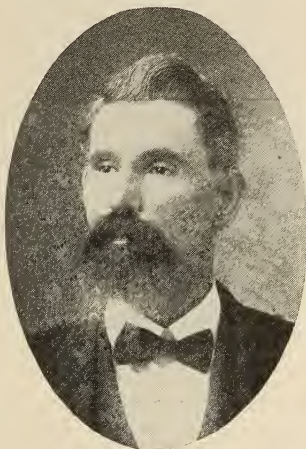
ly in Virginia, Tennessee, North Carolina, and South Carolina. He is, at present, serving the following churches: High Hill, Union Grove, Crooked Creek and Liberty, all of Union County. Elder Taylor is zealous and faithful and the Lord is blessing his labors.

T. J. TAYLOR.

Taylor, Elder T. J., of Eaglesville, Tenn. This able minister is moderator of the Cumberland Association of Primitive Baptists and the faithful pastor of churches within the bounds of this association.

W. J. TAYLOR.

Taylor, Elder, W. J., of Garfield, Ark. This faithful minister was convicted of sin when about seventeen years old, and for several years was greatly burdened on account of it. But God, at a time unexpected to him, relieved him of this burden and gave him, by revelation, a sweet hope in Jesus. Soon after this he united with the Primitive Baptists and was baptized by Elder J. Good. Almost immediately a desire to tell others of Jesus came in his heart, which could never be satisfied until he went for-



W. J. TAYLOR

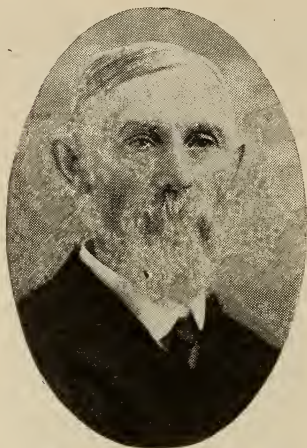
churches of his section, has baptized a goodly number into the fellowship of the Baptists and at present has the care of four churches.

BURWELL TEMPLE.

Temple, Elder Burwell, of Johnson County, N. C., who died July 27, 1873, was a well beloved minister of many Christian virtues. He served the Primitive Baptist Church at Salem, Johnson County, and other churches in that section and was an humble, faithful minister, but data for a more suitable sketch of his life and labors could not be obtained.

JOHN TERRY.

Terry, Elder John, of Hurricane County, W. Va., was born in Floyd County, Va., December 1, 1844. Moved with his parents to West Virginia about the year 1850, joined the Primitive Baptist Church in 1870, began preaching in 1879, ordained 1885, and has since had the care of churches. He is at present pastor of two churches and is moderator of the Pocatalico Association. He is an able preacher, is sound in the doctrine of the Bible and is highly esteemed by his brethren.



WILLIAM THORP.

Thorp, Elder William (1772-1853), was one of the noted pioneer ministers who smoothed the rugged paths of the Baptists in the western wilds of Missouri. He is said to have constituted the first church and organized the first Association in upper Missouri. He was born in Virginia, of Scotch-Irish parents who immigrated from the old country. From Virginia he moved to Kentucky in 1786 when a boy and in 1809 moved to Missouri and died in Clay County after a long, useful and faithful life in the Master's vineyard.

ERASMUS DARWIN THOMAS

Thomas, Elder Erasmus Darwin of Danville, Ind., who after about half a century of service as minister in the Master's vineyard, passed from this scene of action a few years ago in the full triumph of the Christian's faith. Elder Thomas was born in Fayette County, Ind., November 13, 1821, united with the Primitive Baptists, October 27, 1849, and was, the following day, baptized into the fellowship of William's Creek Church by Elder John Sparks. Two years later he was licensed to preach and on May 14, 1852 was ordained to the full work of the ministry. During his long career in the ministry he was able, active and zealous in the cause of truth, was a bold defender of the faith, and order of God's house as maintained by the Primitive or Old School Baptists, and his labors were blessed to the instruction, comfort and edification of many of God's children. His name was a household word, among the churches

of the Danville Association of which he was so long the beloved Moderator as well as among other churches and associations that knew his gift and felt his good influence. Detail information of his useful life and labors could not be obtained.

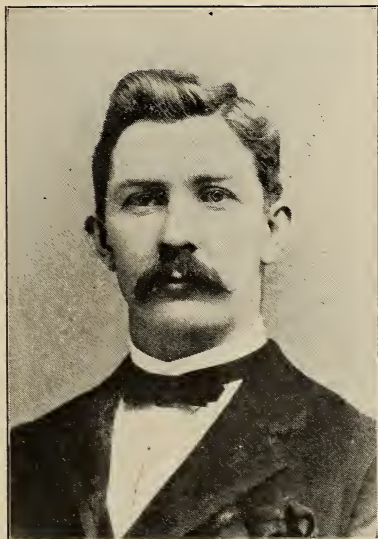
E. D. THOMAS.

Thomas, Elder E. D. (1821-1896), of Indiana, was born in Fayette County. He was the son of David F. and Phoebe Thomas who emigrated from New York state in a very early day. In early manhood he was married to Mary G. Thompson, the daughter of Wilson Thompson, who has a national reputation as a minister of the gospel in the Baptist Church. He received a hope in Christ at about the age of twenty, but did not unite with the church until nine years afterward. He began speaking in public in a short time after joining the church and was ordained to the full work of the gospel ministry at the age of thirty years. Although he travelled considerably, yet his greatest work was pastoring churches. He served four churches almost constantly during his entire ministerial life. One very remarkable event of his life was, that he served two churches for over forty years each. At the time of his death he was on his forty-fourth year as pastor of Big Run Church, ten miles southeast of Indianapolis, and on his forty-third year as pastor at Danville. He left each church with a membership of nearly one hundred. He died at his home near Danville, Ind., at the age of seventy-five, having served his Master faithfully for nearly half a century.

E. W. THOMAS.

Thomas, Elder E. W., of Danville, Ind., was born in Marion County Ind., October 13, 1859, and is the sixth son and eighth child of Elder E. D. Thomas. He was first made to seriously consider himself as a sinner at the age of sixteen, after four or five months of sorrow and trouble over his condition, in which time his soul was brought to trust in the Lord's sweet mercy through Jesus Christ. With a great love for Christ, His cause and His people, he in 1876 offered himself to the dear old church at Mt. Pleasant, where he still lives and enjoys the fellowship of the Lord's precious people, and was baptized by his father.

er. At about the age of twenty-four he became much impressed in mind about preaching the gospel of God's grace, but objections of various kinds kept him silent until the winter of 1888-9. His first attempt to preach was the second Sunday night of February, 1889, using the text, "This is the stone that was set at naught of you builders," etc., Acts 4:11. He was ordained in 1890, by Elders E. D. Thomas, J. H. Oliphant and John R. Daily, and has since been continuously engaged in serving churches as pastor,—having the care of four churches during his entire ministry except the first year when he served two. Elder Thomas has served his home church continuously since his ordination, and is loved by his people.



J. MARSHALL THOMAS.

Thomas Elder J. Marshall, of Orrsburg, Mo. The editor receiving no information from which to write a sketch of Elder Thomas will quote the following from Elder Cash's book of Portraits of 1896. "He was born in Danville, Ind., February 24, 1867 and united with Mt. Pleasant Church, Hendricks County, Ind., in February, 1888. He was ordained July 4, 1896, in West Union Church, Orrsburg, Mo. where his membership now is."

WILLIAM THOMAS.

Thomas, Elder William (1821-1893), of Texas, the son of John C. and Sarah

Thomas, was born in Jones County, Miss. He was raised by Baptist parents, professed a hope in Jesus in his eighteenth year and united with the Methodists. But on a careful study of the Bible he found he could not harmonize their doctrine and practice with his experience and the Bible, and in 1841 left his former brethren and united with the Primitive Baptists at Salem Church in Jasper County, Miss., and was baptized by Elder E. Y. Terrell. From the time he obtained a hope, he had impressions to preach Jesus the Saviour of sinners; so after moving to Arkansas, he soon commenced the exercises of his gift; and in 1849 he was liberated to preach; and in 1857 was ordained by Elders Othniel, Weaver and E. Y. Terrell. In 1865 he moved to Milan County, Tex., and was in the constitution of New Providence Church. In January, 1867, he bought land and opened a farm on Knob Creek in Bell County, and joined Little Flock Church, which church he continued to serve until his decease. As a minister he was sound in doctrine, uncompromising with error, eloquent in his defense of truth, and unswerving in the discharge of duty, as a pastor he had few equals; and God truly blessed his labors with Little Flock Church, which he served for over twenty-five years. There has been dismissed from this church members to constitute three churches, and hundreds have moved away, carrying letters and the church now numbers over eighty. He was loved by all that knew him. The church especially was made to mourn for his presence, his council and his loving admonitions and his words of comfort. He died as he had lived, trusting alone in Jesus for peace and happiness hereafter.

Z. G. THOMAS.

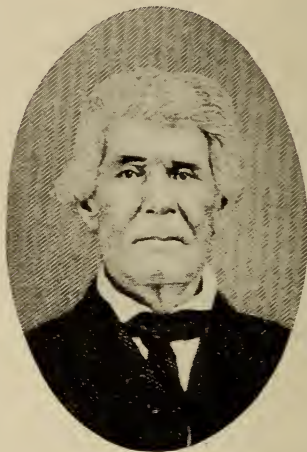
Thomas, Elder Z. G. (1833-1882), of Louisiana, was born in Barbour County, Ala. His parents moved from Alabama to Georgia, and then to Arkansas and remained one year and moved to Bienville Parish, La., where he spent the remainder of his life, except three years which he spent in the Civil war. He was married to M. A. Page, 1858, and there were born to them twelve children. He united with the Primitive Baptist Church at New Providence in the fall of 1861, and was baptized by Elder T. J. Foster, and was ordained to the ministry in the spring of 1877, by Elders H. B. Howard, Z. Thomas and J. J. White,

which place he filled to the glory and honor of his glorious King whom he trusted in and loved so well to speak of until death removed him. He was chosen moderator of the Louisiana Primitive Baptist Association in the fall of 1879, and served in this position to the satisfaction and comfort of the association until death. He was of a mild temperament, a good, kind man; had many friends and was loved by them all. He was an able and earnest contender for the doctrine of our Lord and Saviour Jesus Christ, and was a dear and precious gift to the church, and the church loved him as such. His labors in the Master's vineyard were blessed to the good of the church and the glory of God and he passed away in the full triumphs of faith in the fifty-sixth year of his earthly pilgrimage.

ZACHARIAH THOMAS.

Thomas, Elder Zachariah (1817-1885) was born in Licking County, Ohio, moved to Morrow County, Ohio when quite young, where, when fifteen years of age, he was called by grace from "darkness to light," and "from the power of Satan to God." He was in great distress of mind until he was led to see Christ as the "end of the law for righteousness to every one that believeth." In 1840, he was married to Elizabeth S. Bruce and they settled on a farm near Chesterville, Ohio, in 1841, where they remained until 1859. In April, 1846, they united with Mt. Pisgah Church in Morrow County, and were baptized by his father Elder John D. Thomas. Shortly afterwards he became exercised about preaching, and the church liberated him in the winter of 1847. His father dying in April, 1849, left the church without a pastor. In June following, he was ordained to the full work of the ministry, and was called to the care of Mt. Pisgah church which he retained as long as he remained in Ohio. He was also pastor of the Alum Creek Church, at Ashley, and the Salem Church near Johnsville. In 1860, he moved to Licking County, and became pastor of the Licking and Friendship Churches, while retaining charge of Mt. Pisgah and Salem. In 1865 he moved to Northern Indiana, locating near Albion, Noble County. Here he was instrumental in the organization of two churches, Mt. Salem and Elkhart which he visited as pastor as long as he could travel. He preached his last

sermon at Elkhart in May, 1884, at which time he baptized three young sisters. Elder Thomas was greatly beloved by all who knew him. As a minister he was faithful and zealous, in discourse systematic and logical, always presenting some things for meditation and causing his hearers to feel that the time had not been spent in vain.



WILSON THOMPSON.

Thompson, Elder Wilson (1788-1866), a native of Hillsborough, Ky., is regarded as the ablest Primitive Baptist minister that ever lived in the United States. He was of an old Baptist family, of English, Welsh, Scotch, Irish and German descent. He had religious impressions from his earliest recollections; and, during the first twelve years of his life, without any instruction from any person or book, he became a thorough graduate in Arminian, Pharisaical or natural religion—"getting religion" himself by his own resolutions and exertions, idolizing "the Sabbath," attaining perfection in the flesh, assured that he was bound for heaven, despising the people of God, as far below himself in religious knowledge and attainments; then "falling from grace," "taking his fill of sin," then afterwards terrified anew by natural convictions, going to work again with more zeal than ever to ingratiate himself into the favor of God, repenting and praying more, and doing more good works until he felt he was sinless and resolved he never would commit another sin. He rested in the persuasion of his own righteousness, with which he believed God was well pleased. While in his thir-

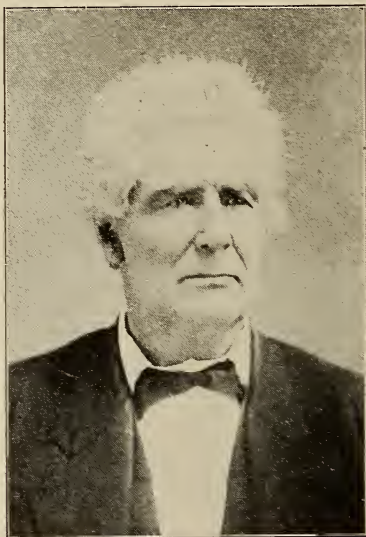
teenth year he went to see Elder James Lee baptize some candidates, among others, a small slender girl, named Mary Grigg, who afterward became Elder Thompson's wife; and, while this girl was being led into the water, suddenly all nature seemed to him to be overspread with a dark, heavy, angry, threatening gloom, and he felt like one forsaken of God and man, the most loathsome and guilty wretch that ever lived on earth, utterly corrupt without and within, and justly exposed to the everlasting wrath of an infinitely holy God. He left the company and the water in despair, and sought a deep ravine in the wood, expecting there to die alone. For three days and nights he continued in such gloom that he did not seem to have one hopeful thought of his salvation, and, while his heart was all the time pleading for mercy, if mercy were possible, he did not dare to make a formal prayer, because feeling it impossible for a holy God to pardon such a sinner as himself. Still he would seek the woods, fall on his knees, close his eyes, and make confession of his sinfulness and of God's justice in his condemnation. While thus engaged, on the fourth day, he was startled three times by the sudden appearance of a glittering brightness, visible only when his eyes were closed, and each time increasing in brilliancy, so that at last in amazement he sprang to his feet, opened his eyes, and saw all nature glittering with the glory of God. He was completely captivated with the scene, the gloom and the burden of sin were gone; but he soon began to be troubled because his trouble had left him, and never once thought of this being conversion. After many seasons of rejoicings, doubts and fears, he, in 1881, united with the church called the "Mouth of Hicking," and was baptized by Elder Jas. Lee. When raised from the water he felt a strong desire to speak of the glorious plan of salvation, but, remaining silent in language, he burst into tears and came out of the water weeping like a child. For many years he resisted the impressions to preach, feeling he would rather die than expose his ignorance in this public way. He was so troubled in mind and lost so much sleep and appetite that his parents feared he would commit suicide and had him to sleep in the room with them. One night after all had retired, and the fire had burned down, a shadowy form seemed to approach him, bend over

him, and say, "I know your trouble, and your great desire to know what you should do; and I have come to tell you. Read the sixth and tenth chapters of Matthew, and to every sentence, answer, 'I am the man,' and you will soon come to know your duty." This was done and said three times. He believed that the appearance was not literal, but a vision (Acts 2:17-18). He was soon licensed to preach. His first text, February, 1810, was John x:2, 3; and was ordained January, 1812, by Elders Stephen Stilley and John Tanner. He was about this time led to the then Territory of Missouri where he baptized some four or five hundred persons. From Missouri he moved to Lebanon, O., and in 1834 moved to Fayette County, Ind., and became pastor of churches in the White Water Association. During the year of 1843 there were two hundred and forty-seven persons that joined the churches of this association. While residing in Indiana he made extensive tours of preaching in New York, New Jersey, Delaware, Pennsylvania, Ohio, Kentucky, Virginia, North Carolina and Georgia; and his ministerial gifts and Christian virtues shone with starry brilliancy. Elder Thompson was the author of several books and pamphlets, among them "Simple Truth," "Triumph of Truth," "An Address to the Baptists of the United States," in 1850, and his "Autobiography." He was a strong writer, able debater and powerful pulpit orator. Few more interesting books are to be found in human literature than Elder Thompson's autobiography, which may be purchased from Elder R. W. Thompson, Greenfield, Ind.

G. M. THOMPSON.

Thompson, Elder G. M., was born April 20, 1811, in Cape Girardeau County, Mo. His father, Elder Wilson Thompson, was one of the greatest preachers of the age in which he lived, and like his gifted son, his fame lives after him, for his name is known and honored wherever the Primitive Baptists are found. While the subject of this sketch was yet a babe his father removed from Missouri to the state of Kentucky, and after a short residence there, he moved to Ohio, where he spent his youth. From Ohio he moved to Fayette County, Ind., where he lived and labored the most of his life. When a mere boy, but seventeen years of age,

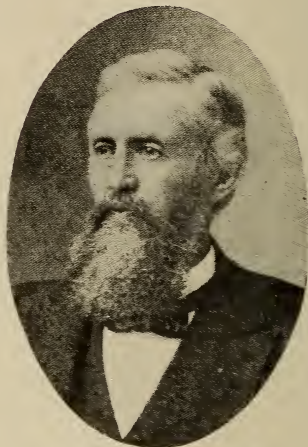
Mr. Thompson joined the Baptist Church and began preaching, and from that time until death smote him with his harness on, he never rested from his toil. Indeed, it was said of him many years ago by one who knew whereof he spoke, that "Elder Grigg M. Thompson has traveled more miles and preached more sermons than any minister living or dead." No doubt that statement spoke the truth, for during sixty years in storm and snow, in good or ill health, he devotedly followed where duty led, often preaching twice a day for months at a time, and



G. M. THOMPSON

the numbers baptized by him into the church, if gathered together would, indeed be a mighty host marshaled for the army of the Peaceful King. He labored not only in the pulpit, but also with the pen. He has published several books all filled with the faith that possessed his soul. That he was loved, respected and honored in his own community, but weakly expresses the feeling of his neighbors. He was a strong man in every sense of the word, and his pure and reproachless life is an example worthy of imitation. He died as he had lived. At the very last, while speechless friends were hovering about his bed, he spoke and said: "Turn me, turn me." Some one proposed to help turn his body in the bed, but he quickly interrupted saying, "No, no; turn me to the Cross of Christ!" These were the last words he ever spoke. The death angel entered the darkened and silenced

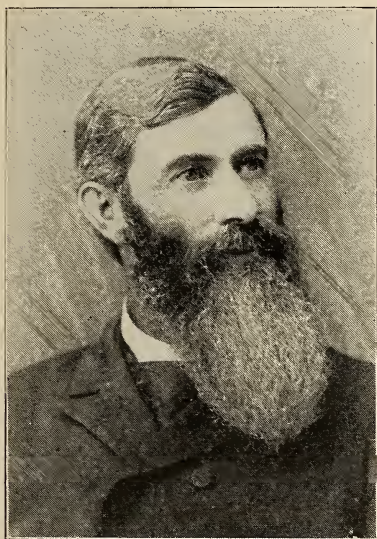
room, the tired hands were folded for the long rest, the great heart fluttered and grew still and from the saddened and silent room "two angels issued where but one went in."



JOHN M. THOMPSON.

Thompson, Elder John M., of Greenfield, Ind., was born in Fayette County, Ind., September 1, 1844, of an old noted family of Irish, Scotch and English descent. His father, James Thompson, was among the first settlers on the Indiana Reserve, fifteen miles northeast of Indianapolis, when the country was almost an unbroken forest. His devoted mother, Elizabeth McCarty Thompson, died when he was in his thirteenth year. The opportunities of an education were limited but what he lacked in this, he made up by improving the few he possessed. While working on his father's farm, he also applied himself to study spare moments, and was soon able to enter college at Harts-ville, Ind., where he was soon qualified to teach and followed this profession for some years. When about twenty years old he was convicted of sin. His Arminian sky became clouded, until his self-righteousness was in his sight, as "filthy rags." Being without hope he wept and piteously begged for mercy until his soul was delivered by the gift of faith in Christ as his righteousness, sanctification and redemption. A few months later, he was baptized by Elder P. K. Parr, and was in 1874 ordained to the work of the ministry. Elder Thompson is a strong preacher and gifted teacher in Israel and has been wonderfully blessed to

enlighten the pure in heart, who have been deceived by false teachers. He has traveled and preached in, perhaps a dozen states, and several territories devoting his life to pastoral and evangelical work, preaching the gospel without charge, condemning the greed for filthy lucre which actuates the ministers of anti-Christ, and yet has faithfully advocated spiritual giving and receiving. Brother Thompson is also a fluent, interesting writer. For many years he has been associate editor of the *Primitive Monitor* and editor of the *Youth's Guardian Friend*, a child's paper, published at Greenfield Ind. He has also engaged in eight public debates in answer to challenges from Universalists, Adventists, Methodist and Campbellites, and those who have listened to his arguments have felt that the banner of truth has not, by him, been allowed to trail in the dust.



ROBERT W. THOMPSON.

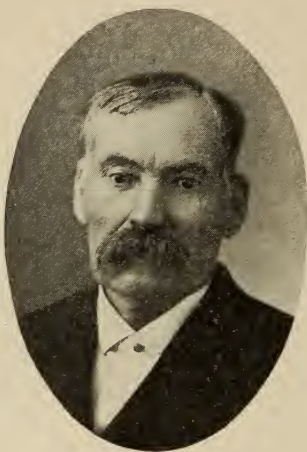
Thompson, Elder Robert W., of Greenfield, Ind. The subject of this sketch was born in Fayette County, Ind., October 11, 1842. He is the grandson of Elder Wilson Thompson who was a pioneer Old School Baptist minister of Kentucky, Ohio and Indiana. His parents, James L. and Elizabeth Thompson, moved to Howard County, Ind., in 1850, while the country was yet new. The public schools of that day afforded but little opportunity to obtain even an ordinary education. He was reared on the

farm and was inured to hard labor. He was married to Miss Sarah E. Hodson August 22, 1867. To them were born four children, two sons and two daughters. At about the age of twelve years he was suddenly brought under conviction for sin, but was gradually led to trust in Christ for salvation. In the meantime sin generally seemed to have the mastery. September 16, 1871, he and his wife united with Providence Church and were baptized the next day by Elder Jesse G. Jackson. He was ordained a deacon in this church, which position he filled till liberated to exercise a gift in public speaking April 18, 1874. He was ordained to the work of the gospel ministry October 21, 1876. Elder Thompson has since served four churches most of the time; has had five public debates; three of them with ministers of the Soulsleeper denomination and two with ministers of the Campbellite denomination. He has traveled and preached in the states of Delaware, New Jersey, Pennsylvania, New York; Washington, D. C., Virginia, West Virginia, Maryland, North Carolina, South Carolina, Georgia, Florida, Alabama, Tennessee, Kentucky, Ohio, Illinois, Missouri and Kansas. In 1886, he left the farm and moved to Greenfield, Ind., his present home, and with Deacon D. H. Goble (deceased), started the publication of the *Primitive Monitor* in the interest of the Primitive Baptists. Since June, 1892, Elder Thompson has had full control of this popular magazine. He is an humble, kind and lovely man, tender and sympathetic, yet firm and uncompromising with error. A gifted speaker and able writer—his influence for good is great; his love for the cause of truth sincere, and his labors in the Master's vineyard unselfishly zealous. Elder Thompson is moderator of the White Water Association.

JESSE W. THORNTON.

Thornton, Elder Jesse W. of North Yakima, Wash., was born in DeKalb County, Mo., January 6, 1850; received a hope in Christ when ten years old; united with the Old School Baptist Church at Oak Creek, Oregon, January, 1893; was ordained to the full work of the ministry September 6, 1902, by Elders W. S. Matthews and G. R. Girard. He was a son of Deacon John Thornton of Salem Church, DeKalb County, Mo., and

grandson of Elder Jesse Todd who was for a long time pastor of the same church. The editor regrets that



JESSE W. THORNTON

data for a more detailed sketch of Elder Thornton's life and labors could not be obtained.

ELMORE C. THRASH.

Thrash, Elder Elmore C., of Georgia, is a plain, social, orderly and useful Primitive Baptist, and a sound, able and instructive gospel preacher, desiring more to minister to the poor and destitute churches and communities, than to have the regular pastoral charge of any church. He has been many years in the ministry and is now about seventy years of age. The editor's efforts to secure data for a more suitable sketch proved fruitless. We can only add that Elder Thrash is not only big in heart and sympathy, but also in physique. His altitude is six feet four inches.

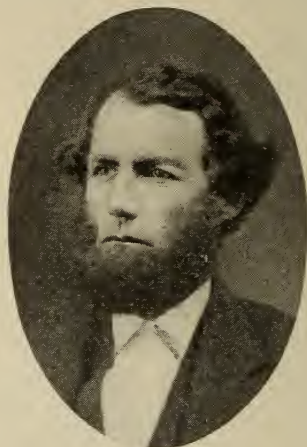
D. M. THRASH.

Thrash, Elder D. M., of Rock Creek, Ark., is the faithful pastor of Pleasant Grove, and other churches within the bounds of the South Arkansas Primitive Baptist Association and the beloved moderator of that body.

A. L. THURSTON.

Thurston, Elder A. L. (1830-1898), of Ohio, the son of Isaac and Margaret Lee Thurston, was born in Butler County, O. He was married to Girzilla

Thurston, December, 1850, and proved to her a faithful companion until he fell asleep in Jesus in his sixty-eighth year of age. Elder Thurston became a member of the Indian Creek Baptist Church near his early home, in 1853; was licensed to preach in 1857, and ordained in 1858. His home, during the greater portion of his life, was in Franklin County, Ind., and his ministerial labors were principally in that county, though he often, in his early life, visited and preached for the churches in adjoining counties in Indiana, and also, in Ohio and Kentucky. When he moved to Indiana he united with Big Cedar Grove Church,



A. L. THURSTON

one of the oldest Baptist churches in Franklin County. Almost his first efforts in speaking were at that church, which he afterward serve year after year as pastor, from 1861 till his death. He made no attempt to be a great preacher, but he was a faithful pastor, always at his post; and when, near the close of his life, his health failed so he could not stand and speak, he sometimes sat in his chair and talked to his brethren, telling them "the old, old story" that is ever new, of God's love and mercy to sinful man.

EPPE TILLERY.

Tillery, Elder Eppe, of Missouri, who died many years ago, was one of the pioneer preachers of northwest Missouri, and served several years as Moderator of Nodaway Association. Information from which to prepare a suitable sketch of this faithful and useful minister's life could not be secured.

J. N. TIPTON.

Tipton, Elder J. N., of Georgia, was born in Decatur County, united with the Primitive Baptists in 1877 and was baptized by Elder J. T. Everett unto the fellowship of the Olive Grove Church of Decatur County. His youthful training was under the Free Will Baptist discipline, a religion that he persistently tried to believe, but when his eyes had been opened, as it were, by revelation, he saw plainly, as set forth in the Scriptures, that none could come unto the Saviour except the Father draw them. Soon after he united with the church he was ordained and called to the care of Olive Grove church, where he ably expounded the Scriptures to his hearers for about ten years prior to his death. He bore his afflictions with untiring patience. His mind grew faint pertaining to things of this world before his parting hour, but the great Jehovah he never forgot, constantly asking His mercy and protection on his dear household, at the same time asking forgiveness in behalf of some who had in years past been his persecutors, as he felt without a cause, thus manifesting the forgiving spirit of his divine Master.

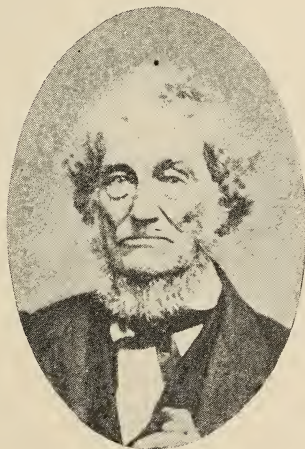
JESSE TODD.

Todd, Elder Jesse, (1792-1865), of DeKalb County Mo., was born in South Carolina, and united with Vina Fork Church in Kentucky when about grown. Moving to Missouri he first settled in Howard County, and in DeKalb in the year 1839, where he was in the constitution of the first church in the county—Bethlehem Church—in December, 1842. He was ordained to the work of the ministry August 6, 1845, and served Bethlehem Church as pastor about thirty years, and was a faithful servant in the Master's vineyard. The editor regrets that, for want of reliable information, a detailed sketch of Elder Todd's life and labors could not be given.

JESSE TOMLIN.

Tomlin, Elder Jesse (1798-1879), of Dale County, Ala. The subject of this notice was born in South Carolina, was removed by his parents, at the age of nine years to Georgia, where he was reared to manhood, passing through childhood and youth with the

praise of the community for his unflinching morality and strong resolutions for truth and justice. He obtained an evidence of being born of the Spirit at about the age of twenty-five years, joined the Baptist Church, and a few years after was appointed deacon. Not many years later he was ordained to the work of the gospel ministry in which he labored faithfully and efficiently half a century, being exceedingly well versed in the scriptures, in doctrine sound and uncompromising, and serving from five to seven churches a portion of the time. He was accounted by his brethren as an uncommonly able disciplinarian, being mild and gentle in his manner. He was much loved by the brotherhood, and highly respected by all who knew him, was very tender and instructive to young Christians, and especially helpful to young ministers.



SAMUEL TROTT.

Trott, Elder Samuel (1783-1866), of Virginia, was born in New Hampshire, and was baptized into the fellowship of the Baptist Church in Morristown, N. J., in 1810 by Elder Parkinson of New York. He began preaching the following year and was ordained at Morristown in 1812. He took a most important part in the division of the Old School from the New School Baptists and firmly opposed all departures from the doctrine and practice of the apostolic church. For a time he preached in Kentucky. During the last many years of his life he lived in or near Fairfax, Va., traveling on horseback, serving a number of churches in Virginia, and visiting the Black Rock Church and other

churches of the Baltimore Association. Elder Gilbert Beebe wrote of him: "We have been personally acquainted with our dear brother about forty-five years, and from our earliest acquaintance have looked up to him as to a father for counsel and instruction, which he has been enabled to give. We have always found him ready to speak a seasonable word to us when occasion required. Like David and Jonathan we have loved each other; facing the same foes, bearing the same testimony, engaged in the same conflicts and participating in the same victories, suffering the same reproaches, encountering the same persecutions for the truth's sake; is it strange, now that he is taken from us, that we should exclaim, as did Elisha, when he saw Elijah taken up to heaven in a fiery chariot: 'My father! my father! the chariot of Israel and the horsemen thereof.'" Elder R. C. Leachman wrote of him: "He has been actively engaged in the ministry for more than sixty years. It was not with him as, alas! it is with too many, a work of convenience, or of secondary importance, but was regarded as the great and leading business of his life. Through sunshine and storm, winter and summer, he was faithful to his appointments, and seemed to be always laden with gospel treasure. No man seemed to feel more sensibly his dependance upon God, and none seemed to be more constantly furnished unto every good word and work. To a naturally strong and logical mind he added a liberal education, and a rich endowment of spiritual gifts rarely found combined in the same individual. We have traveled many thousand miles together, and I have heard him preach more discourses than I have any other man, and I think I can truly say that I never heard him preach that he did not say something I had never heard him say before."

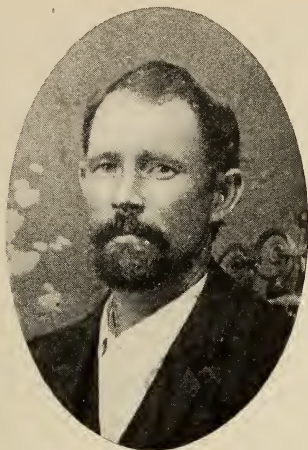
JAMES M. TRUE.

True, Elder James M. (1823-1908). This highly esteemed and well known minister of the gospel of Christ was born in Kentucky united with the Primitive Baptist Church at Little Bethel, near Mattoon, Ill., and was baptized by Elder Threlkild, in March, 1843. He was for many years, engaged in mercantile pursuits in Mattoon, Ill., where he was married to Miss Nancy B. Threlkild, September 21, 1843. Six

children were born to them, four dying in infancy, and one Alvira Ellen, at twenty years of age. One daughter, Mrs. Lillie A. Hayes, survives him. His wife having died at Seward, Neb., in 1890, he was again married to Mrs. Candace Mariam Kester, at Kansas, Ill., June 1, 1891. At the beginning of the Civil war in 1861, he organized a company, of which he was commissioned captain June 20 1861, and it was known as Company E., Thirty-eighth Illinois Volunteer Infantry. He was promoted to colonel in June, 1862, and placed in command of the Sixty-second Illinois Infantry. He held this rank until March 6, 1865, when he was promoted to the rank of brigadier general, and was discharged May 1, 1865. He was appointed United States consul to Kingston, Canada, February 20, 1874; the appointment being acknowledged by Queen Victoria April 6, 1874. He served in this capacity for four years. He was ordained to the full work of the gospel ministry October 18, 1879 in West Liberty Church, Des Moines County, Iowa. Elder True was an able expounder of the word; and uncompromising in doctrinal positions, but mild and humble in his presentation of the truth. He was truly a noble man, respected alike by friend and foe for his steadfastness and unswerving honesty in whatsoever he deemed to be right, and loved by all who were favored with an intimate acquaintance with him. He hath done what he could; always contending for the right, as he was enabled to see it; and he died rejoicing in the faith of the Son of God as his blessed and only Saviour.

RUSSELL TUCKER.

Tucker, Elder Russell (1820-1883), was a native of Nash County, N. C. When about twenty years of age he experienced a hope in Christ, and was baptized by Elder Thomas Crocker into the fellowship of the church at Peach Tree. After speaking as a licentiate several years, he was, in 1860, ordained to the ministry by Elders John H. Daniels and Robt. D. Hart. He served Peach Tree, Sandy Grove, Hickory Rock and Castalia churches; was a good farmer, a kind neighbor, an excellent citizen, industrious, economical and liberal, a diligent student of the Scriptures, and a plain and earnest preacher of Christ and Him crucified as the only and all-sufficient Saviour of sinners.



A. P. TUCKER.

Tucker, Elder A. P., of Maultrie, Ga., was born January 12, 1859. He is the twentieth child of his father—Elder Henry C. Tucker, who was married three times and was the father of thirty-one children. Elder Tucker was married in 1878, united with the Primitive Baptist at Bethsada Church in Colquitt County, Ga., in 1885, and was in 1891, ordained after serving churches as a licensed preacher for about two years. Since his ordination he has had the care of churches, sometimes serving as many as six. Has baptized a great number of persons, assisted in the ordination of several ministers and deacons and aided in the constitution of six or eight churches. He writes the editor that he has failed to record the number of couples he has married, but a great many, he remembers of sixteen in three months; the oldest, the groom seventy-four and bride sixty-four; the youngest groom sixteen and bride fourteen; the two oldest persons baptized eighty-one and eighty-five, and the youngest thirteen years of age. Elder Tucker is full of zeal in the cause of truth and desires to be found faithfully contending for the faith once delivered unto the saints.

GREENVILLE L. TUGGLE.

Tuggle, Greenville L. (1834-1885), was born in Partick County, Va., united with the Primitive Baptist Church at Jack's Creek, Patrick County in May 1854, and baptized by Elder Daniel Conner, and remained an order'y

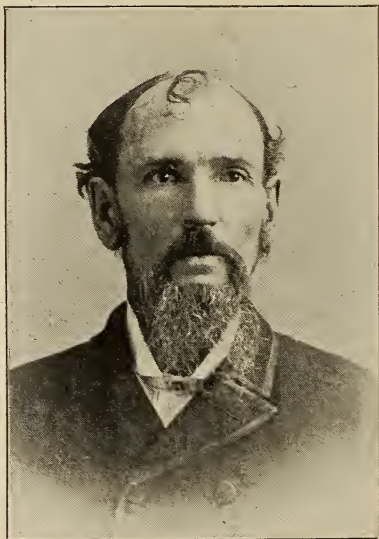
member of this church until death. Elder Tuggle was in 1858, licensed by the church to preach wherever God might cast his lot and in August, 1859, he was ordained by Elders Joshua Adams, Daniel Conner and Claiborne Plaster to the administering of ordinances. He was the pastor of two churches at the time of his death. The church at West Fork, Floyd County, Va., he had served as their faithful pastor some twenty-four or twenty-five years; he had served the church at Jack's Creek, Patrick County, Va., near eight years with much faithfulness and promptitude. He was a gifted minister of the gospel of the Son of God, and also straight forward in what he believed to be in accordance with the word of God and turned neither to the right or left to court the favor or applause of any, and thereby made some enemies, and suffered much persecution for truth's sake though he seemed to bear it with much patience and Christian fortitude, and was often made to rejoice that he was counted worthy to suffer shame for Christ's sake. He was faithful until the end and peacefully passed over the river of death in full assurance of rest beyond. The following acostic was written in his memory, and appears among the records of Elder Tuggles' church:

Gone, gone is our brother, so noble
and true,
Respected by many, fondly loved by a
few;
Even now we are weeping, though
tears are in vain;
Even now he is sleeping that sleep
which is gain.
No winter, no sorrow, no persecution
there—
Light not of the sun shines eternally
fair.
Tossed often in tempest and comforters
gone,
Unwavering for truth he went valiant-
ly on
Giving courage to the drooping and
cheer to the faint,
God alone knows the goodness of this
heaven-born saint;
Loving and tender, yet shunning ap-
plause,
Enduring to the end in his blessed
Lord's cause.

IRA TURNER.

Turner, Elder Ira, of Missouri, was born in Gibson County, Ind., November 30, 1843, and was the youngest of a family of twelve children. He was raised up under the religious influ-

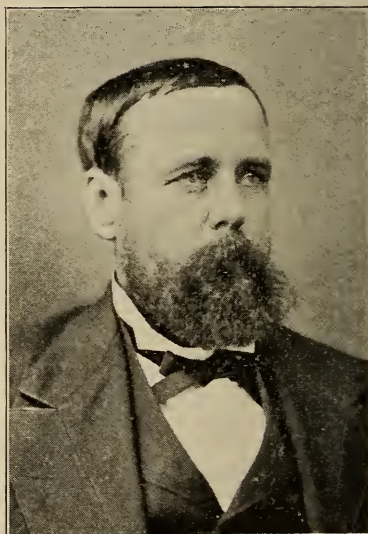
ence of the Unitarians—sometimes called New Lights, but when about fifteen years old he united with the Free Will Baptists. Within a few months he learned that if his religious experience was true that he was in the wrong place for it would not fit with their doctrine of salvation. About this time he was persuaded by a friend to go into an Old School Baptist meeting house where he for the first time heard a Baptist sermon preached by Elder Jcel Hume. He was greatly comforted, felt he had found his people, and in October of the same year—1860—asked for a home among them, was received at Salem Church, Ind., and baptized by Elder Hume. In 1868 he moved to the frontier of Kansas and there, during the same year, he made his first attempt to preach Jesus to others. Soon two



IRA TURNER

churches were organized, called Little Zion and Rich Valley, and in 1871 he was ordained by Elders Ezekiel Fieldler, M. F. Hedges, and W. W. Polk. Since his ordination Elder Turner has served churches in Indiana, Illinois, and Missouri, and traveled and preached in many states. His knowledge of vocal music was excellent, his preaching was noted for its variety and success attended his labors. In 1889 he was called to the care of churches in Boone County, Mo., and though these churches, and others in the Salem Association, were at the time weak, they have since built up until this is the strongest association,

numerically, in Missouri,—some of the churches numbering from one to two hundred in membership. Elder Turner is at present, moderator of this association, is an able presiding officer, a gifted preacher and loves the Baptists and the doctrine dear to them. For about forty years he has contended earnestly for the doctrine and practice of the Apostolic Church and is satisfied with the good old way wherein is rest and peace.



FRANKLIN M. TURNER.

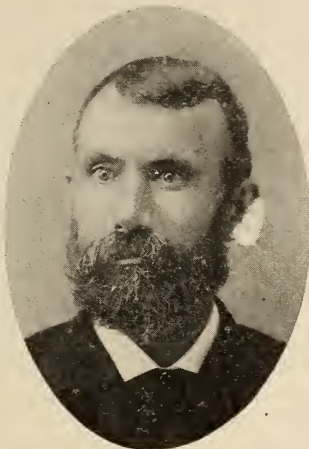
Turner, Elder Franklin M., of Hannibal, Mo., was born July 16, 1837, and united with Bear Creek Church, near Hannibal, November 7, 1863. He was ordained September 5, 1868, and preached acceptably for the churches until his death. His high standing among men was attested by the fact that he was sent to represent his county in the legislature. He died February 8, 1879. The editor's efforts to obtain data from which to prepare a more suitable sketch of Elder Turner, proved in vain.

E. B. TURNER.

Turner, Elder E. B., of Virginia, who died several years ago, was born in Henry County, Va., August 14, 1801; raised by Christian parents; convicted of sin in his twenty-fourth year while witnessing the baptism of

some persons; went to the law for righteousness and under this school-master learned the exceeding sinfulness of sin and that the wages of sin is death; was led to the cross and found in Jesus a complete Saviour; united with the Baptists at Town Creek Church, Henry County, Va., and was baptized by Elder Wilson Turner. Soon after uniting with the church he was elected clerk, and later deacon, but the church discovered in him the ministerial gift and he was licensed, and a few months after this he was ordained by Elders Kelly, Walker, Winter and Martin. Elder Turner, was until his death a faithful pastor of churches and for a long time was moderator of the Pig River Association. In his eighty-fourth year Elder Turner wrote: "I can now say that during my pilgrimage, and particularly in my ministerial labors, I have tried to be faithful in trying to promote the peace and happiness of the church I have not turned to the right or to the left. I have not shunned, as was said by the eminent apostle Paul, to declare the whole counsel as far as God in His providence has enabled me to do, regardless of the frowns of mortal man; for when I arise before a congregation, and stand as it were between the living and the dead, and if I am what I profess to be, as a mouth for God, and in His immediate presence, I do not feel that I have a foe to punish or a friend to reward. I have ever felt that error should be exposed and truth made manifest from preaching the word as it is in Jesus. Timothy was commanded to preach the word, which has ever been unpopular with the world of mankind at large, and especially with the religious world. I feel that my time is short that I am to remain here on earth to fight against the enemies of truth, but my great desire is that I may be found in the discharge of my duty, that I may have a conscience void of offence toward God and man, that I may, through divine grace, be enabled when I lay down in death, to say I have fought a good fight." Elder Turner served as justice of the peace of his native county twenty years, also served as school commissioner, county assessor, member of the board of supervisors, and member of the state legislature. In old age he wrote in regard to this work. "I am now old and most worn out, and I can say that a great deal of my labor and time has been given to the public, but I do not regret it, nor anything I could do for

my fellow-man; there is a sphere in life for all men to occupy, and he who lives alone for himself is but little use to society."



Z. T. TURNER.

Turner, Elder Z. T. of Figsboro Va., son of Elder E. B. Turner, was born January 20, 1874. Though he was reared by christian parents and taught to be honest and truthful, and treat all people with kindness, yet all the training given by men could not kill him to the love of sin and the pleasures of the world. God's spirit alone could do this, and for him, this was done in his thirty-third year of age. Being deeply convicted of sin his burden of guilt was heavy, but the same God who begins the good work, completes it; he was given a sweet hope in Jesus as his sin-bearer, and a love for the Baptists with whom he united in 1881 and was baptized by Elder Amos Dickerson. Having a dispensation of the gospel committed unto him he was soon impressed with the duty of preaching, and though for sometime he was disobedient, yet he could get no relief of mind until he went forward in the public service. He was, in 1886, ordained by Elders S. Peter Corn. W. S. Minter, W. S. McDowell, G. B. Lee and E. B. Turner, and on the following day baptized his wife and four others, and has since had the care of churches, has baptized a great many persons into the fellowship of his churches, united several hundred couples in marriage, is clerk of the Pig River Association, and is a faithful, zealous minister and desires to be found in duty's pathway. Elder Turner has been blessed with two good wives;

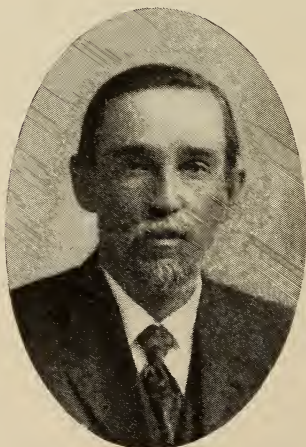
he was first married to Miss Nannie A. Jamison, and after her death thirteen years later, he was married to Miss Hattie S. Cook, who enters fully unto her husband's labors in the Master's vineyard.

CHARLES L. TURNER.

Turner, Elder Charles L., of Hannibal, Mo., was born in Albemarle County, Va., June 30, 1792. He was one of the pioneer preachers of Missouri, and was in the constitution of Bear Creek Church, near Hannibal, which occurred August 5, 1821. He was ordained to the full work of the ministry November 19, 1834, and was a strong defender of the faith. He died November 21, 1864. The editor regrets that data for a more complete sketch of this worthy minister could not be obtained for this work.

WILLIAM TURNIDGE.

Turnidge, Elder William, of Missouri, was a faithful minister of Jesus who lived before the division of 1832. He died sometime in the fifties and was considered a gifted expounder of the doctrine of God our Saviour, and it is with regret that the editor could not secure sufficient information for a detailed sketch.



VINCENT J. TURNIDGE.

Turnidge, Elder Vincent J., of Sheridan, Ore., was born in Missouri. He was raised by Old School Baptists. His father, John Turnidge, was a

worthy minister for many years and some of the most pleasant memories of Elder Vincent J. Turnidge are the recollection of his departed father's life and labors as a minister,—his praying for God's protection for his family singing the songs of Zion, etc. But his father's teaching could not make a Baptist of him. He grew up depending upon his supposed good works for salvation, feeling that at any time he chose he could perform the conditions that would make him a child of God. But he was prone to put off beginning the good work. When about seventeen years old, he entered the army and suffered much provocation. It was while recovering from a very low, unconscious condition in a hospital that he was made to fully realize his lost and ruined condition, was deeply convicted of sin and felt that hell was his portion. But God delivered him of this great burden of sin. While praying the publican's prayer he was given a sweet hope in Jesus,, recovered from his illness, went home and in August, 1865, united with Log Creek Church and was baptized by Elder Isaac Odell. Two years later he moved to Lawrence County, Mo., and was in the constitution of Stall's Creek Church about 1868. Soon after this he was by this church ordained to the gospel ministry by Elders John Turnidge, A. J. Derniel, Wm. Jones and George Anderson. In 1874 he moved to Polk County, Ore. and was one of the constituent members of Fellowship Church organized about this time, and has served this and other churches for about twenty-five years. He desires to be found faithful and to know nothing but Jesus and Him crucified in the salvation of sinners.

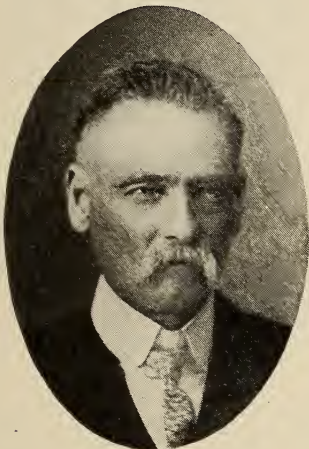
JAMES TURNIDGE.

Turnidge, Elder James, of Idaho, was born in Missouri, licensed to preach by Stalls Creek Church in Lawrence County, about the year 1870, moved to Texas sometime afterwards and was, in this state, ordained by Elders William Price and D. Ethredge. Later he moved to Oregon and some years after this moved to Idaho and has the care of churches but the editor failed to get data for a proper sketch.

JOHN TURNIDGE.

Turnidge, Elder John (1816-1886), of Oregon, was for forty-four years a minister of the Old School or Primi-

tive Baptist Church and boldly and fearlessly contended for the faith once delivered unto the saints. His labors were mostly among the churches in Missouri but in the latter part of his life he moved to Oregon where he labored until his death. He was, in his old age, strong in the faith he had preached in his youth and died with a sweet assurance of salvation in Jesus.



J. C. TURNIDGE.

Turnidge, Elder J. C., of Weiser, Idaho, son of Elder John Turnidge, was born in Ray County, Mo., in 1849, convicted of sin in his seventeenth year and after much soul sorrow and many days of labor under Moses he was enable by faith to come to Jesus for rest, and found a home in the dear old church his father so much loved and so earnestly labored for. He was soon licensed to preach and about this time moved to Texas and was ordained at Orchard Gap Church in Collins County, by Elders W. N. Price and ——— Harris. Some years later he moved to Idaho and has since served churches in this state and in Washington and Oregon. He has assisted in the organization of churches in the Siloam Association, has baptized about one hundred persons, is in the sixtieth year of his age and feels his race is nearly run, but is faithful to the churches of his care, strong in the Lord and well established in His doctrine and feels that the faith he has preached to others will sustain him in the hour of death.

G. N. TUSING.

Tusing, Elder G. N., of Ohio, was born in Franklin County, O., Decem-

ber 6, 1821, and died May 27, 1905. He was united in marriage with Elizabeth Harman February 18, 1847, and they journeyed together and shared with each other the joys and sorrows of this life for over 58 years. This union was blessed with four sons and five daughters. One brother of the deceased, Elder Samuel C. Tusing, of New Lexington, O., also survives him. There are also thirty grandchildren and twenty-three great-grandchildren. Elder Tusing was baptized and united with Friendship Baptist Church at Reynoldsburg, O., December 7, 1851. He was ordained to the ministry by this same church December 10, 1853, and he was continuously engaged in the ministry for more than fifty-one years. It can be said of him that few men came nearer than he in gaining the universal love and esteem of his brethren. He fully appreciated that his departure was speedily approaching and he calmly awaited the final summons. He frequently remarked that his work was done and that he was ready to go. God had blessed him through a long life and in the language of the Psalmist, had satisfied him. He retained fully his faculties to the end, and died as he had lived—fully trusting in Jesus. His life was useful, his end peaceful, his death easy.

JOHN TYLER.

Tyler, Elder John of Texas, died April 30, 1885. He was a highly esteemed and faithful minister of Jesus for about fifty-eight years. Sound in doctrine and practice, beloved by all of the household of faith that knew him, he died in the full triumphs of that faith he had so earnestly preached to others. The editor regrets that a more complete sketch could not appear.

DANIEL TYSON.

Tyson, Elder Daniel of Georgia, fell asleep in the triumphs of a living faith in Jesus October 15, 1895, at his residence in Emanuel County, in the seventy-first year of his age. He was a son of Noah and Elizabeth Tyson, of Washington County, Ga. Was united in marriage with Miss Mary Jane Neal January 6 1846, with whom he lived happily until his death. In 1868 he was baptized into the fellowship of Sardis Church, Emanuel County, Ga., by Elder Archibald Odum, where he

remained an orderly and exemplary member until his death. Soon after he joined the church he was elected clerk, and served in that capacity satisfactorily until he was ordained in the year 1873 as a minister of Christ. The

Presbytery was composed of Elders Archie Odom and Edward Rhyner. He proved to be an able minister of the gospel of Christ until his death. Was well versed in the scriptures and sound in doctrine.

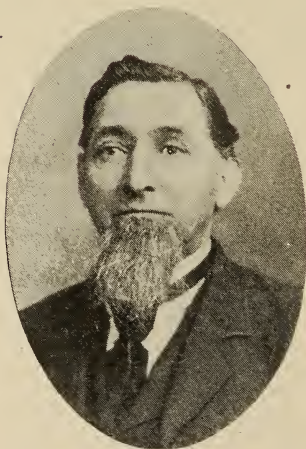
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MARTIN URNER.

Urner, Elder Martin, of Virginia, died the 6th day of March, 1888, in the seventy-fifth year of his age. No lingering sigh escaped his breast, no longing eye was turned to the temporal treasures of this life, but with a happy smile and conscious to the last he bid adieu to this world and loved ones to enjoy a happy fruition in the eternity of God. Elder Urner was well

known by all the churches of the Kettokton and Ebenezer Associations. He had a dignified, Christian deportment, a smile and warm word for all. His sermons showed thought and developed a systematic training of the mind. He desired to know nothing in his preaching but Jesus and Him crucified for the salvation of sinners, and nothing but Scripture as a furnisher to God's people for all good works.

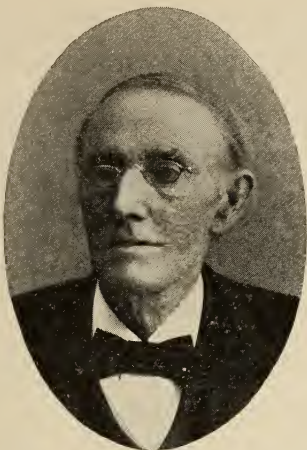
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D. M. VAIL.

Vail, Elder D. M., of Waverly, Pa., the son of Daniel S. and Margery E. Vail was born September 1, 1845; attended country school about six months a year from about seven to fifteen years of age. He had some knowledge of his sinful condition before God when only about seven years old and for twenty-one years he labored under the law, and was made to know that he was a lost and ruined sinner. At about twenty-one years of age he received a hope in God's rich mercy and grace; soon after this he

united with the Old School Baptist Church called Chemung, in Chemung County, N. Y., Elder S. H. Durand being pastor. For some time he was very contented and happy, but soon he was very much impressed to declare in public what wonderful things the Lord had done for him, and in October, 1878, he was ordained by Elders Wm. L. Beebe, Gilbert Beebe, Balas Bundy and Silas H. Durand. Very soon after he was called to serve several churches, is still serving some of his first churches, and at present has the care of ten churches. He has travelled and preached in fifteen states and Canada, and is well and favorably known. Elder Vail writes: "I have never felt that my services were of much, if any, benefit to my brethren, but I love them, and they love me, and that, I feel, more than compensate me for my services. I have never desired the pastoral care of a church, as I have never felt qualified for the office and it has been with great reluctance that I have consented. Have never received a stated salary, but each member hands me what is in their heart to give, and the needs of myself and family—have raised eight children—have always been supplied by their gifts with what I have myself earned." Elder Vail is one of our most faithful pastors and is most highly esteemed wherever he goes.



MATTHIAS MOUNT VAN CLEAVE.

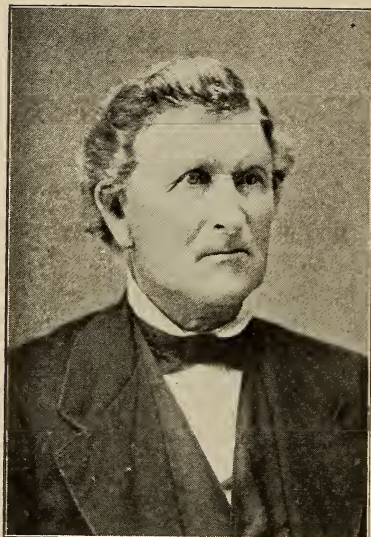
Van Cleave, Elder Matthias Mount, of Crawfordsville, Ind., was born in Shelby County, Ky., November 26, 1810; moved with his parents to Indiana in 1824 when the country was almost a wilderness; united with Union Church in 1828, and was some years afterwards ordained to the ministerial work, and for nearly fifty years proved a faithful and devoted minister. He died at his home October 26, 1898, in his eighty-seventh year of age. As a man he was almost universally esteemed, and had the community been asked to select its most affectionate, kindest-hearted man, its most faithful and devoted believer in God, "Uncle Mattie Van Cleave" would have been the choice. His life was a blessing—his end was peace. The church was very dear to him. As a nurse cherisheth her children, so did he live and labor and pray for the welfare of Zion. Elder Van Cleave was also an able, comforting writer. The following letter written by him about two years before his death and printed in the Gospel Messenger, I feel, will be read with interest "Brethren of the South, and of Every Land where this may Come—I send you Greeting in the Lord: Grace, mercy and peace be multiplied to you. What is there to compare with the love of Christ Jesus our Lord? It has been my support and joy for three-score years; I trust it will be my rejoicing in the world everlasting. The Lord was good to me in my youth; now he is everything, and in heaven he will be all in all. I remember the day of youth, when I have often gone on foot to the meetings fourteen miles

away, sometimes walking, sometimes running, and feeling that my heart was already there. No time is so dear to memory as that spent in trying to serve God; no friends have been so dear as my companions in the church. It gladdens my heart, Bro. Respass, to know that you have been under my roof; that we have clasped hands and eaten bread together; and so of Bro. Hassell, and Bro. Durand, and many more of whom the world is not worthy. Thank God we are bound together in the one hope of our calling. One destiny remains for us; one eternal rest, where sin and tears will have no remembrance. The crossing of Jordan is not far distant; ere I touch its brim, I would love to record the mercy of my God. Have I not, like good old Jacob, seen the vision of a ladder reaching up to heaven? Like him I would set up a stone for a pillar and pour oil upon it for a memorial to Him who has said, 'Behold I am with thee, and will keep thee in all places whither thou goest.' But who can tell of the Lord's wonderful works? I can say with David, If I would speak of them, they are more than can be numbered. Words are weak and language fails. You, whose hearts have sometimes been as the Lord's banquetting house, have the witness within yourselves. You know that the God of Jerusalem rideth upon the heaven in thy help, and in his excellency on the sky. Blessed be the Lord, in his name we will set up our banners. He has been with us in many dark and secret hours, in joys and sorrows, in sunshine and storm. He has given His people grace; He lives to give them glory. Readers of the Messenger that can say with me, The time of old age has come, have you ever seen the righteous forsaken, or his seed begging bread? Have you ever found a hope like the good hope of grace? Have you ever repented the profession you have made? I commend you to the God of all grace. With one voice let us praise Him for the precious things of heaven, for the dew, and the deep that coucheth beneath, for the good will of him that dwelt in the bush. The Lord's presence be with you evermore. A dear farewell.—M. M. Van Cleave."

PERRY VANDEVER.

Vandever, Elder Perry, of Lola, Ill., "was born in the state of Indiana in 1844, and joined the Primitive Baptist Church in 1867 and was ordained to the work of the ministry in 1885, and is

now pastor of four churches." This brief notice of Elder Vandever was copied from Elder Patten's Souvenir book of 1895, and is herein published, all efforts of the editor to secure data for a more extended notice proved fruitless.



ISAAC NEWTON VAN METER

Van Meter, Elder Isaac Newton (1816-1894), of Illinois. This gifted minister of Jesus, was born in Grayson County, Ky., and was, in 1839, married to Miss Lucinda Lawson. To them were born eleven children. He received a hope in Jesus in 1833 united with the Primitive Baptists soon after, and soon began preaching. After spending about twenty years serving churches in Kentucky he moved to Illinois. He was not long among strangers, for he soon found the little band of brethren and sisters located at Greenbush, in the Spoon River Association, called New Hope, and commenced preaching for them, putting in his letter, and continued the double relation of member and pastor to the day of his death. He has been prominent and influential in the meetings of the Spoon River Association almost from the time of his coming into her bounds, either serving as clerk or Moderator, and invariably giving the best of satisfaction in either capacity. As a man and a christian I think it can truthfully be said that he was as near as it is possible for man to be; vigilant, sober, of good behavior, given to hospitality, apt to teach, not given

to wine no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous, one that ruled his own house well, having his children in subjection, with all gravity. As a pastor his undivided time was given to the work, and but very few were the times that his churches were disappointed by a failure on his part. His gift in preaching and expounding the scriptures covered the entire range of the gospel, including doctrine, christian experience and practical godliness, often closing his solemn sermon with an impressive exhortation to his brethren and sisters in Christ to walk worthy of the vocation wherewith they were called. As a writer his correspondence and communications published in the Signs of the Times and other Baptist periodicals, and read throughout the United States and Canada, as well as his book called "Walks About Zion," and also his Pocket Hymns, all attest the high order of his ability in the field of literature. His experience in verse written by himself is so full of the Spirit's teaching that it is herewith appended:

"In eighteen hundred thirty-three,
It pleased the Lord to let me see
The dangerous state that I was in,
All covered with a cloak of sin.

He taught me first that I was blind
And always was to sin inclined,
Also that I had always stood,
Opposed to God and what was good.

I then was filled with many fears,
For I have spent full eighteen years
In sin and folly, and could see
No way for my recovery.

I viewed the terror of the Lord
And thought that he my soul abhorred;
He seemed to frown me from his face
And say: 'With me you have no place.'

I thought while in this state of mind,
I was the worst of all mankind,
I would have changed my doleful case
With any one of Adam's race.

I viewed the Christian's happy state,
With a desire to be his mate;
Yet felt ashamed to show my face,
And rather sought some secret place.

I felt like I was one alone,
That like me surely there was none;
No friend on earth nor yet in heaven,
Nor hope that I should be forgiven.

But wondrous and almighty grace!
The Lord unveiled his smiling face
And had me come to Him and live
And said, 'I freely all forgive.'

It was August, the last day,
That he removed my guilt away,
And spoke with such a charming voice,
That all within me did rejoice.

His glorious face I did behold,
With such a joy as can't be told;
The whole creation seemed to be
Praising the Lord in harmony.

Oh, Wondrous love, amazing grace!
I never shall forget the place
Where God revealed his love to me
And set my soul at liberty.

What is this world with all its fame,
Compared with Jesus' precious name!
What are its vain and transient toys,
Compared with God's eternal joys!

O Lord, since thou hast been so kind
And gracious as to change my mind,
Since thou hast been so good to me,
May I forsake the world for thee!

WILEY A. VIA.

Via, Elder Wiley A. (1843-1902), of Virginia, was born in Franklin Coun-

ty, and after a useful life died in the same county. He joined the Primitive Baptist Church called Long Branch, in 1865, and was baptized by Elder T. L. Roberson. He was chosen deacon in 1870 and licensed to preach in 1873, and was the following year, ordained by Elders G. L. Tuggle, I. L. Robinson, W. R. Radford and Asa D. Short. In 1878 he was elected clerk of Smith's River Association and served as clerk until his death, was a good man, a comforting preacher and admired for the Christian virtues he possessed. He had a noble heart and was much given to hospitality. At the time of his death he was serving two churches. He also proved to be a faithful soldier in the war between the states, and remained in the army till the surrender. He also served his county as a constable, commissioner of the revenue, land assessor and school trustee. Much more could be said concerning this good man, but all that we could say would add nothing in the minds of those who were acquainted with him.

W



ISAIAH WAGGONER.

Waggoner, Elder Isaiah, of Clarks, Neb., "was born in Moultrie County, Ill., August 17, 1835, united with Linn Creek Church in March, 1863, and moving to Missouri, was licensed to preach in Liberty Church, Linn Coun-

ty, Mo., in 1871, and was ordained in Blue River Church, Saline County, Mo., May 10, 1873. He now has a membership with the Baptists in Nebraska, where he lives." Efforts to secure further data proved fruitless.

JAMES WAGENER.

Wagener, Elder James, of Dechard, Tenn., "was born in Franklin County, Tenn., December 25, 1821; convicted of sin in his nineteenth year and after deep conviction was given a hope in the perfect work of Jesus, but lingered outside the church in the neglect of duty for about fourteen years. In 1854 he united with Old Macedonia Church and was baptized by Elder John P. Walker. The following year he was ordained by Elders Elijah Turner, I. E. Douthit and Richard Fain." Further information of Elder Wagener's life and labors could not be obtained.

THOMAS B. WALDRIP.

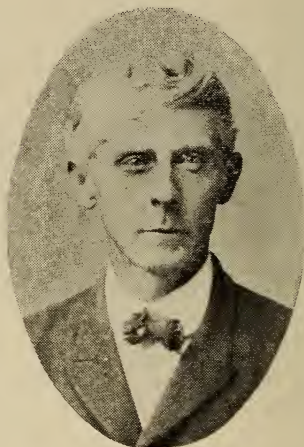
Waldrip, Elder Thomas B., of Mississippi, died at his home in Lafayette County. November 18, 1889. He was

born June 15, 1848 and married to Blanche H. Woolen, December 16, 1869, Elder Waldrip was in many respects a very remarkable man. He had few of the opportunities that his native ability entitled him to, but by earnest and persistent effort he acquired such a degree of intelligence, and gained the confidence of the people to such a degree that they required him to serve three terms as magistrate, and then sent him two consecutive terms to the legislature, and probably would have continued him longer in that or some other positions but he declined, saying: "I have delayed long enough, I must get about my Master's business." Brother Waldrip was received into the church and baptized November, 1880, licensed in the spring of 1884, but was opposed to being ordained and stoutly refused to submit until the church demanded that he should be set apart to the ministry, which was done in September, 1888, which position he filled to the great satisfaction of his brethren and sisters for only a little over one year. This reminds us that the way of the Lord is past finding out.

E. W. WALKER.

Walker, Elder E. W. (1836-1901), of Tennessee, was born in Warren County, Tenn., and was married to Miss Mary Mead, of Lincoln County, Tenn., 1867. He had an impressive experience of grace while at school, but did not join the church till after the Civil war of the sixties in which he performed an important and faithful part on the Confederate side. His first union with the church was at Concord, which he joined in December, 1867, and was baptized by Elder Jno. E. Frost. He was one of the seventeen members who organized the church at Buckeye in 1871, and was about this time ordained to the ministry. Thence to the day of his death, with a short interval, he was pastor of that church. Elder Walker was great in all the attributes of character that ennoble a citizen of this world. But greater in devotion to the welfare of spiritual Israel, the Zion of the Lord, and the doctrinal truths that distinguished her from the religious societies of the world. Few of the servants of the Lord had a deeper insight into the fundamental doctrines of Christ than he. He gave strict heed to Paul's injunction to Timothy, "Give attendance to reading, to exhortation, to

doctrine." Great doctrinal truths engaged his mind with eager interest, and yet he often dwelt on the importance of exhortation, and exhorted to the performance of the practical duties of church membership and the duties of ordinary citizenship.



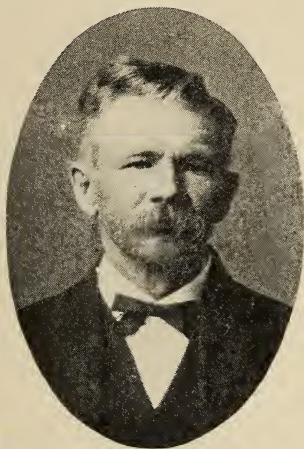
J. N. WALLACE.

Wallace, Elder J. N., of Providence, Ky., was born in Henry County, Tenn., November 8, 1862; raised by Primitive Baptist parents, received a hope in Jesus in his twelfth year, united with Union Church at the age of nineteen and baptized by Elder J. G. Webb. Two years later he began preaching, and was in April, 1883 ordained to the full work of the ministry since which time he has had the care of four churches almost continuously and has traveled and preached in several states. He now serves Union, Stoney Point, Flat Creek, and the church at Providence, where he now resides. In 1884 he was married to Miss Annie Gibson, is highly esteemed by his brethren and faithful in the discharge of his duties as a servant in the Master's vineyard. For some years he has served as moderator of the Highland Association of Regular Baptists.

THOMAS N. WALTON.

Walton, Elder Thomas N., of Danville, Va., was born on top of the White Oak Mountains in Pittsylvania County, Va., in 1853. From the time he was about four years of age until

nineteen he had distressing thoughts of death. But in his nineteenth year God convicted him of sin and after much distress of mind and vain efforts to satisfy the law was brought to the footstool of mercy and found Christ the sinners' friend as his advocate with the Father. He united with Mt. Arrarat Church in 1874 and was



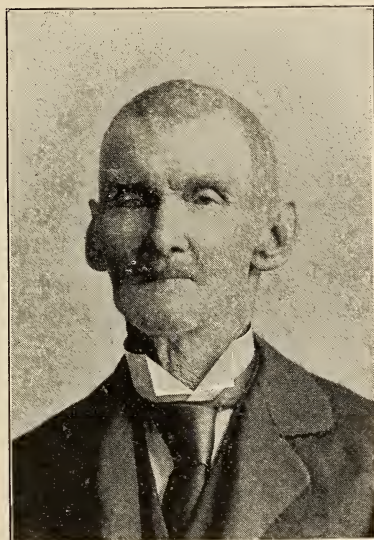
THOMAS N. WALTON

baptized by Elder J. S. Dameron. His gift was soon discovered by the church, and he was, in 1880 ordained by Elders W. S. McDowell and W. S. Minter. Since then he has had the care of churches and has traveled and preached considerably among his brethren and is held in high esteem. For about twenty years he has been the beloved moderator of the Staunton River Association.

JAMES M. WARD.

Ward, Elder James M. of Illinois, was born in Mason county, W. Va., November 15, 1813. His mother died when he was but a small child and his father when he was eight years old. He lived in Virginia until he was fourteen years old and went from there to Illinois, residing there until he enlisted in the Black Hawk war in 1832, serving his time and re-enlisting. Soon after that war he went to Dubuque, Iowa. In the year 1855 he moved to Missouri, locating in Harrison County; he lived there ten years and then moved to Davies County, where he lived until his death. In 1841 he united with the Old School Predestinarian Baptist Church, was licensed to preach by this church in

1853, and was ordained to preach in the year 1866. He has served Sugar Creek Church in Davies County for almost fifty years. He died February 6, 1905, at the age of ninety-one. He is survived by a wife and nine children, twenty-four grandchildren and eighteen great-grandchildren. The daily life of Elder Ward was such as to win for him the respect and esteem of all classes; his memory will be revered by many, his kind deeds and worthy acts cherished, and his noble life will long be an inspiration to those with whom he came in contact.



B. R. WARREN.

Warren, Elder B. R., of Bentley, Ill., "was born in Bourbon County, Ky., January 10, 1816. He united with Todd's Creek Church, Platt County, Missouri, and was ordained in Clear Creek Church, near Kearney, Mo., on the second Saturday in August, 1850, and has since served as pastor of churches. His faith is strong in salvation by grace, and he awaits in hope his release from this world." This brief sketch is from Elder Cash's book of 1896, and further information could not be secured.

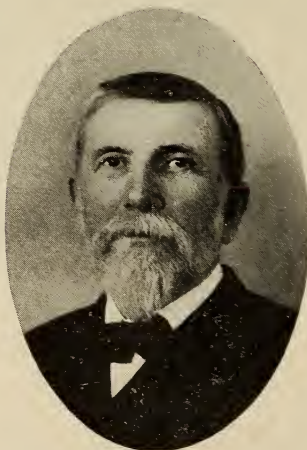
WILLIAM WARREN.

Warren, Elder William, of Kearney, Mo., was born in Bourbon County, Ky., May 14, 1822, and moving to Missouri united with Clear Creek Church

of Primitive Baptists in July, 1847. He was ordained in August, 1865. In his old age he still loves the doctrine of grace. Detail information relative to his labors could not be obtained.

PLUMMER WATERS.

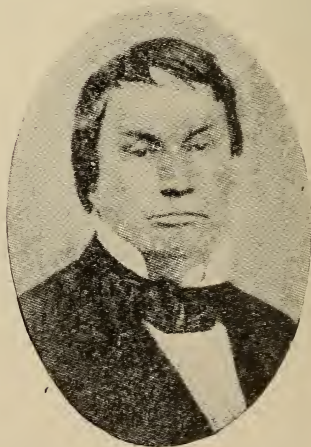
Waters, Elder Plummer (1787-1865), of Maryland. This able, faithful and greatly beloved minister was in the service of churches in his native state for nearly half a century. Early in life he was made to feel the exceeding sinfulness of sin, was given a view of Jesus as his sin bearer, united with the Old School Baptists and was baptized by Elder William Wilson. Elder Waters was noted for his faithfulness, his zeal in, and love for, the cause of truth, given to hospitality and kindly disposed he was greatly loved by those who best knew him, and wielded a great influence for good in his community.



CHAS. H. WATERS, (M. D.)

Waters, Elder Chas. H., of Washington, D. C. This good natured, cheerful and hospitable man, gifted preacher, able writer and teacher and successful physician, was born of Samuel and Mary Waters in Hancock County, Md., July 1, 1849. The early years of his life were spent in teaching. From the school room as teacher he went to college as a medical student, graduated in medicine at the University of Maryland in 1871, began the practice of his profession in Montgomery County, Md., and was the

same year married to Miss Ella Yates, a daughter of Elder P. W. Yates. The following year—1872—he and his wife united with Columbia Church and were baptized by Elder Yates. The gift to the church in Bro. Waters was soon discovered, he began preaching in 1878, and in 1880, was ordained by Elders P. W. Yates and L. B. Wynne. Having a large family and wishing to educate them well he established, in 1886, the "Fairview Seminary," a school of high reputation and moral standing, in which many Baptist girls as well as girls not of Baptist persuasion, were educated. Among the girls from our own people as patrons of this high-class and popular school might be mentioned the daughters of Elders J. J. Gilbert of Kentucky, J. H. Purefoy of Alabama, M. T. Lawrence of North Carolina, T. N. Alderton of West Virginia, and T. S. Dalton of Virginia. The work of this seminary was terminated after eighteen years of usefulness when the furniture and building were destroyed by fire. At present Dr. Waters is practicing medicine in Washington City and has the pastoral care of the Washington City Church, and the Seneca and Columbia Churches in Maryland. He is also editor of *Zion's Advocate*. His life is a busy and useful one, and he is greatly loved for his faithfulness to the cause of truth, his liberality to the poor and for his kind, cheerful and sympathetic nature.



JOHN H. WATSON (M. D.)

Watson, Elder John M. (1798-1866), was eminent as a minister, writer and physician. He was a man of liberal

education, of great moral worth, of deep piety, of extensive influence, and of profound research. Such was his conscientious feelings in regard to Christian duty, and such his continual watchfulness in reference to his conduct, that from the time of his union with the church to the day of his death, a period of at least forty years, not a blot or stain has been known to attach to his character as a Christian. He was the son of Peter and Elizabeth Watson; was born in Rockingham County, N. C.; at the age of ten moved with his widowed mother to Williamson County, Tenn., where he attended the public schools, and in a few years was placed in the office of Dr. Housack of New York City. In due time he graduated from the College of Physicians and Surgeons of New York, returned home with honors and was the recipient of many other honors at the hands of his home people. These honors were too much for him. He took to drink, and was thrown. He arose, but drank on and was again thrown, became a common drunkard—had delirium tremens, recovered, and drank again, and was again thrown, and became a poor, shivering inebriate. But God took his feet from the mire and clay and established his goings. He was reclaimed by Divine grace, from the paths of vice and ruin, experienced a deep sense of obligation which he was under to the Almighty; received a hope in Jesus for the pardon of sin, "conferred not with flesh and blood," but immediately went forth in the direction of Christian duty. After a prayerful and diligent study of the holy Scriptures, he to the astonishment of his many friends, united with the Primitive or Old School Baptists at Wilson's Creek Church in Williamson County, Tenn., believing that these people held the pure doctrine of faith "once delivered to the saints," together with the primitive order of Christianity. He was soon after ordained to the ministerial work. He preached his first sermon from the text, "The Scripture,"—his second from, "Thus saith the Lord," and from that moment until he was no longer able to stand in the pulpit, he preached the gospel of Christ, and became the leading minister of the old order of Baptists in Tennessee. Dr. Watson was also famous in other lines. As a physician and surgeon he had no equal in the state. As a teacher of his specialty in the University of Nashville he had no equal in our country. In his lectures he never

strove to be eloquent, but clear, compact and forceful, and every student pronounced him at once a master teacher. As a writer he was precise, painstaking, clear and fluent. His contributions to the Nashville Journal of Medicine yielded extracts to the standards of systematic medicine, and his religious writings, especially the "Old Baptist Test"—a book that has passed through two editions,—show the deep spiritual nature, the loving heart and the strong and trained mind of the writer. And there could not be found, perhaps, a more liberal man than Dr. Watson. His liberality was the subject of discussion among his neighbors after his death and it was agreed by his neighbors that he had given away in absolute dollars, an amount exceeding one hundred thousand. To the poor he was the kindest of men. Only in eternity will it be known what he did for them. Just before his death he wrote: "My physicians are doubtful of my recovery.* * Now, I may say, apparently in the shadow of death, I have no recantations to make about the doctrine for which I have so long contended, and trust that it will stand the test of death. My prayer is, that I may die with this blessed doctrine as much impressed upon my heart, as it was while trying to preach it. O! Lord, let the pulpit and the death-bed be the same to me in that respect." And so it was. In the full triumphs of faith he crossed the river of death, his last words being,—*"I am going in peace."*

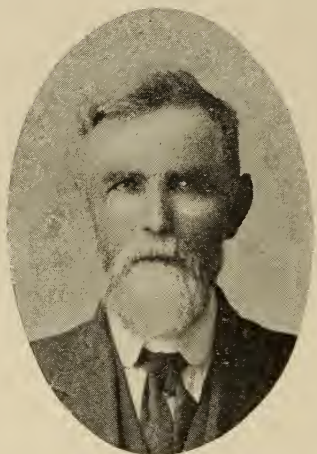
C. M. WEAVER.

Weaver, Elder C. M., of Ewing, Ill. The editor failing to secure data of a more recent date from which to prepare a notice of Elder Weaver, quotes the following from Elder Potter's book of 1895. "He was born in Jackson County, Ill., on the fifteenth day of February, 1867, and joined the Primitive Baptist Church in 1888, and was ordained to the work of the ministry in 1892, and is now the pastor of three churches."

THOMAS WEAVER.

Weaver, Elder Thomas of Fountain City, Tenn., at present and for thirteen years past, the beloved moderator of Powell's Valley Association and associate editor of the Primitive Baptist, was born in Campbell County,

Tenn.. May 23, 1845, received a hope in Jesus in his twenty-third year of age and one year later united with the Primitive Baptists at Mossy Springs Church in Union County, and was baptized by Elder Wm. Bridges. He was soon licensed to preach and in 1871 was ordained by Elders Wm. Williams and William Bridges, since which time he has continuously had the care of churches and is at present serving



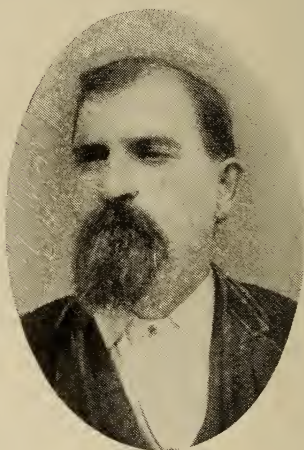
THOMAS WEAVER

three. Elder Weaver has, during his thirty-eight years of service in the Master's vineyard baptized many believers into the fellowship of the church, served in the constitution of several churches, assisted in the ordination of many deacons and elders and has traveled and preached among the Baptists in several states. He is a worthy and highly esteemed minister.

J. G. WEBB.

Webb, Elder J. G., of Tioga, Texas, This fearless, bold and self-sacrificing minister and editor was born in West Tennessee, March 9, 1849. Joined the Primitive Baptist Church in 1874; was ordained in 1878; has served from one to five churches since his ordination; has baptized about six hundred persons; assisted in the constitution of many churches and in the ordination of quite a number of ministers and deacons and has married a great many people; has traveled a great deal; preached in about ten states and two territories; engaged in about thirty religious discussions and has been engaged in the publication of the Baptist Trumpet for fifteen years. He has

never belonged to any society or organization in life except the church; has always opposed members of the church affiliating with secret orders and the use of instrumental music in the church as a part of worship and has always been outspoken in his religious views. He is now serving three churches, his home church numbering about one hundred and thirty, has never had a doctrinal difference among his churches and has been greatly blessed in his labors as pastor. The Lord has also blessed him with unusual good health through life, with



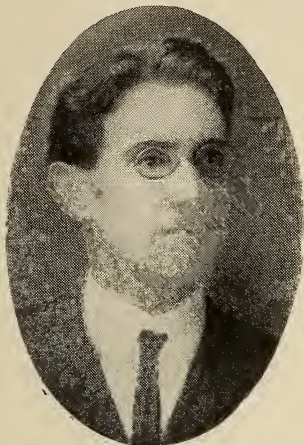
J. G. WEBB

a true and loyal companion and six devoted children. His time and his talent have been given freely to the service of the Baptists in the cause of God and truth and now as he nears the end of his race he has no regrets. Though worldly advantages have been neglected and he is what is called a poor man yet no charge has ever been preferred against him and such a good name is rather to be chosen than great riches. He says: "The Baptists have been good to me, and I hope to die in their fellowship." How much better it is to be able to choose to suffer affliction with the people than to enjoy the pleasure of sin for a season.

T. L. WEBB.

Webb, Elder T. L., of Ingram, Tex., the son of Elder J. G. Webb of Tioga, Tex., was born in Tennessee, January 15, 1874; received a hope in Christ at the age of fifteen, united with the Primitive Baptists at Harmony Church in Fannin County, Tex., July,

1900, was baptized by Elder J. W. Herriage, and ordained to the work of the ministry April 26, 1902, by the following presbytery: Elders J. W. Herriage, J. G. Webb, J. W. Segler, R. C. Taylor, M. L. Barrett, P. D. Ausmus and Willie L. Barrett. He is one of the editors of the Baptist Trumpet,



T. L. WEBB

published at Tioga, Tex., with which he has been connected for many years. Elder Webb is a fluent writer, convincing speaker and an able defender of the cause of Jesus. His services are being blessed to the comfort of many of God's children.

DANIEL SMITH WEBB.

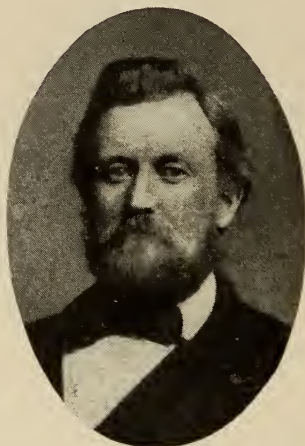
Webb, Elder Daniel Smith, of Hillsville, Va., son of Elder Isaac and Malasia Jane Webb, was born in Carroll County, Va., March 5, 1855. The second Sunday morning in June, 1867, he was riding along horseback thinking that some day he would be a rich man, and at a very old age would get religion. Suddenly a very dark object appeared coming directly at him, with a glittering sharp point in front of it, and like lightning it thrust through him and a voice said, "Already too late." He began to pray, was deeply convicted of sin and for five years lamented his condition, and sought the mercy of God, in tears and with groanings which cannot be uttered. One night in June, 1872, while on his bed death seized him. He tried to call his father but could not speak, and felt doomed to the dark pit of destruction. With his last breath he prayed, "Lord, save me." He heard the sweet-

est sound of music and looking up saw a white cord letting down from heaven and a bud on the end just ready to open. The bud entered into his bosom and took him out of the world. He saw the world a black ball and God fanned it out of existence with one fan of his hand. He then said, "Surely, God can be just and forgive sins for He with one fan of his hand can blot this earth out, and now, O Lord, may I return to my body, that I may tell to others what a dear Saviour I have found." In this vision he returned to his body and felt free from sin and that he would never have any more sorrow. In September, 1873, he married Miss Mary Ellen Edwards, a God-given companion, and in 1875 both joined the Primitive Baptist Church. One night he dreamed he was under a white cloud and a white hand and arm put through and the neck of a phial protruded out of the palm of the hand and anointed him to go and preach, and his wife dreamed the same thing. Later he dreamed of preaching and baptizing the young and old, the rich and poor and hearing the Lord's people shouting, and his wife dreamed the same thing at the same time. Again he dreamed that ten elders met at Harmony Church and ordained him to preach, and said, "Go, and as you go, preach." And he sprang out of bed and exclaimed, "Lord, I'll go," and his wife saw the same vision and told it to him. Confirmed of the heavenly calling, he began preaching in 1886, was ordained in 1887, by the same ten elders that he and his wife saw in the dream four years before. He has often times been warned in dreams of dangers coming to the church, and many times has dreamed of ingatherings at certain churches, and of certain noble people joining, and has lived to see these dreams fulfilled. Elder Webb's service in the ministry has been blessed of the Lord. He has baptized about seven hundred persons into the fellowship of the Baptist Church and in the evening of life writes: "Faith in God is my only staff, hope in Christ my greatest riches and the fellowship of the brethren my sweetest pleasure." His good wife died February 6, 1908, leaving himself, eight sons and three daughters as sorrowing members of the broken family.

ISAAC WEBB.

Webb, Elder Isaac, of Hillsville, Va. This gifted and useful man is the sixth son of John and Hannah Webb and

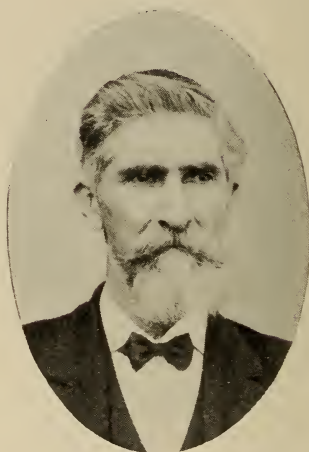
was born in Grayson County, Va., November 26, 1833. Was taught by his mother, who was a member of the Baptist Church before his birth, to read the Bible, at the tender age of seven, and he has read it through ten times since, and is fully established in its teachings. When a little boy eight years of age, he dreamed of seeing and conversing with Jesus, and from time to time afterward was taught in visions and dreams to view his lost condition, his salvation in Jesus, his



ISAAC WEBB

duty toward the church and his call to the ministry, but was for a long time disobedient. In his eighteenth year he was married to Miss Melissa J. Martin and their children, grand children and great grand children and their families now number about one hundred and sixty-five. He and his wife united with Fellowship Church in 1857. In 1865 on his return from the war, where he voluntarily went to keep from preaching, he was licensed, and three years later was ordained to the ministerial work. Elder Webb has continually since his ordination, had the care of churches and is at present pastor of four, and Moderator of the New River Association. He has been in the ministry about forty-three years and during this period has traveled many miles preaching the gospel of Christ, has baptized many persons, married many couples and is highly esteemed among his people. He has also, in his past busy life, taught twenty-five schools, served twelve years as county treasurer, fifteen years as military officer, two terms in the legislature and judge under part of two legislative appointments. He and his faithful wife have lived to see all their children but

one, with their companions and several grand children, members of the Primitive Baptist Church. Their faithful labors have been blessed. God is still their refuge and though growing feeble in body they are strong in the Lord and are waiting the summons, "Child, your Father calls, come home."



Q. D. WEEKS.

Weeks, Elder Q. D., of Willis, Va., was born October 31, 1852, married to Miss Eliza E. Hylton in 1874, convicted of sin and given a hope in Jesus and united with the Primitive Baptists at West Fork Church, Floyd County, Va., began preaching in 1880 and was four years later ordained to the gospel work. He has served as pastor of the following churches, West Fork, twenty-two years, Indiana Creek, fourteen years, Panther's Creek, twelve years, Greasy Creek and Corners ten years, and was baptized into the fellowship of his churches about one hundred and sixty persons. He is at present, and has been for several years past, clerk of the Swiss River Association, and his desire is to honor God and be of service to his people. He prefers his brethren before himself and is greatly loved by them.

JOHN WELSH.

Welsh, Elder John, of Maryland, was one of the pioneer Baptist preachers in the early part of the eighteenth century. He united with the Baptists long before the division and was baptized by Elder Louis Richards. For a long time he served

as pastor of Hammond's Branch Church in Howards County, and other churches in Maryland, and was considered an able and faithful minister.

I. A. WETHERINGTON.

Wetherington, Elder I. A., of Lake Park, Ga., is the faithful and beloved moderator of Union Association of Old Line Primitive Baptists, and has the care of Antioch, Olive Leaf, Unity and Wayfare churches. Elder Wetherington is an able minister of the New Testament and desires to take nothing from, or add to, this blessed book, in doctrine or practice.

V. D. WHATLEY.

Whatley, Elder V. D. (1809-1866), of Georgia, was the son of Robert Whatley, a native Georgian. He was born in Green County, and fourteen years thereafter the family moved to Monroe County, Ga., but in common with many children of that day, had no opportunities of school education, except two or three months. Being, however, a youth of promise, and a brilliant intellect, good morals and untiring energy and industry, he utilized his limited opportunities so well that in after years his education, information and general knowledge of men and things was far above an average of many of his young associates; and when at the age of eighteen or twenty, he became deeply concerned about his soul's salvation, and carefully read the Bible, he greatly and rapidly improved in reading, and to the end of his mortal pilgrimage on earth, the Bible was the book of books with him. His convictions for sin were deep and pungent, but after many days and nights of mourning, supplications and prayers, he obtained mercy at about the age of twenty-one, and in 1831, he was received into the fellowship of the Baptist Church at County Line, Pike County, Ga., He had become conversant with the scriptures and learned discipline and gospel order so that his views and advice were often valuable to his brethren in all cases of church troubles, even before he had commenced preaching. His general Christian character, his deep concern for the church of God, and the fruitfulness of his mind in spiritual things had long impressed the minds of his brethren that God had called him to the work of the ministry. In a few years, his gift was apparent to the church, and after preach-

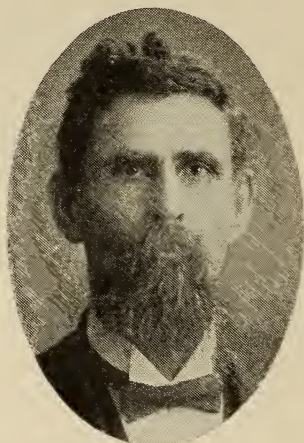
ing for a time to the satisfaction and comfort of Christians, his ordination was called for, and July 9, 1852, a presbytery consisting of Elders Josephus Barrow, Emanuel Brittain, Moses Gunn and James Mayfield, convened with the church at Beulah, Troup County, Ga., of which Brother Whatley was then a member and after careful examination in the usual manner, solemnly set him to go forth and preach the gospel and officiate in all the functions of the gospel ministry "wherever God in Providence should cast his lot." He faithfully served many churches during his ministry and for some years before his death by unanimous choice of the Beulah Association, he served that body as Moderator. In the "Tribute of Respect," written by his friend and neighbor, Dr. John B. Goss, a Missionary Baptist, I find the following: "When his brethren and friends visited him during his sickness he seemed revived, and to the utmost of his strength would pour forth his soul in thanksgiving to his heavenly Father for the grace that had been given him."

* * "He seemed to be satisfied that he had discharged his duty as a minister to the best of his ability, and felt that he had declared the whole counsel of God, with one exception, and that was the duty of churches to their minister. He regretted that he had neglected even that, for he expressed himself fully convinced that it was as much the duty of the minister to instruct the church in that obligation as in any other cardinal point of the gospel." Elder Whatley was truly a great and good man, an able, faithful and useful minister of the gospel. And though he did not have as great a variety in his preaching as some are favored with, he always had the respectful attention of his congregations, even where he preached for many years. In preaching his whole soul seemed to become fired with earnest zeal. He was meek and humble manly, grave and dignified in his address, never condescending to indulge in low slang or to tell carnal anecdotes, whether in the pulpit or out of it. It was often said of him that he was "always preaching," by his good Christian and ministerial deportment at home and abroad, in the pulpit or out of it. And his very appearance was calculated to strike one with reverence for him as a man of God.

A. B. WHATLEY.

Whatley, Elder A. B., of Greenville, Ga. This able and zealous brother was born September 24, 1847, in Talapoosa

County, Ala. The following fall his father moved with his family and settled in Troup County, Ga., where he was reared to manhood. His father—Vachel D. Whatley—was a devout Christian, a strict member of the Primitive Baptist Church and an able minister of the gospel. None in his day stood higher in the love and fellowship of the dear old Baptists than he did, and his son has followed in the footsteps of his honored father. His mother—Mrs. Mary B. Phillip—was a great and good woman serving the Lord and dying in His love. In July, 1867, if not deceived, Elder Whatley obtained a precious hope in God



A. B. WHATLEY

through the Lord Jesus Christ. The following September he was received and baptized into the fellowship of Beulah Church, Troup County, Ga. In the year 1868 he was ordained to the office of deacon. During the year 1869 he commenced preaching and was ordained to all the functions of the gospel ministry November 18, 1870. Since his ordination he has served four churches each year with the exception of two or three years; has baptized a great many, aided in the ordination of a number of elders and deacons and helped to constitute two churches. He is now in his sixty-second year of age as a man, forty-second as a believer in Christ, and thirty-ninth as an ordained minister, and feels his race is nearly run, but desires to be found laboring in the Master's vineyard and to prove his faith by his works that he might end his course with joy.

WM. J. WHEELER.

Wheeler, Elder Wm. J., of Salem, Ill., was born February 21, 1835, in Princeton, Gibson County, Ind. He remained there until he was twelve years old, when he moved with his father (Dr. John Wheeler) to Wayne County, Ill., where he remained until he was seventeen years old, when he moved to Sangamon County, Ill. In 1856 he was married to Miss Harriet Sanders, and to them were born eleven children. Elder Wheeler joined the church of Christ called Horse Creek, in July, 1855, was ordained to the full work of the gospel ministry June 20, 1874, and was truly a good man and an able minister. He was a gifted singer, and altogether one of the most useful preachers in Illinois. Many of the true saints will long remember his sweet songs of Zion, and his clear, soft voice as he preached Christ Jesus the only way of life eternal. But that voice is now still in death, nevermore to sound a warning note of the enemy, nor encourage the saints here on earth, but awaits the second coming of our blessed Redeemer, when he with all the blood-bought millions will awake to sing the song of Moses and the Lamb with immortal tongues forever and ever.

JAMES W. WHEELER.

Wheeler, Elder James W., of Caney, Ky., has the care of churches within the bounds of the Burning Spring Association of Regular Old School Baptists and is the beloved moderator of his body. Further information could not be obtained.

J. S. WHITE.

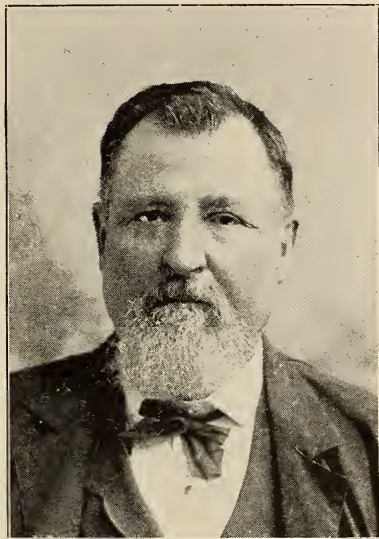
White, Elder J. S. (1813-1884), of Texas, was born in the state of S. C., Union district, moved to Georgia and in his twenty-ninth year, united with the church in Dade County, and was baptized by Elder Samuel McBee. He was ordained to the ministry about two years later and earnestly contended for the faith throughout his ministerial life of about forty years. Elder White moved to the state of Texas, in the year 1859, where he was exposed to the savages, and many hardships, but he was always found discharging his duty to God, and will

long be remembered for his earnest defense of the truth, his orderly walk and godly conversation, and for his brotherly kindness and charity.

ELIJAH VIERS WHITE.

White, Elder Elijah Viers, of Leesburg, Va. This eminent minister and gallant leader was born in Montgomery County, Md., near Poolesville, on August 29, 1832. His education was obtained at Lima Seminary, Livingston County, N. Y., and at Granville College, O. During the Kansas troubles, in 1855, he went to that territory and joining a company from Missouri took an active part in the campaign. He afterward returned to Maryland and in 1857 moved to Loudon County, Va. He was baptized April 15, 1866, by Elder Joseph Furr, ordained the third Sunday in August, 1877, and at the death of Elder Furr was made pastor of New Valley, Mill Creek and Frying Pan, (Va.) churches, and served these churches faithfully through heat and cold, sunshine and rain until his death. As a soldier Col. White served with conspicuous gallantry throughout the Civil war. Starting as a corporal, he rose by his daring and ability to commander of a battalion of the Thirty-fifth Virginia Cavalry. At the battle of Balls Bluff near Leesburg, October, 1861, he rendered great service and was promoted to the rank of major to raise a battalion known in history as White's Battalion, subject to the orders of the Secretary of War. After the formation of his command and until the end of the war he acted independently with General Ewell, General Stewart and General Lee, and on several battlefields was seriously wounded. After the war Colonel White engaged in the mercantile business, and for many years was treasurer and sheriff of Loudon County. He was twice married. In 1902 he was elected president of the People's National Bank of Leesburg, a position which he held up to the time of his death. As a minister he was faithful to his churches, uncompromising with error and an able defender of salvation by grace. He loved to talk of Jesus, the Saviour of sinners, and his labor was a labor of love, and especially was he gifted to speak words of comfort and cheer to poor, bereaved ones. He had a large circle of friends which was attested by the large concourse of sorrowing relatives, neighbors and comrades in arms—estimated

at a thousand or twelve hundred—that attended the funeral service. He died as he had lived, an upright, sincere and honorable man, and in the sweet hope of victory through Jesus.



JOHN WHITE.

White, Elder John, of Walker, Mo. The editor failing to secure data from which to prepare a more detailed sketch of this worthy minister, gives the following information from Elder Cash's Book of Portraits published 1896: "Elder John White was born in Kentucky, December 9, 1835, and united with Eagle Creek Church, Boone County, Ind., in 1860, where he commenced preaching and was ordained in 1897. He now has the pastoral care of Bethel Church, Bates County, Mo., and is moderator of Panther Creek Association."

HEDLEY WHITE.

White, Elder Hedley, of Texas, who departed this life February 26, 1909, was born in East Tennessee January 5, 1833, moved with his parents to Arkansas in his eighteenth year of age, and about one year later moved to Leon County, Texas, where, with the exception of a few years he spent the remainder of his life. In early manhood Elder White received a hope in Jesus and united with the new school or Missionary Baptists and lived with

them for about fourteen years, but becoming dissatisfied with their doctrine and practice, and being convinced that the Primitive Baptist Church was the true, apostolic church in doctrine and practice he united with them in the year of 1880, and was baptized by Elder Joe Taylor, and remained an honored member of that church until death. He began preaching in 1880, and until his death preached Jesus as a sufficient Saviour for sinners, and has been a great blessing to the Baptists of his section. He was plain and unassuming in all of his dealings; went through cold and heat to serve his brethren without money and price, strained only by the love of God shed abroad in his heart for his brethren and fellow travelers. His home has been indeed a home for his brethren. "He is dead, but still speaketh."

KING M. WHITE.

White, Elder King M. of North Carolina, the son of Calvin and Mary White—was born in Martin County, August 28, 1861, and died August 21, 1904. In 1886 he was married to Miss Lindy Taylor. To this union were born nine children. After being deeply convicted of sin and given a hope in Jesus he united with the church at Hamilton, N. C., in 1891, and was baptized by Elder M. T. Lawrence. Soon afterward the church discovered his gift and he was licensed to preach and in 1900 he was ordained to the ministerial work by Elders M. T. Lawrence, G. D. Robinson and Samuel Moore. Ever afterwards he proved "diligent in business, fervent in spirit, serving the Lord," and was an upright, sincere, humble, godly and useful man. He grew more and more acceptable in his brief but earnest ministry, and it was sad to his brethren and loved ones to give him up almost in the prime of life. But God does all things well.—He is too wise to err, too good to be unkind.

JOHN A. WHITELEY.

Whiteley, Elder John A., of Avilla, Mo., was born in Pulaski County, Ky., April 4, 1818, and was the twelfth of fifteen children born to Thos. and Winifred Whiteley, both of whom were honored members of the Old School Baptist Church, and his father

a faithful minister. While witnessing the baptism of twelve candidates by his father he was, in his fifteenth year, convicted of sin. For many years he was under deep conviction and sought the Lord in tears and sorrow; was given a sweet hope in the Saviour, and united with the Primitive Baptists at Little Flock Church, in Fulton County, Ill., and was baptized by Elder Thos. H. Owens, and when he came from the water it was with difficulty he kept from preaching, and from that time on, for ten years, he fought against the impression made on his mind at his baptism. But in 1858 he was ordained by Hopewell Church, Wayne County, Iowa, by Elders Isaiah Guyman, John Martin and Samuel Wilkes, and was soon called to the care of four churches. During his long term of faithful service in the Master's vineyard he has had the care of several churches and has served as moderator of Silvain and Western associations in Iowa, and Center Creek Association in Missouri.

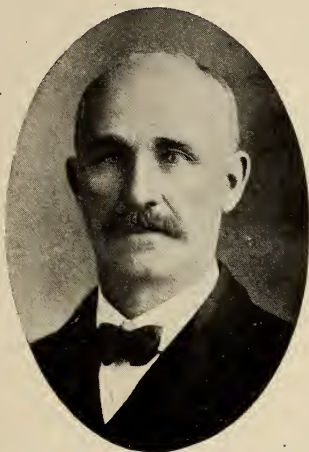
EBENEZER WICKES.

Wickes, Elder Ebenezer (1772-1837) of New Baltimore, N. Y., was for more than thirty years a faithful and zealous minister of the Old School order and in the division of 1832 could not be led off by the New School party. Upon his death bed he expressed a full, clear and triumphant hope in Jesus, and exhorted his brethren to stand fast in the faith of the gospel and practice of the apostles.

WILLIAM R. WIGGINTON.

Wigginton, Elder William R. (1819-1908), of Missouri, was perhaps at his death the oldest Primitive Baptist in Missouri. He was, at the time of his death a member of Liberty Church situated in Linn County, Mo.; was ordained by the authority of Mt. Tabor Church, Boone County, Mo., May, 1848, by Elders Thos. P. Stephens, Peter Kempar, Franklin Jenkins and Benj. Wren. He was pastor of the First Baptist Church at Mexico, Mo., and for several years preached at many churches in Monroe, Boone, Adrian, Callaway and Montgomery counties, Mo., and during his ministry baptized several hundred persons and officiated at nearly one thousand marriages. He preached the first ser-

mon ever heard in Centralia, speaking from the old North Missouri railway platform shortly after the railroad was built into the town.



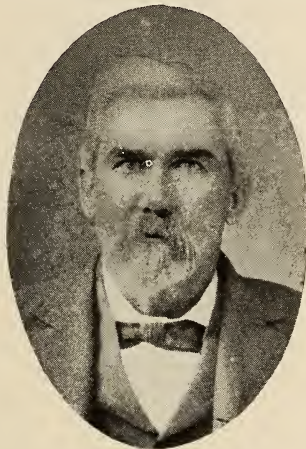
JOHN WILLEFORD.

Willeford, Elder John, of Greenville, Ill., was born in Bond County, Ill., March 3, 1856, and united with the Primitive Baptist Church called Mt. Nebo, in June, 1876, and was baptized by Elder A. J. Willeford. Since served this and other churches. He was licensed to preach in April, 1892, and ordained to the full work of the gospel ministry December, 1903, by Elders J. A. Conlee, D. M. Masters, Wm. E. Wright and Samuel H. Wright. He was chosen pastor of his (Mt. Nebo) church the third of January, 1904, and is still serving his church in that capacity. Elder Willeford is a faithful and useful servant and is much loved by his people.

M. B. WILLEFORD.

Willeford, Elder M. B., of Rocky Mount, N. C., was born in Nash County, N. C., October 20, 1844. He was regarded as a good boy in his youth and has sustained this opinion through manhood's years. Before grown he entered the Southern army, served more than two years and was with Lee at Appomattox at the surrender. In 1866 he was married to Miss Jurutha A. Whitley and though she had the misfortune of losing one arm in a fire caused by igniting and explosion of kerosene oil soon after they were

married, yet by a strong will and willing mind, she has been indeed a helpmate to her husband. To them have been born eleven children, six of whom are now living, have families, and are a source of honor and pleasure to their aged parents. Brother Williford united with the Falls Church in 1875, and was baptized by Elder P. D. Gold. He was soon chosen clerk, and in 1880 was ordained deacon. A little later was licensed to preach and in 1896 was ordained to the ministerial work. He was in the



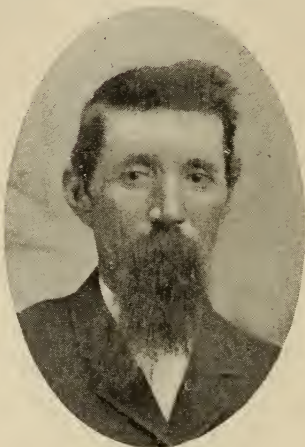
M. B. WILLEFORD

constitution of the church at Nashville and has since served this church as pastor. Has also served Peach Tree, Castalia, Sappony and other churches much to the satisfaction of his charges. Though Elder Williford has been a great sufferer from bodily disease he has manifested much love and zeal in the cause of God and has often been heard to say that he had rather die than not be able to preach Jesus. During a recent illness when his life was thought to be nearing its close he said, "If I live it will be encouraging; if I die it will be more so." Thus in faith does he continue to run, with patience, the race of life.

P. W. WILLIARD.

Williard, Elder P. W., of High Point, N. C., is an humble, faithful and worthy minister. He was born in North Carolina in 1848, professed a hope in Jesus in 1871 in his twenty-third year, but did not unite with the church until about sixteen years later. During this time he passed through

much sorrow, trials and conflicts of mind, but his best excuse for living out of the church was his feeling of unfitness and unworthiness for membership. But God enabled him to apply, by faith, the fitness and worthiness of Christ, and he went before the church at Abbott's Creek in 1887, was received and baptized by Elder L. I. Bodenheimer. On the following day he was impressed with the words in his soul, "Go preach my gospe!," which



P. W. WILLIARD

followed him until he obeyed the heavenly call. This was a great trial to him. He felt so unqualified, having but little education and of a timid disposition, but he was made to feel "woe is me, if I preach not the gospel," was ordained to the gospel work and for twenty years has had the care of churches. He is satisfied with the goodness of God's house and wants no new thing in the church and is much loved for his faithfulness, meekness and kind disposition.

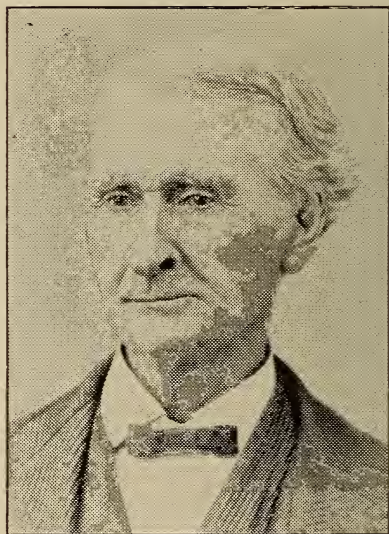
J. R. WILLIS.

Willis, Elder J. R., of Center, Miss., is a faithful pastor of churches within the bounds of the Bethany Association of Primitive Baptists. He is also moderator of this association and is highly esteemed among the churches,

E. K. WILLIAMS.

Williams, Elder E. K., of Belva, N. C. This aged minister who has for thirty-five years been preaching Jesus the way, the truth and the life,

was convicted of sin in early life and united with the Missionary Baptist Church in Kentucky, and when it became known that he had impressions to preach, they wanted to send him to college four years to prepare him for the service, and he agreed to go, but on his way back to his old home in North Carolina, in order to make all necessary arrangements for entering college he became convinced that the Lord, and not theological institutions, qualified men for this sacred work. So he did not return to Kentucky to take his degree in theology, but was taught a more God honoring one in the school of Christian experience, found the true church, united with it and became a preacher of the Primitive or Old School order. He desires to be found contending alone for salvation by grace, and is satisfied with the order of God's house.



STEPHEN R. WILLIAMS.

Williams, Elder Stephen R., of Horton Station, Ill., "was born in Kentucky, in the year 1820. He received a hope in 1841 and joined Mount Pleasant Church, White County, Ill., and was ordained in Pike County, same state, in 1857. He has had continuous pastoral care of two churches since his ordination, and of others for shorter periods. He stands very high, indeed, in the affections of the Lord's people." From Elder Cash's book 1896. Efforts to secure further information proved fruitless.

G. B. WILLIAMS.

Williams, Elder G. B., of Texas, was born in Middle Tennessee February 27, 1849, and died November 28, 1902. His parents moved while he was an infant to the state of Arkansas, and there it was that he grew to manhood. He remained in Arkansas till the Fall of 1884, when he moved with his family to Hill County, Texas, in which state he remained until his death. In the spring of 1886 he united with the Old School or Primitive Baptist Church called Pleasant Valley, in Limestone County, Tex., being baptized by Elder M. M. Gibson. The church liberated him to exercise his gift when and where God in His providence might cast his lot, and so favorable was the impression he made with the brethren that in December, 1890, he was ordained to the full functions of the gospel ministry. At the same meeting the Pleasant Valley Church called him to the care of the church, and he served them to their comfort and satisfaction until he became so weak from disease he could not serve longer. He was a loving husband, a kind and indulgent father and highly esteemed as a citizen.

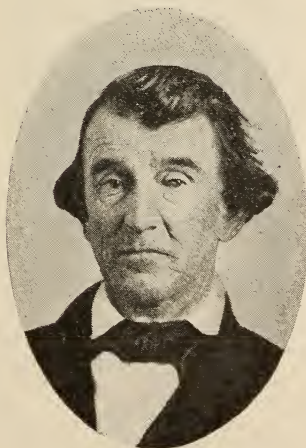
BENJ. F. WILLIAMS.

Williams, Elder Benjamin F. (1831-1886), of Indiana, was a man of rare qualities for gentleness, sobriety and meek Christian devotion. To know him was to love him; and he was most beloved by those that knew him best. His honesty was a remarkable trait belonging to him, and was never called in question. His evenness of temper, quiet disposition and smooth gentle deportment, were indeed an example to all men. And his family, brethren and friends may well, and will often look back upon his life with pleasure and comfort as being a lesson and lamp to their feet; and be made happier and better by trying to imitate the good example he set before them. We do not forget that Jesus alone is the only perfect example in the world; yet some bear about this body more of his express image and person than others. And so it seemed to be with Elder Williams. Much of this spirit seemed to be allotted to him. Brother Williams joined the church at Salem in January about 1871, was baptized by Elder Bartley, was prominent in the constituting of

Mt. Hope Church, and was in 1879 liberated by that body to preach, and was ordained in 1881. He served faithfully as pastor of Mt. Hope and Salem churches until the time of his death.

J. ELLIS WILLIAMS.

Williams, Elder J. Ellis, of Bloomington, N. C. This humble and faithful brother was born in Union County, N. C., April 24, 1858. In his fourteenth year he was convicted of sin and was in distress until May, 1882, when he was given a hope of eternal life in Christ and two years later joined the church at Crooked Creek. He began to exercise his ministerial gift publicly in 1891 and was ordained to full work of the ministry in April, 1894. Has preached at all the nineteen churches in Bear Creek Association, and has had the care most of his ministry of all the churches he could serve Saturday and Sunday and then some that he visited on week days. He is a man of deep sympathy, a warm and feeling speaker, an humble servant, and manifested his willingness to be used at all times for the good of the cause of truth. The churches of his care being mostly in Stanley County he moved among them, and his services seem to be appreciated. Though poor, he is a man of strict integrity, is energetic and labors with his own hands on the farm during a portion of his time.

**SAMUEL WILLIAMS.**

Williams, Elder Samuel (1868-1808) late of Urbana, O., was born in the city of Philadelphia, Penn.; was mar-

ried in Green County, O., to Miss Mary Rogers, April 29, 1828, realized a hope in Christ, September, 1833, united with the Beaver Creek Church, September, 1833, baptized by Elder Thomas Price, licensed to preach by the Beaver Creek Church in 1834, and removed to the vicinity of the Nettle Creek Church, Champaign County, O., of which church he became a member and in which he was ordained by Elder Joseph Morris, which church he also served as pastor for thirty-four years. He also, during his ministry, served as pastor of the following churches: Middle Run, Sugar Creek, Tapscott, West Lebanon, Bethel, Clear Creek, Mt. Pleasant and Reynoldsburg churches. He baptized in all, 491 persons, married 221 couples, and preached 6,468 sermons. He had a number of public debates, in which he was usually victorious. Elder Williams was a minister of brilliant talents. He was blessed with an unusual memory, a clear and harmonious voice, untiring energy, and was a bold defender of truth. His theme was Christ crucified, as the only hope for perishing sinners.



THOS. C. WILLIAMS.

Williams, Elder Thos. C., son of Samuel and Mary Williams, was born in Lebanon, O., May 10, 1848, and united with the Primitive Baptist Church in April, 1871. He was married to Miss Laura Liddil, October 20, 1869. He was ordained by the Nettle Creek Church (of which he is still a member) April 17, 1886, and has been constantly in the ministry since. He is the pastor of four churches, all

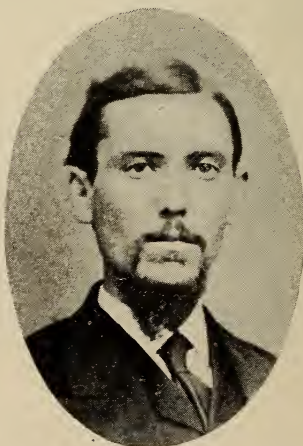
of which are in peace and contending earnestly for the primitive faith, Elder Williams is an able, conservative and highly esteemed minister of Jesus who is satisfied with the doctrine of grace and the simple service of the apostolic church.

W. B. WILLIAMS.

Williams, Elder W. B. of Elm City, N. C., has been preaching nearly fifty years. His membership is at Upper Town Creek Church. His character is bright and excellent, his gift much admired. He has been active and useful as a gospel minister, and though crippled in body and old in years, he is still preaching Jesus the way, the truth and the life, desiring to die at his post and finish his course with joy.

H. M. WILLIAMS.

Williams, Elder H. M., of Charlotte, N. C., was born in Union County, N. C., June 7, 1854, and became deeply convicted of sin in 1879, and remained under the cloud of condemnation until March, 1881, when he felt that Christ spoke peace to his troubled soul. He united with the Primitive Baptist Church at Crooked Creek, in 1882, began preaching in October, 1899, and was ordained in August, 1903. He is a kind, humble and industrious man, and loves the cause of God and truth.



J. O. WILSON.

Wilson, Elder J. O. (1840-1871), of Maryland. This able gift to the church was in early life convicted of sin, given a sweet hope in Jesus, united

with the Old School Baptists and was baptized by Elder Plummer Waters. He was soon after ordained to the ministerial work and for about ten years faithfully served several churches in Maryland. Elder Wilson was greatly beloved and his death so early in life was a great loss and sad bereavement to his family, friends and churches.

WILLIAM WILSON.

Wilson, Elder William, of Maryland, was an uncle of Elder J. O. Wilson and lived in Hartford County, Md., and served churches there prior to 1865. He was baptized by Elder John Welsh, soon after ordained and was regarded as a faithful minister, sound in the doctrine and practice of the apostolic church; and it is with regret that data for a more extended sketch could not be obtained.

JOSEPH WILSON.

Wilson, Elder James, of North Carolina, died June 5, 1896. He was born October 3, 1819; married to Mary Lee December 1, 1843. Unto them were born seven children. He joined the church first Saturday in 1847, at old Lower Mill Creek Church, Bulloch County, Ga., that was constituted in 1826. He was ordained the first Sunday in August, 1863, to the work of the ministry. Elders Andrew Kickliter and John G. Williams being the presbytery. Elder Wilson was a faithful minister and practical worker in the cause of Christ. Notwithstanding the troubles that existed among the several churches, he stood firm in the cause of Christ. His last sermon was delivered at his church six days before he died. He was faithful unto death and died in the full triumphs of faith.

JAMES WILSON.

Wilson, Elder James, of North Carolina, died at his home on the evening of February 21, 1895, in his eighty-ninth year of age. He was born September 8, 1807, convicted of sin early in life and after much sorrow of mind on account of his conviction for sin, was given a sweet hope in the Saviour and united with the Primitive Baptist Church. Soon his gift was made manifest to the church of his membership,

viz: Mill Creek, in Sampson County, N. C.—and he was, in 1829, ordained to the ministerial work by Elders John Crumpler and George Brown. For sixty-six years he was a faithful watchman upon the walls of Zion. His service extended to many churches and his labors in the Master's vineyard were earnest, sincere and from pure love for the cause of God and truth. Sound in the faith, practical in preaching,—setting an example of a godly walk and conversation, his influence for good was extensive. After a very long life of usefulness he died in the full triumphs of faith in Jesus.

L. M. WIMBERLY.

Wimberly, Elder L. M., of Georgia. Information from which to edit a detailed sketch of Elder Wimberly's life and labors could not be obtained, but from resolutions adopted by Emmaus Church January, 1902, it is learned that he died about this date. The resolution further recites "That in the death of our beloved pastor, we feel that our loss is well nigh irreparable; that Elder Wimberly has been our faithful pastor the past twenty-two years, and we feel and believe that he has ably led and fed the flock of God, which He purchased with His own blood, ever ready and willing to earnestly contend for the faith once delivered to the saints, never compromising with error, but defending the doctrine of God our Saviour in meekness and firmness, with godly reverence and fear. Let us follow the example of our beloved pastor. When storms of persecution arose, he stood far above the raging waves, and ceased not to declare all the counsel of God in meekness, love and brotherly kindness, which is so characteristic of the humble under-shepherd of the Zion of our God. Truly, we believe that a great man in Israel has fallen. Then, dear brethren, let us emulate the example left us by our worthy departed brother in his love, patience, humility, and Christian forbearance, and godly reverence; also, his strict honesty and uprightness, both in public and private matters, whether as neighbor, friend or citizen, thereby setting aside the reproach of this vain and gainsaying world."

W. C. WISDOM.

Wisdom, Elder W. C. (1825-1901), of Missouri. This eminent minister was born in Lawrence County, Tenn.,

and with his parents moved to Missouri and settled in Dallas County, near Louisburg, in 1836, where he resided until death with the exception of three years, when he resided in Buffalo, the county seat of Dallas County. He was married to Elizabeth Conn, December 12, 1850, with whom he lived a happy married life for over fifty years. He professed a hope in Christ in 1868, and united with the Primitive Baptist Church in 1870, was licensed to preach in 1873 and was ordained in 1874, and shortly after was chosen pastor of Round Prairie Church which he served as a true and faithful servant until death. He was also moderator of Ozark Association for twenty-one years, which he served to the entire satisfaction of all the churches. He was held in the highest esteem by all who knew him, and in his younger days was solicited by his many friends to make the race for representative of Dallas County to the General Assembly, but refused saying that he had a higher calling than that of a legislator. He was a noble, pleasant man, always having a cheering word for the sorrowing soul, and in his death Dallas County lost one of her best citizens, the community a good neighbor, his wife a loyal husband, his children an indulgent father and the church a loving and faithful pastor.

THOS. WOLVERTON.

Wolvertton, Elder Thos. This eminent servant of Jesus was born in Patrick County, Va., January 6, 1785, convicted of sin early in life and in his sixteenth year united with the Baptists and was baptized into their fellowship. The church soon discovered his gift and he was ordained to the work of the ministry in 1810, and for about a half of a century he was a faithful servant of Jesus. During his ministry there were many disturbances in the church but throughout them all he continued steadfast in the ancient faith and ranked among its ablest defenders.

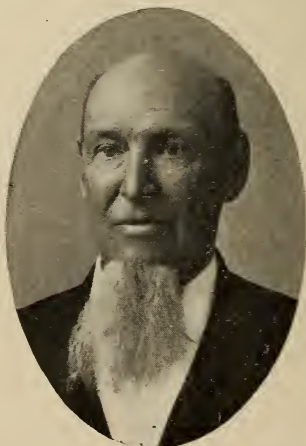
AARON WOOD.

Wood, Elder Aaron (1823-1895), of Iowa, was born in Fayette County, Ind., was three times married, united with the Primitive Baptists in 1842, and in after years manifesting a gift of the Spirit, was ordained to the full functions of the gospel ministry in 1865, and for about thirty years

was one of the Lord's faithful watchmen on the walls of Zion, proclaiming the unsearchable riches of the gospel of the Lord Jesus, with such ability and understanding as pleased our God to give him, and although he was a man of much meekness and humility, and often keenly felt his weakness and imperfections, yet he did not shun his duty in declaring the word of truth and of being a faithful guardian of the flock "over which the Holy Ghost had made him overseer," greatly to the comfort and edification of the dear children of God. He was a beloved member of Ebenezer Church, Mahaska County, Iowa, and had been for many years prior to his death. He had been afflicted for one or two of the last years, his eyesight being nearly gone, yet he bore it all with patience, often speaking of the time of his departure being near, and that he felt as though all would be well. And so it proved at the close of his eventful voyage on life's tempestuous sea—his life going sweetly and peacefully out, in full triumph of redeeming grace.

JOHN WOOD.

Wood, Elder John, of Illinois, who died at his home in Montgomery County, March 6, 1883, was a faithful and beloved minister of the Kaskaskia Association. He was for many years pastor of Little Flock and other churches of this association and was an able defender of the doctrine and practice of the Apostolic church as maintained by the Old School or Primitive Baptist.



WILLIAM WOODARD.

Woodard, Elder William, of Wilson, N. C., the third child of Wm. and

Elizabeth Woodard, was born in Wilson County, N. C., November 6, 1830; raised on the farm where he was taught to labor with his own hands; was married to Miss Martha Roundtree at the age of twenty with whom he lived very happily for many years. This union was blessed with several children that have grown to maturity and become prominent in county and state; ex-Governor Aycock married twice into this family. Some years after Elder Woodard's wife's death he was married the second time to Mrs. Elinor (Woodal) Lassiter and feels the Lord has blessed him with two faithful and loving companions. Elder Woodard's true Christian experience began when about forty years of age. Of this he writes: "The commandment came, sin revived, and I died; and I can truly say it was a hard death, for I had loved the world and the things in it. I saw plainly that I was justly condemned before my God and realizing this my knees bowed, and with my mouth confession was made to God. I was thus kept under the law shut up unto the faith, which was afterwards revealed. It came to me in this way: After giving up all hope that the Lord could be just and save such a sinner as I was. I retired one night in May, 1870 feeling that I was without God and without hope in the world. I awoke next morning in a new world with this blessed scripture in my mind; 'Wherefore, seeing we also are compassed about with so great a cloud of witnesses let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us looking unto Jesus,' the author and finisher of our faith. I then had joy inexpressible and full of glory. The same morning as I went to wash my face these words came into my mind, with such power that my tongue gave utterance to them; 'Why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord.' Immediately after breakfast I opened my Bible and began reading the 33rd chapter of Ezekiel. When I read the seventh verse, which reads as follows: 'So thou, O son of man, I have set thee a watchman unto the house of Israel, therefore thou shalt hear the word at my mouth and warn them from me.' I felt the language was for me. I closed the book and wept aloud. There was preaching the same day at Wilson. I went to the meeting, heard the preaching and felt that I understood as I never had before, and with the scripture, 'Why tarriest thou,

arise and be baptized, etc.' so forcibly in my mind that I dared not leave the house until I had talked to the church." This he did, was received, baptized and, soon ordained as deacon. But the Lord had called him to other work. He felt it before uniting with the church, though he did not relate this part of his experience to her and was made to feel that, Ananias and Sapphira-like, he had kept back a part of the price, and so great became his trouble about preaching Jesus that he lost all pleasure in his farm and his home, and could get very little comfort even from the preaching of others. In this connection he writes: "With these thoughts in my mind, and with the godly admonitions from my dear wife, who followed me to the door one day as I left for preaching with these solemn words, 'For the Lord's sake and for my sake, the sake of your children, and for your own sake, go to the church and tell them you have got to preach, the Lord has shown me that he has called you and you will be no comfort to me or anyone else until you comply with this duty.' When conference was opened one person came forward and while telling her experience the thought was revolving in my mind constantly 'Will you tell yours, also?' and I asked the question in my mind, 'What shall I tell?' The answer came, 'Read the 33rd chapter of Ezk.' I asked permission to read, which was granted. When I was done reading, I told the brethren of some of the great trials and conflicts through which I had passed and they gave me permission to exercise my gift without any limit." A few months after this he was ordained by Elders B. T. Pitt and P. D. Gold, was immediately called to the care of Aycocks and Healthy Plain Churches, and later to the care of others; some of which he has served for more than twenty years. Elder Woodard is a spiritually minded man, a noted "fire-side preacher," an able gift to the church, kind, hospitable and entertaining and his labors have been greatly blessed to the edification comfort and instruction of many of God's children.

JAMES S. WOODARD.

Woodard, Elder James, S., of Wilson, was born February 22, 1833, in Edgecombe (now Wilson) County, N. C. His parents were William and Elizabeth Woodard. In August, 1870, he was arrested by the Spirit of God and made to realize himself a sinner. About December, 1870, all his sins

were arrayed against him and it was the most horrible spectacle he ever beheld. About ten days afterwards all his sins seemed to be one great sin. He had not before believed in a hell, but now he knew that there was not only a hell, but a hell for him, and he could see no way of escape. In this condition he lost everything and stretched himself out on his bed to die, when so terrible did his condition become that he lost all his physical strength, and his sufferings were so great that he became unconscious for a short time and unable to life his hand, or turn over in bed. He was aroused from this stupor by the following language: "If I had not gone away, the Comforter had not come." Then came with great power and authority the following words: "My sheep hear my voice, I know them, they follow me and I give unto them eternal life, and they shall never perish." While he blessed, thanked and praised God for his great deliverance, so completely exhausted was he from this experience, that he soon fell asleep about 2 o'clock a. m. He awoke early in the morning feeling that "Old things were passed away, and all things were new, and all things are of God." From this time he began to speak, privately, of the glories of God's Kingdom, and talk of His power. He soon became impressed with baptism. Wherever he went, and whatever he did, awake or asleep, baptism was always before him, Being made willing in the day of God's power he was baptized March 14, 1871, in which ordinance he received the answer of a good conscience towards God, and went on his way rejoicing for several months, when he was strongly impressed with the great sacredness of the pulpit and solemnity of preaching. He saw that he must try to preach or die, yet felt that it was impossible for him to preach. Of this he writes: "However, I blundered along in a very incoherent way for some months feeling that all my efforts were only miserable failures, and that if the brethren saw it as I did they would stop me from preaching. In six or eight months the church proposed to ordain me, but I objected and continued to object to ordination when proposed by them until they told me that further objection would be an act of rebellion, whereupon I submitted, with great reluctance. I still think the church made a mistake in this matter. I cannot too strongly urge upon the brethren everywhere

the importance of ordaining men to the ministry, and it should never be done until after they have sufficiently proven themselves worthy, which in my opinion would take eight or ten years." Elder Woodard is now in the seventy-sixth year of his age, strong in the faith and unmoved from the doctrine of God our Saviour and the practice of the Apostolic Church. He has always undervalued his preaching, for he is one of our ablest preachers, especially in the doctrine—the strong meat of the gospel. He has always lived in Wilson County, where he enjoys the esteem and respect of his brethren. His labors have been mostly confined to churches of Wilson and adjoining counties.



JAMES G. WOODFIN.

Woodfin, Elder James G., of Tennessee was born at Bolivar, Hardeman County, Tenn., November 20, 1847. He is a son of Cicero and Mary Crawford Woodfin, both of whom died leaving him an orphan when he was very small. He was married in 1866 to Miss Mary Clark. About the same year he obtained a hope and united with the Cumberland Presbyterian Church. After living with them twelve years he joined the Primitive Baptist Church in 1878, and was baptized by Elder J. E. Frost. He was ordained to the work of the ministry in June, 1885. Not a great while afterwards Elder Woodfin moved to South Pittsburg, Tenn., where he has since resided. His wife died in February, 1904, leaving her husband, and six children, all of whom are grown. Elder Woodfin is an able and zealous defender of the doctrine of the Bible.

DAVIS S. WOODY.

Woody, Elder Davis S., of Osage County, Mo., was born in Franklin County, Va., July 10, 1812, and moving to Missouri, united with Little Hope Church in May, 1846. He was in the constitution of Little Maries Church and was there licensed to preach February 11, 1865, and October 24, 1868, was ordained. He was a sound Baptist and faithful to his charge. He died September 21, 1878.

BERRYMAN WREN.

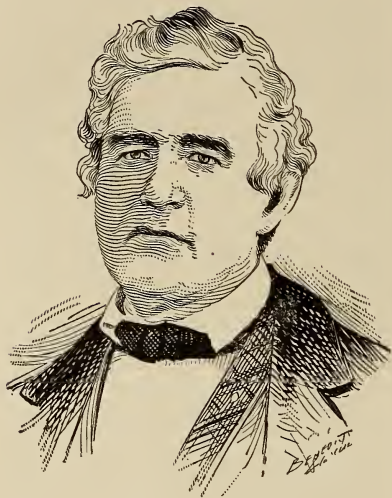
Wren, Elder Berryman, of Missouri, was born in 1796, in Rutherford County, N. C.; emigrated to Warren County, Ky., in 1812; was baptized by Elder Zechariah Morris in 1816; removed to Boone County, Mo., in 1819; was licensed to preach the gospel in 1812, and in 1823 was ordained to the work of the ministry by Elders David Doyle and John Greenalgh. Compared with many others, he was inferior to them in intellectual power, but far surpassed them as a faithful and successful pastor. What he lacked of the natural was more than afforded in the spiritual. Deeply imbued with the love of God, the spiritual interests of the church were firmly imbedded in his affections; and to serve them, he made every sacrifice which a devoted spirit and the circumstances of his life would permit.

HARVEY WRIGHT.

Wright, Elder Harvey (1820-1906) was born in Centerville, Montgomery County, Ohio, and died at his home in Rush County, Indiana. With very limited opportunity for schools, he acquired a fair education. By his parents he was trained to industry, virtue and truth, and thereby escaped the vices and immoralities so prevalent among young men. From the time he was thirteen years of age, intoxicating drinks were banished from his father's house, and the influence of himself and his elder brother did much to induce other young men to like abstinence. In the parental home, he was always patient, forbearing and considerate toward his younger brothers and his sister. He was never given to a violent temper. He was careful to abstain from temptation or any appearance of evil. Throughout life, none could doubt his sincerity and his uprightness

of purpose and of life. His early associations were with the Methodists, the Disciples and the Baptists, and with the last named (the Primitive Baptists) his lot was cast. He joined Fayette Church at Nulltown, on the west branch of Whitewater river, in 1850. Soon after he joined the church he was pressed by the call of God and the urgency of his brethren into the ministry, and June 3, 1854, he was solemnly ordained as an elder in the church of God, by the laying on of the hands of the Presbytery, of which Elder Wilson Thompson was one. His ministry, counting from his first public efforts, embraced a period of fifty-six years, of which time, he was a regular ordained minister for full fifty-two years. In this time he was (mostly for long terms) pastor of Fairfield, Pleasant Run, East Fork of Flat Rock, Little Salt Creek, Shiloh, Blue River, Lick Creek, and perhaps other churches. He also at times visited churches and associations in other parts of Indiana, Illinois, Ohio, Kentucky, Maryland, Delaware, New York, New Jersey, Georgia and Alabama. His wonderful memory of the words of Holy Writ, his ready command of good and accurate language, his earnestness and solemnity his sonorous voice, and his personal magnetism combined with his fine intellect made him an impressive and powerful preacher. Those of other denominations of Christians, differing from some of his doctrine, were unanimous in their admiration of him as a preacher. Though Elder Wright, was ever a successful financier, yet it was by the hardest labor and closest economy that he arose to a comfortable competence. It was in no sense by sharp trade or speculation that his fine farm and comfortable means came into his possession. To him and to his wife these came by labor and good management. His three brothers were all preachers, though the oldest died in his twenty-fourth year, before he had entered, according to his convictions, the public ministry. Among his ancestors were some of the distinguished preachers of New England, of whom may be named, Joshua Moody of Boston, Laurel Williams of Massachusetts, and John Russell of Hadley. His father Dan Wright, was a native of Vermont, and was descended wholly from old New England families of the Puritans. The Wrights were from Kelvedon, in Essex County, in England, and are traced back in regular line to the year 1500. Deacon Samuel Wright was at Springfield, Mass., as early as 1637. Elder Wright's mother was of English

and Holland-Dutch descent, among the earliest settlers in Newton and other portions of Long Island, and New York. They were of the Presbyterian and Dutch Reformed church. But Elder Wright seemed to care but little for the history of his ancestors, which he barely if ever, mentioned. He gloried only in his acceptance with the Lord. He lived for Christ and his church. He patiently endured till life's painful close. He sleeps in Jesus.



THOS. J. WRIGHT.

Wright, Elder Thos. J. (1803-1867), of Troy, Mo., was born in Clark County, Ky., moved to Missouri in 1820 and settled in Lincoln County. For a quarter of a century he served the churches faithfully and was highly esteemed, and it is with regret that information regarding his life and labors from which to prepare a suitable sketch could not be obtained.

GEORGE WRIGHT (M. D.).

Wright, Elder George, of Indiana, son of Elder Harvey and Delilah Wright, was born April 28, 1850, and died September 9, 1903. He was married to Margaret McBride, October 16, 1870. He was a worthy and esteemed member and Elder in the Primitive Baptist Church. As a minister of the gospel of Christ, he was firm and true, devoted and earnest, but gentle and kind to all, which greatly endeared him to his brethren and

many warm friends. For the last few years he devoted himself almost entirely to his ministerial duties and calling, forsaking a good profession to do so, as he had for many years devoted his time and energies to the honorable medical profession. The news of his death was a shock to many. Only about two weeks before he attended the Cons Creek Association, Johnson County,, Indiana, and preached much to the comfort and satisfaction of his brethren and sisters in Christ.

LUCIEN B. WRIGHT.

Wright, Elder Lucien B. (1834-1883) of Mississippi, was born in Owen County, Ky., united with the Primitive Baptists in his seventeenth year and was baptized by Elder J. M. Theobald. He was a useful and able minister and was endowed by nature with a clear and vigorous intellect, warm heart and diligent spirit. As a citizen he was popular and held in high esteem; in the pulpit he was an able and tender-hearted preacher; in the home circle, he was a devoted husband and father.

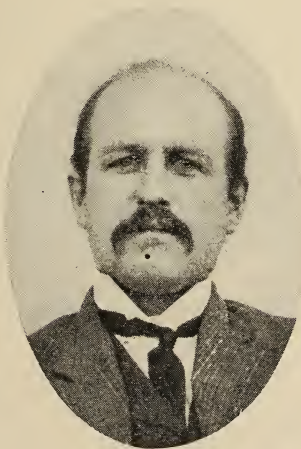
P. M. WRIGHT.

Wright, Elder P. M. (1830-1888), of Virginia, was a resident of Bedford County, the latter part of his life. In early manhood he was convicted of sin and felt the killing sentence of the law. But by faith Jesus was revealed to him as his sin-bearer and perfect law-keeper. He united with Lynnville Church in 1857, and was baptized by Elder Bachary Angel. In 1877 he was seriously exercised in mind on the subject of preaching Jesus to others and the following year was ordained to the ministerial work. Though crippled by rheumatism and leaning upon his cane he went forth far and near in service to the churches. He suffered much physical pain but was willing in the day of God's power to labor, to cry aloud and spare not, every feeling that the gospel dispensation was laid upon him and that woe was he if he preached not the gospel. In April, 1887, he preached his last sermon after which he was not able to leave his home. He bore his sufferings patiently, constantly looking for the summons many weeks before it came. He loved

to talk of the goodness of God and was ever ready to give a reason of the hope that was within him.

W. E. WRIGHT.

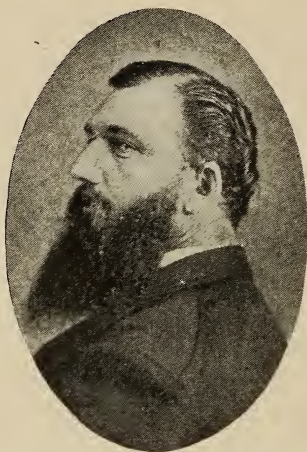
Wright, Elder W. E., of Fillmore, Ill. was born in Bond County, August 1, 1871, and raised by Missionary Baptist parents. About the age of twelve he was convicted of sin, and though trying to grow better felt that he grew worse until Jesus was revealed to him as his friend. This gave him much joy and soon afterward he united with the Missionary Baptists and lived with them about three years. When about seventeen years old he heard his first Primitive Baptist sermon and was so comforted and edified that he could not rest contented in mind until he offered to the church, was received and baptized into their fellowship. For a while he felt free from trouble, but soon he was deeply impressed to preach and after years of resisting and trying to run away from duty he was made willing, was licensed by Mt. Zion Church and in 1903 was ordained to the gospel work. He has since had the care of churches, loves the old order of Baptist and believes the doctrine they advocate to be the doctrine of God our Saviour.



J. W. WYATT.

Wyatt, Elder J. W., of Crumpler, N. C., was born in Allegheny County N. C., April 17, 1878, the eldest of nine children. His father was a Primitive Baptist but his mother was a strict Methodist and he was named John

Wesley in honor of the founder of Methodism. Early in life he moved with his parents to West Virginia, returned to North Carolina in 1890; convicted of sin in 1892 and after much sorrow of heart was given a view of Jesus as his righteousness. Of this period of his life he writes: "I thought I ought to join the church, so I came in contact with the Fullerites, or Missionaries, and in the year 1893, I joined them, as they were the most popular people, as I thought, in my community, and from their misrepresentations I soon became biased toward the Primitive Baptists and cultivated all the hatred I could against them. In the fall of 1894, September 17, I was married to Miss B. J. Brown who was a Primitive Baptist in belief, but had not yet joined the church. In September, 1895, our first son was born. As I beheld my little son I thought and said many times that I would rather know that he would be bitten by an adder and die from the bite and never see manhood than to believe that old Augustine and Calvinistic doctrine of election and predestination advocated by the Primitive Baptists. I became interested in reading the Bible to confute and help extinguish it from the face of the earth, if I could. As I read I would mark the scriptures that I thought to be against it, yet I knew nothing of what I read. So as I re-read I found I had marked the wrong verse every time, and instead of condemning the dear old Baptists, I and my doctrine were the fellows that were condemned. Then I was in trouble that no tongue could express and I said for the first time: 'O Lord, show me the right way, for the foundation I am on is a sandy one.' I saw the mystery of iniquity unfolding itself in all that I had thought to be right, and here for the first time I saw the dear old church in her splendor and her glory all represented in Christ, her great conquering King. Realizing my many hard sayings and my unfitness to be identified with them, filled me with feelings of uneasiness and a burning desire within to offer myself to the dear old church." He was led to the church, Pond Mountain, in the Senter Association, where he and wife united in 1896 and was baptized by Elder J. M. Wyatt. During the same year he was liberated to exercise his gift publicly and in 1904 was ordained by Elders W. L. Simmons, J. W. Lilly, B. V. Jessie and Ward Keeton. Since his ordination he has had the care of churches and has traveled and preached extensively among the Baptists in the United States and has been well received.



L. B. WYNNE.

Wynne, Elder L. B. (1815-1883), of Washington City, was born in Kentucky. At fifteen years of age he removed with his father and mother to Illinois. He resided for many years in and near Petersburg—then known as Salem—a place which the name of the late President Lincoln has rendered historic. Mr. Lincoln, as many still living will testify, was one of his earliest, warmest and most intimate friends, notwithstanding differences in their political opinions. Hon. Stephen A. Douglas, the famous statesman and orator, Hon. Thos. L. Harris, member of the House of Representatives from Illinois, and Hon. David Davis are among the many prominent men whose friendship and esteem he enjoyed. He resided in Illinois until the autumn of 1856, when he moved to Washington and obtained an appointment in the Treasury Department. Until within a few months

before his death he held a position in this department. For about twenty years before his death the subject of religion, in which he had always felt a profound and reverent interest, became the most absorbing topic of his thoughts and studies, and the doctrines of the gospel of Christ became the guiding principles of his life. Both his earlier and later associations led him to the old Primitive Baptist Church. In the spring of 1872 he was baptized by Elder P. W. Yates, and became a member of Bethel Church, Fairfax County, Va. It was not long before his powers as a teacher, his vast acquisitions as a Biblical student, and his fluent and forcible expression were understood and valued, and in the spring of 1873 he was ordained an elder in the church. From this time until the fall of 1881 he preached almost constantly in many of the churches in the counties of Fairfax, Loudon, Fauquier,, Warren, Stafford, Page and Rappahannock in Virginia, and in Montgomery and other counties of Maryland. His accurate memory, his knowledge of the subjects treated, his clear method, his command of language, and his intense earnestness and fervor will be vividly remembered by all who have heard him. Elder Wynne's career is a type of many, in the struggles of a bright, vigorous and buoyant mind, seeking for knowledge and light, amidst the heart-sickening difficulties thrown around him by poverty and domestic afflictions, in a newly settled state, and in a period of our country's history when even a meager education was not easily to be obtained. But no trials ever weakened his hopefulness and perseverance or lessened his love and justice towards his fellow-man, or undermined his faith in a Providence which will surely turn all that seems evil into greater good.

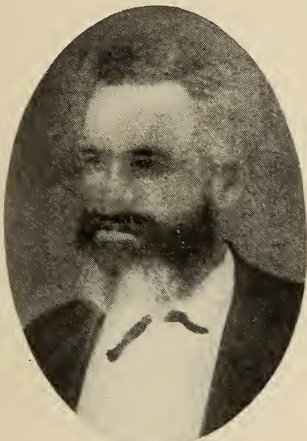
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PAUL W. YATES.

Yates, Elder Paul W., of Virginia was born in Rappahannock County Va., August 6, 1820, and died at his home in Page County, January 19, 1892, in his seventy-first year of age. He was a son of Paul Yates who for several years was deacon in Thornton's Gap Church; and a grandson of Charles Yates, a pioneer Baptist min-

ister in the seventeenth century. Early in life he was married to Miss Ann Apperson. She lived only six years, leaving two daughters. Some years later he was married the second time to Miss Lettie Winn. To this union were born several children. He was, in the year 1856, baptized by Elder Ambrose C. Boston, and at once began telling the glad tidings of salvation by grace, and grace alone, for no man ever more earnestly contend-

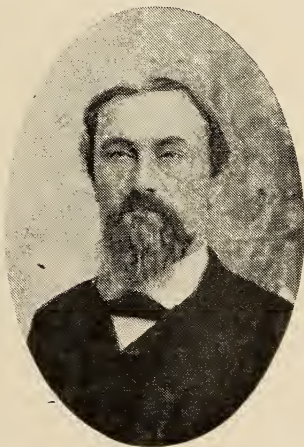
ed against all the "preconceived opinions" of men, concerning an offered salvation, nor, more boldly declared a secured, provided and certain salvation, through Jesus Christ, for the comfort of his "father's children." He was ordained in 1860 by Elders A. C. Booton, W. C. Lauvck and F. M. Perry. He entered at once into the defense of truth against so-called "benevolent institutions," human means in regeneration, then, being vigorously pushed by Arminian Baptists, and with more than ordinary pulpit pow-



PAUL W. YATES

ers and oratory, contended for New Testament practice as well as doctrine. When the "Implantation, no change, non-resurrection theory of regeneration," threatened to bury the church in Virginia, beneath the debris of mystic materialism, he stood firmly declaring the regeneration of the soul by the Spirit of God, in time, and the resurrection of the body at the coming of the Lord by the same spirit. Four years before his death he was stricken down with disease, and for months he seemed to have lost all physical energy, and to a great extent his mental powers sympathized with his physical, but when a second time Arminianism in the shape of gospel regeneration insinuated itself into the church, as by a miracle his strength returned, and those who received and loved his strong meat, in years past were once more fed in the same masterly manner upon that food the taste of which Arminians in the church or cut of it, can not enjoy. He continued preaching with this wonderful power up to a few weeks before his death, and looked forward to the rest in the

tomb for his suffering body, and to the presence with his Lord to be enjoyed by his released spirit, with anxious longing. He was for a long period of time pastor of Mill Creek Church, also served Hawks Bill, Big Spring, Thornton's Gap, Naked Creek and other churches in the Shenandoah Valley and churches in counties east of the Blue Ridge mountain, and baptized hundreds of persons into the fellowship of the church. He had an unusually strong, mellow voice and could be heard at a great distance, was a strong man physically and mentally and was prepared by the grace of God for a great work, which he faithfully followed to the close of life—traveling thousands of miles annually, over mountains, through heat and cold, bearing the precious tidings of a finished salvation in Jesus for all His people. His name is fondly cherished as his memory lives in the hearts of hundreds yet living who sit under the proclamation of the gospel as ably preached by him.



WALTER YEOMAN.

Yeoman, Elder Walter, of Jeffersonville, O., was born in Fayette County, O., January 31, 1838, and united in marriage to Maria F. Lee, December 15, 1862. Elder Yeoman, with his wife, united with the Paint Creek Church of Primitive Baptists March, 1864, and was baptized by Elder A. J. Yeoman. He was in 1868 licensed to preach wherever God in His providence cast his lot, and was ordained to the full work of the ministry in December, 1864, by Elders A. J. Yeoman and D.

G. Barker. He has had the constant care of churches and at the present time is pastor of three; has assisted in the organization of a church in his county and assisted largely in erecting the church house on his land in 1880, and has since had the care of said church. He also assisted in the organization of Mt. Pleasant and Harmony churches, has aided in the ordination of seven ministers and has baptized about one hundred and married two hundred couples. He has served the Sciota Baptist Association as moderator for the last two years

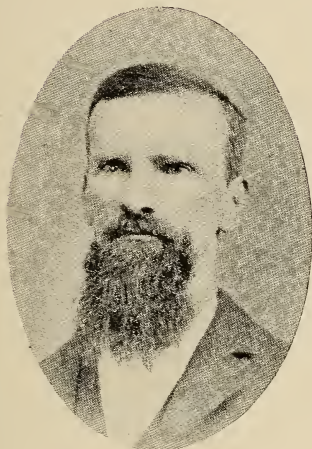
and is held in high esteem by his brethren.

JACOB YOUNG.

Young, Elder Jacob, of Georgia, who died May 26, 1891, was a minister that was highly esteemed and whose memory lives in the minds and hearts of hundreds of his friends and brethren. And it is regretted that sufficient information could not be gathered from which to prepare a detailed sketch of his useful life and faithful labors in the Master's vineyard.



SUPPLEMENT



C. B. DENNY.

Denny, Elder C. B., of Pinnacle, N. C. This faithful and highly esteemed minister was born January 23, 1846, convicted of sin early in life, given a hope in the Saviour of sinners in the year 1864, and two years later united with the Pimitive Baptists; was ordained to the full functions of the gospel ministry in 1886, and has since his ordination, had the care of churches within the bounds of the Fisher's River Association. Elder Denny has not only been faithful as a minister, but has taken an active interest in the upbuilding of his county generally. For a number of years he taught school, faithfully served in the southern army through the Civil war, represented his county in the state legislature, and served his people in other positions of trust. He was married early in life and has a family of nine living children, all grown, and one an ordained minister of the church of his honored father.

M. G. HARBOUR.

Harbour, Elder M. G., of Pinnacle, N. C., is the beloved moderator of the Fisher's River Association, having served this body as moderator for twenty years. He was also instrumental in, and associated with, Elders J. A. Ashbourn, C. B. Denny, and others, in the publication of the History of Fisher's River Association, and is highly esteemed among his people. Though old in years his interest in the cause of truth is unabated, and the editor regrets that data for a suitable sketch of his useful life and unselfish labors in the Master's kingdom could not be obtained.

JAMES H. LATHAM.

Latham, Elder James H., of North North Carolina, the subject of this sketch, was born on January 14, 1855, and died November 28, 1908. About 1880 he was married to Miss Mary L. Respass, by which union was born unto him twelve children, four dead and eight living. His mother died when he was five weeks old and his father when he was three years old. At the death of his father his uncle, Henry Latham, took charge of and raised him. Brother Latham was connected with one of the best families of Beaufort and Washington Counties, Mr. Charles Latham, the father of Major L. C. Latham, the brilliant lawyer and congressman, being his uncle. Elder Latham united with the Primitive Baptists at White Plains Church in February, 1878, and was baptized by Elder N. H. Harrison. Soon after this he was licensed and in August, 1882, was ordained to the gospel ministry by Elders N. H. Harrison and D. W. Tapping, and was a living epistle of Christ and a bold defender of the doctrine of electing grace, and would not compromise that doctrine with the best friend on earth.

D E A C O N S

WITH SOME PERSONAL MENTION OF THESE OFFICERS

The word *diakonos* or deacon, means attendant, one who waits upon guests at a table, a servant. In the militant church of God upon earth we have the table of the Lord where we meet and partake of the emblems of the broken body and shed blood of our Saviour. We also have the table of the poor, for "the poor ye have with you always," and as the great head of the church, while on earth in human form, went about doing good and was not forgetful of the poor and needy, so His followers should do likewise. And then there is the table of the pastor. Not that the pastor is to be looked upon as an object of charity and treated as a pauper, but as a fellow-laborer in the Kingdom of Jesus he should be treated as a son and not even as a hired-servant. "They which preach the gospel should live of the gospel." "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" "Who goeth a warfare anytime at his own charge? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock and eateth not the milk of the flock?" The Word of God is very clear on the duties of God's people. About one-fourth, perhaps, tells how we become God's children, and about three-fourths tell how, as God's children, we should live. And we cannot serve God acceptably only as we serve our fellow-creatures in this world. The deaconship was established for service. The first deacons were elected at Jerusalem by the church of that city, and this was done at the request of the Apostles. Acts vi: 1-6. The "twelve" were no doubt inspired in this matter, and therefore in each true church there is a class of men whose special duty it is to serve tables—to collect and administer the funds of the church as needed.

The qualifications of deacons are laid down in Acts vi, 3; I Tim. iii, 8-13. Their duties are particularly suggested in Acts, vi:2; I Cor. x:21; ix, 9-14; Gal. ii, 10; I Cor. v 7-11; vi, 1-5; I Tim., iii:4-12. Now, there is a necessity for deacons or they would not have been established in the Apostolic church. And being established they should be maintained. The discontinuance to a great degree of the office of the deaconship in the churches, and the little attention paid to this matter by the ministry and laity generally even when the office is maintained, has no doubt seriously crippled the work of the ministry and counteracted the good influence of the church. It is the judgment of our people generally, I believe, that our deacons, as a rule, are only deacons in name. This is not anymore, and perhaps not as much, chargeable to the deacon as to the pastor and the church. The pastor, no doubt, often refrains from preaching practical duties to his congregation for fear of being charged with advocating Arminianism, or preaching for money, while many of our members will, from a spirit of covetousness, argue against expenses and oppose assisting the poor and helping the ministry. And thus between the two the deacon will, unless possessed with a good degree of boldness, be too timid to tell the brethren their duty, and the church goes along in an unequal burden bearing way, for under such

circumstances, the expenses of what is done for the poor or the pastor is usually borne by the deacons themselves and a few faithful members. The late Elder J. H. Purefoy once said, "The Baptists are the most willing people in the world; a few being willing to do all that is done and the others perfectly willing to let them do it." Brethren, this is good as far as it goes, but it does not go far enough. We should be as one lovely, loyal family, the strong bearing the burdens of the weak and the weak casting in their mite, for there is something for all to do, and all can do something. And as to the matter of giving our carnal things we are not at a loss to know how much to give, for we have two rules laid down in the New Testament telling us how much to give even to the fraction of a cent, viz: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor., ix:7; and "As the Lord hath prospered him." 1 Cor. xvi:2.

Then let us be honest with ourselves, honest with the church and honest with our God, and more faithfully assist and encourage our deacons. They occupy a place in the church next to the minister and should be his helper in looking after the internal affairs of the church and relieve him of financial matters so that he may do well his pastoral duties. In the following pages the editor gives brief sketches of the lives and labors of a few of our worthy deacons, thousands, equally as worthy are not mentioned, and no discourtesy, to any, is intended. A fair representation of our deacons in a work of this kind would be almost impossible and would no better serve the purpose of the editor, namely, to stimulate more zeal in the deaconship, to encourage the church to untie their hands, and to give my readers some variety of subject matter in this publication. In this connection I wish to say that I believe there is no better book among our people to read in connection with the Bible on the subject of deaconship than "Practical Suggestions for Primitive Baptists" by Elder Walter Cash, and the editor earnestly recommends the perusal of this work by our people.



A

M. D. and J. H. ALLSBROOK.

Allsbrook, N. D. and J. H., of Scotland Neck, N. C. These were brethren in the flesh and in the spirit, and deacons of the old Kehukee Church in North Carolina—the mother of the Kehukee Association, the oldest Primitive Baptist Association in the world. M. D. Allsbrook, though aged, is still active and zealous in all duties of the

church,—J. H. Allsbrook died in 1907. Both were of the highest moral character and most noble Christian virtues and as deacons filled the office well, purchased to themselves a good degree, and great boldness in the faith which is in Christ Jesus; were men of good judgment and gravity, not double-tongued, given to much wine or greedy of filthy lucre, but given to hospitality, lovers of good things, workers for peace and holding the mystery of faith in a pure conscience.

B

H. D. BARNES.

Barnes, H. D., of Whitakers, N. C., was born in Wilson County, N. C., November 27, 1842, united with the Primitive Baptists at Moore's meeting house in 1875 and was baptized by Elder A. J. Moore, went into the constitution of the church at Toisnot in 1884, and was, in 1891, ordained to the office of deacon. It can be well said of him that he is not double-tongued, not given to much wine, not greedy of filthy lucre, and holds the mystery of the faith in a pure conscience. He is firmly established in the doctrine of God's sovereignty and special providence over his people, and has often been heard to say that he could not die before his time comes,—that the "Yankees" tried their best to kill him and failed. He entered the Southern army at its beginning at the age of nineteen and proved a brave soldier until its close. During one day's fight—May 5, 1862—at the battle of Williamsburg he was wounded four times. Twice he was captured and sent to Northern prisons—remaining in one,—Point Lookout, two winters with scarcely enough food to keep soul and body together and poorly clad, yet God brought him through it all and, by faith, has established him in the spiritual kingdom of Jesus under whose banner he desires to march and fight the fight of faith, until his Master calls him hence.

and was in 1896 ordained to the office of deacon. He has rarely missed a meeting of his church and is one of the most forward to look after the expenses of the church, the needs of the poor and welfare of his pastor. Kind, generous and open-hearted he is always ready to help in time of need. When finding a case where immediate assistance is needed he does not wait for his church to act, but does so himself and reports his labors to the church. Thus it is made more apparent that the churches should keep a fund in the hands of the deacons for emergency purposes. Upon one occasion this worthy brother assumed an expense of over one hundred dollars for trained nurse service for a worthy sick sister. At another time, when a brother died and left a family—a worthy sister and four small children—with a mortgage on their little farm, he was one of the leaders and largest contributors in paying off this mortgage for this widow that she and her children might have their home unincumbered. These cases are but a few of the opportunities of a similar nature that come into the experience of most every deacon for doing good to others, and may our churches untie the hands of their deacons and encourage them in their labors. God will abundantly bless his people in such service.

THOMAS BEAVERS.

N. R. BENNETT.

Bennett, N. R., united with Concord Church, Clark County, Ill., in 1885,

Beavers, Thomas, who after a life of usefulness died many years ago in the triumphs of a living faith was an eminent deacon of his county. His membership was at Lebanon Church,

Henry County, Ind. He was held in high esteem by all good citizens and was loved much by all Primitive Baptists who knew him. He endeavored to discharge in all faithfulness the sacred trust his church committed to his hands, and informed himself concerning the requirements of God in His Holy Word pertaining to the duties of his office. He found also the excellent work published by Elder Walter Cash of St. Joseph, Mo., "Practical Suggestions for Primitive Baptists" a valuable aid.

Brother Beavers Recorded the names of all the members of his church in a book, expressly for the purpose of keeping a correct account or record of all funds received and from whom received, and of all disbursements and to whom. At the close of each year he read to the church the whole amount received, but not from whom he had received it, and the amount disbursed and to whom.

The church heartily approves of this Bible system and supplies the deacons with funds so that they are ready for any emergency to meet the needs of poor members, to care for the pastor, for visiting ministers and to defray other necessary expenses.

OSCAR BEAVERS.

Beavers; Oscar. This brother serves as one of the deacons of Lebanon Church, Henry County, Ind., and like his eminent predecessor—Thomas Beavers—takes especial interest in the work which is continued in the safe scriptural line. The work has been carried on quietly and satisfactorily, and it is seldom that there is the mention of money in the church business. No one is required to give only as they want to give and believe the Lord requires of them according as He has blessed them. This church is one of our most faithful and en-

deavors to follow the apostolic instructions to "do all things decently and in order."

W. C. BOWMAN.

Bowman, W. C. (deceased), was a worthy man and filled the office of deacon well. He was a native of Henry County, Ind., and was a member of Lebanon Church and was faithful until death and when called hence could well say, "I have kept the faith," etc.

W. J. BRAMLETT.

Bramlett, W. J., of Bishopville, S. C. This worthy deacon was a member of the Methodists for about sixteen years before uniting with the Primitive Baptists at Hopeland Church, Whitakers, N. C., in 1893, where he was baptized by Elder A. J. Moore. He was the main support in the erection of a church building in his home town and was ordained deacon in said church in 1900. While with his former friends—the Methodists—he was an active worker and a steward in their church and since uniting with the Baptists has been no less active in support of the principles of grace. His experience has been deep and heartfelt, his change and views on the plan of salvation complete and yet the doctrine preached and maintained by the Primitive Baptists has not led him either to inactivity or licentiousness—(as is sometimes charged against the doctrine of grace), but he seems to take no less interest in the cause of truth; is well established in the doctrine and practice of the church, forward to look after the sick and the needy, good to his pastor and liberal with traveling ministers. Diligent in business and the soul of honor he has a good report of them that are without, and holds the mystery of faith in a pure conscience.

C

BENJ. F. COFFMAN.

Coffman, Benj. F. Bro. Coffman is a native of Rockingham County, Va. His membership is at Naked Creek Church, where also his wife, two of his sons, two daughters, and several grandchildren are members with him. Firm in the faith, strong in doctrine, practical in his religion, he has

for many years been a leader in the work of deacon. He has also rendered valued service in other positions. In the division of 1890 when the "means" or "Burnham Baptists" were excluded by the Ebenezer Association, Deacon Coffman served as Moderator of that body. He is noted for firm, faithful dealing with friend or foe, for his cheerful disposition and his unbound-

ed hospitality. During a recent session of his association he entertained more than a hundred persons at his own home and then seemed to feel he was not doing much for the cause

he so much loved. He desires to see each member of his church filling their place and doing their duty and by word and deed exhorts them in this course.

G

M. V. GANDER.

Gander, M. V., whose residence is in Page County, Va., and whose membership is at Mill Creek Church, near Luray, is one of our most active and useful deacons, and a leader in his church in all movements for the good of the cause dear to the hearts of Primitive or Old School Baptists. His greatest pleasure seems to be in the service of the church and in attendance upon her public worship; his greatest consolation is in the doctrine of grace and his life is such as adorns that doctrine with a godly walk and conversation. He has a "good report of them which are without," is a prominent citizen, a director of one of the National Banks of the county, and exerts an extended influence for good. Brother Gander desires to see each member of his church living in peace and harmony, obeying the laws of their King, treating their pastor right and manifesting their faith by their good works.

D. H. GOBLE.

Goble, D. H., of Greenfield, Ind., united with Little Blue River Church in early manhood but for the last twenty-nine years of his life he was a member of Shiloh Church in Greenfield, and was the main support in the erection of the present house of worship on East North street. He was for many years deacon and was a faithful man of God and held in high esteem wherever known. His Christian life was influential in impressing the sublime fact, that true religion is the greatest good in this life and an unfailing support in death. He was a strong advocate of education and on moving to Greenfield he purchased the *Home and School Visitor*, a monthly magazine, and later enlarged it and placed it in the public schools, where it has held a place ever since; and in 1886 he and Elder R. W. Thompson founded the *Primitive Monitor*. In all the relations of life, Brother Goble was honest, faithful and upright and

as a member of the church did well his duty with liberality and cheerfulness. He was born in Rush County, Ind., November 13, 1838, and died September 30, 1905.

JOHN W. GROVE.

Grove, John W., of Luray, Va. This earnest, liberal deacon was born December 16, 1844, brought up in the mercantile business by his father and has since successfully followed this profession; joined the Cavalry (35th Battalion) at the age of eighteen and until the close of the war followed that dashing leader—Col. E. V. White, and other Southern leaders; united with Mt. Carmel Church in 1867 and was a few years thereafter elected deacon which office he has since faithfully filled. Brother Grove has also served his church as clerk almost continuously since his membership and for many years was clerk of the Ebenezer Association. During the period about 1887-1890—when Elder E. H. Burnham and others were introducing Arminian doctrine and practices in Mt. Carmel church and finally succeeded in leading off a portion of the membership, he took a firm stand against those innovations from which he has never receded. He wields a good influence in church and state, is director of the oldest National Bank in the county, and is an active business man generally. As a deacon he is grave, not double-tongued, not greedy of filthy lucre, looks after the business affairs of the church in a quiet, orderly way, suggests to others their duties and then takes the lead himself in personal sacrifice for the cause of truth. The poor of the church and his pastor's needs are, by him, not neglected. Vigilant, sober and given to hospitality he uses the office of deacon well.

JOHN G. GOOCH.

Gooch, John G., of McNairy County, Tenn., was deacon and clerk of Moss Creek Church about forty years and

clerk of his association about the same length of time; was justice of the peace in his county for fifty-five years and chairman of the county court for forty-five years. In court and in church his mature judgment was unexcelled. This love for the cause of truth and desire for the upbuilding of the Redeemer's Kingdom was the ruling purpose in his life. Well-grounded in doctrine, strong in faith and able

in argument his vindication of God's sovereignty was indeed forcible, and Arminianism could not be successfully maintained before his onslaughts of Bible quotations. He was ever in his place at church, unless providentially hindered, good to the poor and needy, careful to look after his pastor's needs, and fed more people at his hospitable table than any man of his county.

H

ALLEN HAMILTON.

Hamilton, Allen is a worthy deacon of the church at Hunting Quarters, Carteret County, N. C. He united with this church in 1878 and was baptized by Elder L. H. Hardy, and was soon afterward ordained deacon which office he has since faithfully filled. He is now in his old age but still has the same fervent love for his pastor and for the peace and prosperity of the church that he, as deacon, has ever manifested. It is his delight to make any possible sacrifice for the good of the cause, and yet for his faithfulness he has been persecuted. Thus he has witnessed the truth of the Lord's words, "If ye will live godly in Christ Jesus you shall suffer persecution." His occupation, like that of many of our Lord's disciples, is that of fisherman. He lives near nature and nature's God, and loves Him, his cause and his people.

J. F. HEARD.

Heard, J. F., of Macon, Ga., is a deacon indeed and faithfully walks in the discharge of his duty. Devoted to the cause of Christ his service to the church is one of sacred privilege and heartfelt pleasure. He loves the peace and fellowship of the church and seeks to maintain it by gospel order and wholesome discipline and by a

well ordered life, and using the office of deacon well has purchased to himself boldness in the faith which is in Christ Jesus.

JOSEPH HELMS.

Helms, Joseph, born September 30, 1837, died January 15, 1909, married to Malissa A. Helms, 1859, and to this union were born fourteen children; united with Conners Grove Primitive Baptist Church near Willis, Va., 1884, and was chosen deacon in 1890. Deacon Helms was a faithful servant, regular attendant at public worship and manifested much love for the Baptists and the cause they represent. He was, financially, in good circumstances and was blessed with a mind to regard the poor. And many have been the recipients of his charity. As a member and deacon of the church, he was always ready to do his part; and, when necessary, more than his part, in raising any funds needed in the church. After others had given what they felt to give, he would often ask, "How much do you lack?" and then would supply all that was needed. In the building of the house for worship, he put in a great deal of time and money; and all that he did seemed to be willingly and cheerfully done. He was an affectionate husband and father; a good neighbor and a faithful member of the church; and as such, he is greatly missed in the family circle, in the church, and in the community.

J

B. D. JONES, Sr.

Jones, B. D., Sr., who is now about eighty-seven years old, is a member and deacon of Morris Hill Church in Georgia, and has been an earnest, zealous laborer in the office of deacon.

He has labored for the peace and prosperity of Zion, has tried to look after the needy and to have his pastor properly treated by his church, and though his race is nearly run he will long live in the memory of those who knew him and love the cause so dear

to his heart. B. D. Jones, Jr., is also one of the worthy deacons of this church and is also clerk of the Harmony Association. He loves the dear old church and earnestly labors for her prosperity.

J. S. JOWERS.

Jowers, J. S., of Electric, Ga., has his heart in the work of the deacon.

His greatest pleasure seems to be in laboring among God's children, looking after the welfare of the church, assisting the needy, helping bear the pastor's burden, and encouraging others in the Christian's warfare. He is a man of keen discernment and native wisdom and is gifted in exhortation and prayer, much to the comfort and edification of the church.

K

J. C. KILLEBREW.

Killebrew, J. C., an honorable man, useful citizen and good disciplinarian is one of the worthy deacons of Hartsfield Church of Hartsville, Ga. In the labors of the deaconship he is ably as-

sisted by Deacon James Bryant of the same church, and their labors of love and sacrifice for the cause of truth are many. They are good to the poor, and to their pastor and maintain a strict but loving discipline in the house of God.

L

ELIJAH LEIGH.

Leigh, Elijah, of Hopewell, N. J., was on December 29, 1908, eighty-one years of age. He was born near Princeton, N. J., and has always lived within three miles of his birthplace. He has lived in Princeton about forty years, and was baptized in the fellowship of the first Hopewell Church by Elder Philander Hartwell, about fifty years ago. Not very long afterward he was chosen one of the deacons of the church, and has also been clerk of the church for about thirty years. Though living nine miles from the place of meeting, there were very few times, until the past two years, that his place in the meetings of the church was vacant and then only when providentially hindered, and has, during all these years, faithfully looked after the affairs of his church. When in the prime of life an opening in business in the city of Trenton was offered him which promised much in the way of success in this life, and of gain. Of course it appeared desirable, as it would be only following an honorable ambition to enter into it. But he investigated the matter, and found soon that the business was such as would tie him in a large measure, and hinder him in his church privileges so that he would

be compelled to miss the monthly church meetings on Saturday, very often at least, and at once he felt to say in his mind, "I must not tie myself in that way. My duty to my God must come first." And so, he sacrificed willingly this opening into worldly success, and has often said he never regretted his decision. In this spirit he has lived to old age, and commands the warmest regard of all who knew him. He has been widely known among the Eastern and Northern Associations, and most visitors to our Eastern Associations, have felt cheered by his warm welcome and personal kindness to them. He has been a man of peace among his brethren, and in the church, being willing to sacrifice his own rights and feelings, rather than give occasion for controversy and strife. He has always taken pains to be informed regarding the situation of his pastor, and to minister liberally to him out of his own means, ever since he became a member of the church. He has not acquired riches, but by industry and frugality, he has acquired a competency, and has no need to worry about a support in his old age and feebleness. Brother Leigh has never married, but has made his home with married brothers and sisters, since his father's home was broken up. His whole life has been a blessing to his family, to his acquaintances, to the church of his

membership, and to all the brethren who have known and associated with him.

JOHN M. LOGAN.

Logan, John M. The following facts are gathered from the life of this highly respected and truly worthy brother: "He was born in Rush County, Ind., January 20, 1830. In his twenty-first year he was happily united in marriage to Mary Posten, daughter of Elder Elias Posten. In 1856 he moved to Wabash County, Ind., where he and his wife lent their energies in strengthening the great commonwealth of Wabash County. They, together with the assistance and aid of others, spent their energies in building for the future generations a heritage of which we sons of the younger may justly feel proud. He and his wife wisely decided that they wanted a home among the Primitive Baptists and were baptized by the late Elder John Sparks. He was finally chosen a deacon of this church and afterward chosen church clerk also. Seldom did he fail to be at his post of duty." He departed this life October 22, 1907, in the seventy-eighth year of his age. Deacon Logan was a man loved for his noble manliness and Christian character, for his devotion to the cause of truth and zeal in his labors in the Master's Kingdom.

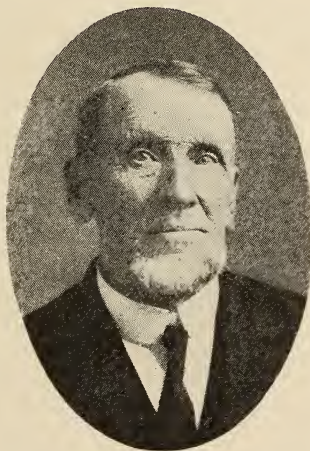
JOHN F. LONG (M. D.).

Long, Dr. John F. This deacon, in name and in deed, lives in Page County, Va., near Luray. He was born September 7, 1849, graduated at Richmond Medical College 1873 united with Hawksbill Church 1886 under the preaching of Elder Benjamin Lamp-ton where he was soon made deacon and still holds his membership. Dr. Long is well established in the doctrine of the Bible and the practice of the Apostolic Church and ably defends them on all suitable occasions, has served his church and the Ebenezer Association as clerk, is a popular practicing physician, a director of one of the county's National Banks, runs a store and a farm, yet rarely, fails to attend every meeting of his church. His wife—Susan (Kite) Long—is not only a woman of unusual energy and business qualifications but enters fully into the work of the church with her husband and, like

him,—is noted for her liberality, kindness and abiding interest in her pastor and the welfare of her church.

PHILLIP LONG.

Long Phillip, was for many years a faithful deacon of Mill Creek Church in Page County, Va. Strong in the doctrine of God our Saviour and well established in the practices of the church he was a "Father in Israel" to many, and earnestly contended for the faith once delivered unto the Saints. After an active and useful life he died several years ago at a ripe old age in the full triumph of faith, and there are now living in Page County six of his children,—all, except one, members of the same church of their honored father. For a notice of the daughters of Deacon Long see chapter "Spiritual Writers,—Mothers in Israel" etc., in another portion of this book.



SAMUEL B. LUCKETT.

Luckett, Samuel B., of Crawfordsville, Ind., has as near all the qualifications of a deacon as, perhaps, any among our people. He was, in April, 1909, eighty-one years old and has been a member of the Primitive Baptist many years. His life has been a useful and worthy one in all of its details and all who know him well love him for his sterling worth. His ability as a writer has been admired by our people for many years and his articles in our papers are always read with interest, pleasure and profit. He has served his church as deacon for

many years and has filled that office well. His chief study has been the good of the church and his chief pleasure has been in doing service in its interest. He has sought to find out and meet the expenses of the church and has ever shown a deep interest in his pastor's welfare in inquiring after his needs and seeking to have him rightly treated by the church. Well-grounded in the doctrine of God our Saviour and firmly established in

the practices of the Apostolic church he has been immovable therefrom, but has contended ably and earnestly for the faith once delivered unto the saints. As a faithful "Father in Israel" he speaks the truth in love, holding the mystery of the faith in a pure conscience. Brother Luckett's name is a household word among thousands of Baptists and he lives in the hearts of our people.

M

A. B. MEDLAN.

Medlan, A. B., of Young County, Texas, now in his eighty-third year of age, was born in Alabama, January 8, 1825, moved to his present home in Texas while a young man, united with the Primitive Baptist Church in 1879 and was ordained deacon in Mt. Zion Church in 1881. His untiring interest in the things of the Lord's Kingdom has been more than is usually found in our deacons. In 1882 he built and donated a substantial stone meeting house to Mt. Zion Church which the church has since occupied. And in 1899 he presented this same church with a two hundred acre farm which is to be used for the benefit of the

pastor in charge according to the terms of the will. Brother Medlan has not only led an active life in the church but was the first treasurer of his county and has been a successful farmer and stock raiser. Vigilant, faithful, and zealous in the cause of truth he never—unless providentially hindered,—misses his church meetings. Given to hospitality, kind to the poor and tender in his feelings, much has been the work of charity done by this good brother and his faithful wife. Firmly established in the doctrine of grace he feels he can never do enough to express his gratitude for what he hopes the Lord has done for him, and thus he proves his faith by his works.

Mc

E. H. McDONALD.

McDonald, E. H., of Rectortown, Va., whose membership is at Thum Run Church, Fauquier County, Va., has filled the office of deacon well. Diligent in business he has also been prompt in attending the meetings of his church—leaving home with threshers in the field in order to fill his seat at church on Saturday. He has also been careful to attend the needs of the poor of the flock, and ever mindful of the ministers, especially his pastor. Brother McDonald is given to hospitality, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. His life has been above reproach.

maintain order in God's house, to look after the poor and needy and to inquire after and supply the needs of his pastor. Well-grounded in the doctrine of grace he is immovable therefrom. And satisfied with the simple practice of the Apostolic church he wants to see it maintained. He is given to hospitality and is a leader in burden-bearing in the cause of Christ.

G. H. MCGINTY.

McGinty, G. H., of Opelika, Ga., is a gifted deacon. He is faithful in the discharge of his duties for his heart is in the work. And not only is he careful in the service of tables—literally—not forgetting the poor or neglecting his pastor, but is able in prayer and exhortation and the Lord has blessed his services to the good of others and strengthening of the church.

JOSEPH MCGEE.

McGee, Joseph. This faithful deacon lives at Macon, Ga. He is careful to

N

G. F. NEWTON.

Newton, G. F., of Moultrie, Ga., was a faithful deacon and ever ready to extend a helping hand. His services to the poor and his interest in the welfare of his pastor has occupied much of his time. Grave, not double-tongued. not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience, he purchased to him "a good degree, and great boldness in the faith which is in Christ Jesus."

J. W. NEWTON.

Newton, J. W. This brother is a deacon not in name only but in heart and in deed. He is a servant of Smyrna Church and also assistant clerk of the Ocmulgee Association. Though a man of wealth he is not puffed up, but humble, kind, loving, and faithful; good to the poor, to the ministry generally, and to his pastor especially. He is firm in the faith and practice of the church and contends earnestly for the old landmarks. By using the office of deacon well he has purchased to himself "a good degree, and great boldness in the faith which is in Christ Jesus," and holds the mystery of that faith in a pure conscience.

NORMAN, R. J., J. S., W. H. H., J. J., M. C., AND J. B.

Constitute one of the most remarkable and noted families in the state of Georgia.

Richard J., was born in the year 1836, was married to Miss Farley Tillman in 1860, served as a soldier and officer in the war between the states, bearing the rank of a Lieutenant, and has, since the war served his native county both as treasurer and as sheriff for a number of years. He was baptized into the fellowship of Sardis Church in 1874, and was in the constitution of Pleasant Grove Church in 1884, where his membership yet remains.

Joel S., was born in the year 1838; married to Miss Annie Dukes, daughter of Elder Matthew Dukes, in the year 1860. Was a soldier in the war between the states, participated in the

battle at Knoxville, Tenn., where he received a severe wound and from which he has ever since been a constant sufferer. Was received into the fellowship of Sardis Church in the year 1866 and baptized by Elder H. Fuller; was soon after chosen to the office of deacon, which position he continues to fill to the satisfaction of all his brethren. He was in the constitution of Pleasant Grove Church in January, 1884, and still has his membership at this church.

William, H. H., was born in the year 1840; married to Miss America Strickland in the year 1864. Was a soldier in the war between the states, losing a leg in the battle of Gettysburg. Has held the office of tax receiver of Colquitt County for several terms. Was received into the fellowship of Pleasant Grove Church in 1890 and baptized by Elder R. H. Barwick, where he remains a faithful member.

Joseph J., born in Lowndes County, Ga., March 6, 1833, and was married to Miss Mary Strickland, April 12, 1865. To this union were born ten children, eight sons and two daughters, all surviving. He served as a soldier in the war between the states from 1861 to '65, on the side of the Confederacy though he bitterly opposed the ordinance of secession and felt there was no just cause for such a cruel war. He served his county in the capacity of tax receiver, sheriff and deputy sheriff for many years. Was a kind and accommodating neighbor, ever ready to visit the sick and distressed and do all in his power to soothe their troubles. Was received and baptized into the fellowship of Pleasant Grove Church in June, 1903, and often expressed regret for remaining out of the church so long after having a good hope through grace. He sweetly fell asleep in Jesus December 16, 1908.

Moses, C., was born August 18, 1823. Was married to Eliza Godwin in 1844. This union was blessed with sixteen children, twelve of which are still living. He was received and baptized into the fellowship of Sardis Church fifty years ago and was in the constitution of Pleasant Grove Church January, 1884, where his membership together with that of his devoted wife has since remained. Brother Norman is indeed a "Father in Israel," and like Jacob of old leans



R. J. NORMAN
(72)

J. J. NORMAN
(76)

J. S. NORMAN
(67)

M. C. NORMAN
(85)

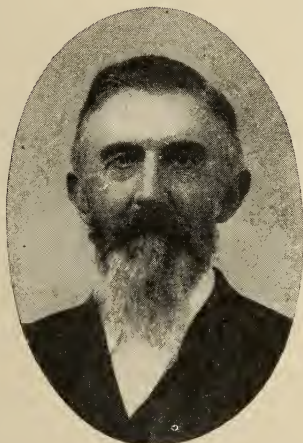
W. H. H. NORMAN
(67)

J. B. NORMAN
(87)

upon his staff and worships the God of his fathers in spirit and in truth, having no confidence in the flesh.

Jeremiah B., the oldest of the six Norman brothers, patriarchs of Colquitt County, was born in Liberty County, Ga., on December 10, 1821. He was the second oldest of twelve children born to James M. and Ruth Norman, who emigrated from North Carolina to Georgia in the year 1819. In 1827 his parents moved from Liberty to now Colquitt (but then Lowndes County). He was married to Miss Sarah Ann Handley in the year 1842.

To this union were born twelve children, seven sons and five daughters. When Colquitt County was formed 1856, he was chosen as her first representative in the General Assembly. He afterwards served several terms in both the Senate and House and was also judge of the Inferior court for a number of years. He was received and baptized into the fellowship of Pleasant Grove Church about fifteen years ago, where he remained a faithful member until called to his reward on December 23, 1908.



W. C. OWINGS.

Owings, W. C., of Callao, Mo., was born in Randolph County, Mo. October 15, 1835, but has resided near Callao, Mo., since 1854. He was married to Miss Mary Jane Rose, December 16, 1855 (see notice of her elsewhere in this work), united with Chariton Church in 1865, was ordained as deacon in 1883, and has always been forward in all undertakings of the church, taking the lead in activity and in bearing the burdens. He has not only been a regular attendant upon the meetings of his church but has annually visited other churches

and associations, and his influence for good is felt far and near. The good of the cause and how to assist in that which would advance that cause is his chief concern. Service to others is to him, not only a privilege but a pleasure, and the open hospitality of his home is proverbial.

S. W. OUTERBRIDGE.

Outerbridge, S. W., of Robersonville, N. C., is one of our most worthy and honored deacons. Born January 23, 1825, his life of eighty-four years has been active and useful. For half a century he has taught school, standing high in this profession; served two terms in the state legislature and two and a half years in the Confederate army. In 1868, he and his faithful companion, who is now in her seventy-fourth year of age, were baptized by Elder C. B. Hassell into the fellowship of Spring Green Church in Martin County. The regular (monthly) meeting of this church—November, 1908—was the fortieth anniversary of their membership. During his long term of service as deacon, Brother Outerbridge has endeavored to look after the poor and needy of the church and the needs of the pastor, is a lover of peace and of good men, vigilant, sober and of good behavior in church and state and highly esteemed among the people with whom he has labored in various capacities.

P

G. PRITCHETT.

Pritchett, G., senior deacon in Morris Hill Church, Georgia, is about eighty-one years of age and has been a member of the Primitive Baptist

Church about sixty years, and a deacon for many years. He has always been faithful to attend his church meetings and if any reports were circulated against any member he would investigate same and try to settle

troubles by gospel proceedings before bringing them before the church. His great desire was to keep order in the church and to look after the necessities of the poor and the pastor. Firm

in the faith, strong in character, zealous in the cause of truth his influence for good was extensive and his labors blessed of the Lord.

S

A. J. SHULER.

Shuler, A. J., of Stanley, Va. This faithful man has used the office of deacon well. Born in 1831, February 2nd, he is now in his seventy-eighth year of age, yet is active for his age and has lost none of his interest in, and zeal for the cause of truth. Baptized in 1868 by Elder W. C. Lauck, united with Hawksbill Church, in Page County, Va., dismissed by letter in 1875 to go into the constitution of a church at Alma, Page County, where he was made her first deacon and has since served in this capacity, much to the satisfaction of her membership, which now numbers about seventy-five. Brother Shuler has been married three times, has several children, many grandchildren, and is a man of extended influence and usefulness. Strong in the doctrine of God our Saviour and satisfied with the practice of the Apostolic church he wants no new things in God's house. He loves the cause of truth, labors for the prosperity of Zion, is not forgetful of the poor or of his pastor but does his duty freely and urges others to do likewise.

PHILEMON STOUT.

Stout, Philemon, of Sangamon County, Ill., was born April 19, 1822, near Lexington, Ky., united with Salem Sugar Creek in 1843, and was baptized by Elder Aaron Vandever. He was chosen clerk of his church the same year and served as clerk until he was ordained deacon in 1884, since which time he has proved a faithful deacon, holding the mystery of the faith in a pure conscience, and purchased to himself a good degree, and great boldness in the faith. And now in his eighty-seventh year of age he is spending the evening of his life in peacefulness and quietude, strong in the faith of "salvation by grace."

J. J. SUTTON.

Sutton, J. J., of Sillmore, Ga., is as a deacon, faithfully laboring in the Master's vineyard. Having the cause at heart he finds pleasure in the work and feels that the neglect of duty by others does not excuse him. Vigilant, sober and of good behavior, not double-tongued, but open-hearted and faithful and given to hospitality he is highly esteemed for the works' sake and loved for his usefulness in and zeal for, the cause of Christ.

T

WM. THIGPEN.

Thigpen, Wm., of Tarboro, N. C. Deacon Thigpen was one of nature's noblemen. Born October 11, 1799, and died June 3, 1886, and uniting with the church before the division in the Baptist Church he lived in a time that tried one's faith. For more than half a century he was a member of the Primitive Baptists and a faithful deacon for a quarter of a century or more. As long as able to attend his church he was an active, vigilant member, genial and loving in his manners and open-hearted and charitable to the poor. His house was a welcome home for Baptists and his

greatest pleasure seemed to be in the worship of God and the service of others, and he left an impress upon the community in which he lived as a law-abiding, God-fearing man, a good neighbor and a faithful, consistent member of the church he professed to love. He was indeed a "Father in Israel" and used the office of deacon well, was a student of the Bible and an excellent disciplinarian.

MICAJAH G. THOMAS.

Thomas, Micajah G., of North Carolina, was born in 1809, and died in 1863. He was for many years clerk

and deacon of Flat River Church and was highly esteemed for his faithful service in the Master's vineyard and his love for the cause of truth. Though he passed away nearly half a century ago yet his memory is still cherished by those who remember his life and character.

BRYANT THOMPSON.

Thompson, Bryant, of Gainesville, Texas. This faithful deacon was born in Wilson County, N. C., February 10, 1837, married to Sarah A. Creech in 1867, and both joined the Primitive Baptist at Healthy Plains Church of the Black Creek Association. About the year 1889 they moved to Cooke County, Texas, and united, by letters, with Walnut Spring Church, which church ordained Brother Thompson to the office of deacon in 1890. This position he has since held, and earnestly labors for the welfare of Zion and the good of the cause.

W. C. TREVATHAN.

Trevathan, W. C. This lovely brother died at his home in Rocky Mt.,

N. C., June 18, 1908, at the ripe old age of nearly eighty years. Since early manhood he had been a devout member of the Primitive Baptist Church. So loyal and zealous was he in his young days that he felt like almost non-fellowshipping a brother for sleeping in church, but in his old age he fell into this weakness and would employ various methods to overcome his drowsiness. For many years he was a deacon of the church at the Falls of Tar River, and was one who loved peace and earnestly labored for it. When he learned there was a trouble brewing he would lay down ordinary matters and visit the parties, so that, if possible the trouble might be settled before it entered the church; but if it could not be he would see that it came in the church in the right way. He was faithful in telling others of their faults and of confessing his own; a lover of good men, not covetous, but sought to honor Jesus and benefit his people. He went far and near to hear preaching, remembered the poor, did not forget the needs of his pastor and proved himself an excellent deacon. Such a name is rather to be chosen than great riches.

V

W. W. VICK.

Vick, W. W. This worthy deacon is a member of the church at Williams, Edgecombe County, N. C., and is highly esteemed for his amiable disposition, moral character and many Christian virtues. Kind and gentle, and patient yet firm and steadfast in the faith and practice of the church he desires to see order in the house of God and labors for peace and fellowship on gospel grounds. Not double-tongued, nor given to much wine,

nor greedy of filthy lucre he holds the mystery of the faith in a pure conscience and is willing to spend and be spent in the cause of truth, though his church, as hundreds of others, do not fully untie the hands of her deacons that they might more freely and fully enter into the work of the deaconship. Brother Vick has a good report without and people outside the church, as well as his own brethren, have the utmost confidence in him, and thus his influence for good is extended and his usefulness manifest.

W

F. B. WILDER.

Wilder, F. B., of Griffin, Ga., is a most faithful deacon, ever ready to look after the poor, and his pastor, and to see that each infirm member is provided with a way to attend the worship of God. Given to hospitality in a great degree his home is ever open to his brethren and his attention and service to them is proverbial. In the conferences of his church he is

fully awake to the needs of the church and a leader in bearing the expenses of same. Brother Wilder is also gifted in prayer, and this is a great help to the church and encouraging to the pastor. A deacon, who will at the time of service say, "Come in, brethren, let us begin the worship of God," and who will, if the minister is not present, read God's Word, talk of His goodness and publicly pray for a continuation of His bless-

ings is worth much to the cause of God and truth. And such service so much needful in the minister's absence, is not out of place in his presence, but is beneficial to the cause and edifying to the body and may our deacons be encouraged in public prayer and exhortation.

CALVIN WOODARD.

Woodard, Calvin (1827-1887), of Wilson, N. C., was a most industrious, humble, truthful, honest, temperate, moral, self-controlled, fearless, gentle, kind and self-denying man. People outside as well as inside of

the church had the greatest confidence in him. He was a most earnest opponent of the use of alcoholic drinks. He tenderly sympathized with and generously ministered of his worldly substance to the needy and the afflicted, making his house the home of many destitute and suffering ones and taking care of his aged pastor the last four and a half years of his own life. His Bible and his church, the preaching of the word, the singing of spiritual songs, the company of his brethren, and the name and cause of Christ were exceedingly precious to him. Such a Christian life as Deacon Woodard is an unanswerable refutation of all the infidelity in the world. He feared God and had nothing else to fear.



TALENTED AND SPIRITUALLY-MINDED SISTERS AND "MOTHERS IN ISRAEL"

"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law, And if any will learn let them ask their husbands at home, for it is a shame for women to speak in the church." 1 Cor. xiv: 34-35.

"Let the women learn in silence with all subjection; but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." 1 Tim. ii:11-12.

The Primitive or Old School Baptist believing the above Scripture, are not advocates of the modern practice of women preaching. This practice originated, not with Christ and His Apostles, but with George Fox, the founder of the Quakers, or "Society of Friends" who lived in the seventeenth century.

But while women are not, by God's word, permitted to teach publicly in the church, yet all speaking is not prohibited; they may speak their experiences to the church, give an account of the work of God on their souls, speak to one another in Psalms, hymns and spiritual songs, and speak as evidence in any church case. They may also teach privately their children (Eph., vi:1-3; Col. iii, 20), teach other women (Titus ii, 3-5), and teach men also (Acts, xviii, 26 and xxi, 9). But to exceed the limits of God's Word and assume the position of preachers or public teachers is contrary to natural modesty and bashfulness of the sex, is a shame to themselves, a disgrace to the church, and betrays uncommon pride and vanity, and unnatural boldness and confidence.

And the editor is confident that each of the sisters mentioned in the following pages, could they speak on the subject, would express the above sentiment, for they shrink from publicity, have sought no public position in the church, nor personal mention in the pages of this book. On the contrary the editor met with much difficulty in obtaining sufficient data for the following notices. All had to be earnestly requested, some urged, and others never did give their consent for this publicity, and it was only by the persistent efforts of the editor and the assistance of friends that these few sketches are presented, which gives the reader but a faint glimpse of the influence, loyalty, and faithfulness of our noble women in the noble cause of God and truth. It has been well said that she is "the power behind the throne," "the unseen hand that controls the affairs of men," "the last at the tomb and the first at the resurrection;" and, may this brief mention of her be blessed of the Lord to the comfort of many, the good of the cause and the glory of His name,

A

MRS. BETTIE ALESHIRE.

Aleshire, Mrs. Bettie. This worthy sister and faithful "Mother in Israel," on March 6, 1909, passed her seventy-fourth mile-post on the road of time. She has lived in Page County, Va., all her life, united with Mill Creek Church nearly half a century ago and has ever lived a life consistent with her godly-profession. Sister Aleshire is noted for her faithfulness to her church and pastor, her cheerful disposition and true hospitality. Nor does she forget the minister's wife in

her contributions, but delights in sending "something extra" for her purse and own use. She loves the doctrine of grace. It has been a comfort to her upon the tempestuous sea of time and she has a sweet hope that it will safely land her in the blest haven of rest. Among her living children the following are members of the church with her: J. B. Aleshire, deacon of Mill Creek Church, Mrs. J. Lee Burner, Mrs. A. Shirley and Mrs. J. L. Yowell, all of Page County, Va., and especially noted for their hospitality and love for the doctrine of grace.

B

MRS. S. ELLA BAKER.

Baker, Mrs. S. Ella, of Buckeyes-town, Md., whose membership is at Seneca Church, is indeed a faithful and worthy sister and great friend to the cause of truth. She has done much in building up churches, assisting our ministers and helping the poor and needy. But like most of our sisters she would not consent to furnish any information of her life and service in the Master's vineyard, and the editor had to gather information "here and there." It is not our purpose to deal in eulogy but when we have among us such true, faithful and unselfish member as Sister Baker whose donations of hundreds of dollars to the building of church houses and the good of the cause has been so beneficial and highly appreciated by the Baptists of the Kettocton and Ebenezer associations, we want others to know of it also. And not only does our sister find pleasure in helping in the cause of truth in a financial way, but also in attending the public worship of the churches and associations and in visiting among those of like precious faith with her.

CATHERINE REBECCA BARTLEY.

Bartley, Catherine Rebecca, died at midnight, August 6, 1905, at the home of her sister, Mrs. Dorcas Luckett,

Corydon, Ind. Her long life of years were filled with kind and loving deeds, and an example of zeal and devotion to the cause of God. Sister Bartley's parents (Adam and Nancy Douglass) were devoted Baptists, baptized by Elder Booten in Shenandoah County, Va. They moved to Harrison County, Ind., in 1834, where their seven children grew to be worthy men and women. Ground had been given from the farm they bought for a cemetery and meeting-house, and old Goshen was among the first churches built in Indiana. Sheltowie, a gravel-bedded stream, made one boundary line, and in its clear waters many were baptized in bygone days. Sister Bartley united with the church at the age of nineteen and was baptized by Elder Jas. Armstrong. She was married in early life to Joel Bartley, but many years of widowhood came to her after his death. Her home was near the old meeting-house, and it is difficult to say which home was most dear to her. Her striking traits of character were kindness of heart in word and deed. Her disposition was most cheerful and her devotion to truth like gold tried in the fire. She belonged to that great army of Christian women, who, hidden from the world, work out the problem of life, as taught by the Holy Spirit. A great man has said, "They also serve who only stand and wait." What then shall we say of one who runs in the way of holiness, whose speech is full of thanksgiving and praise, and whose every act is a deed of love?



MRS. I. W. BASS.

Bass, Mrs. I. W. Sister Dellia Bass was born in Nash County, N. C., in 1842, was married to W. M. Daughteredge in her seventeenth year and is the mother of thirteen children, eight of whom are now living and a consolation to her in her old age. She, with her first husband, united with the Primitive Baptists at the Falls of Tar River in 1874. He died in 1894, and she was in 1897 married to Bro. I. W. Bass also a member of the same church. Sister Bass is a kind, affectionate and industrious woman, a strong believer in the doctrine of grace, a firm friend to the Baptists and the cause they represent. Her home is indeed a "Home for Baptists" and she and her husband at a recent session of the Kehukee Association entertained about eighty guests. It can be truly said of her that she is spiritually minded. It is her meat and her drink to talk about the goodness and mercy of God to poor sinners, to attend the assembly of the saints and serve her brethren and sisters of the household of faith.

MRS. EMILY BOOTON.

Booton, Mrs. Emily, a life-time resident of Luray, Va., is now in the seventy-fifth year of her age, yet bright, cheerful and active with unabated energy, determination and zeal. Possessed with a natural conversational gift, a mind well stored with information and a retentive memory, she is entertaining and instructive in her conversation, and is what is termed "good company." She is a

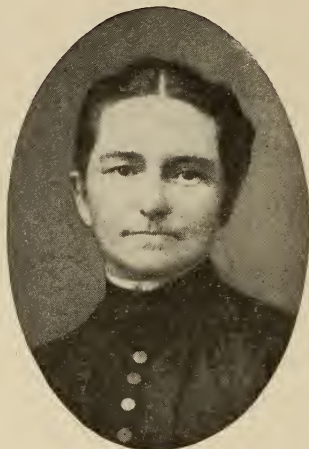
daughter of Elder Wm. C. Lauck and widow of Elder John K. Booton, was baptized by her father into the fellowship of Mt. Carmel Old School Baptist church in Luray in the twenty-fourth year of her age and has since lived a faithful and consistent life. Three children—Mrs. Henry Benson of Maryland, Mrs. Mattie Grayson of Philadelphia, and Prof. John H. Booton, of Luray, Va. all members of her church,—live to comfort her in the evening of life. Like her eminent father, Sister Booton has a distaste for photographic notoriety and no picture of her could be obtained. She is well informed on the doctrine and practice of the church, and, within the period of her recollection, is an authority on the subject, from an Old School Baptist standpoint. Recently, while testifying in the Mt. Carmel Church case occasioned by an attempt of the "Burnam Party" to possess this property, she was being questioned in regard to Sunday schools, and brought out the point of parental teaching in a very clear manner. To the inquiry, that as Baptists opposed Sunday schools if they also opposed teaching children the Bible, she replied: "No, but on the contrary advocated it; that it was the custom of her father and her husband to read the Bible and discuss its teaching in their families; that the children of Baptists usually knew as much about the Bible as other children, and that her little seven-year-old girl, on being asked what was she, quickly replied, "Old School Baptist, because I believe 'by grace are ye saved through faith.'" Sister Booton loves the cause of truth and is highly esteemed among her people.

MRS. LUCY G. BRUMBACK.

Brumback, Mrs. Lucy G. This gifted sister is the youngest daughter of the late Elder Wm. C. Lauck, and was born in 1849, baptized in her seventeenth year by her father into the fellowship of Mt. Carmel Church, Luray, Va., and about the year 1888 moved her membership from this church because of the Sunday school introduced within her walls by Elder E. H. Burnam—which, with other Arminian practices and the doctrine of gospel regeneration led to a split in the church in 1890. Sister Brumback then united with Hawksbill Church near her home where her membership has since remained and where her husband—Bro. E. T. Brumback—is a worthy

deacon, and where four out of five living children are members of the same church with her. Her home is at the foot of the Blue Ridge mountain in Page County, and is a home noted for its hospitality, and she is well known to many readers of Zion's Advocate, Gospel Messenger, Primitive Monitor and other of our papers as the "Mountain Home" writer. But while she is a gifted writer and well

for often while he is trying to describe the goodness of God and the glories of His salvation has he observed tears of rejoicing trickling down her cheek. Her religion is a real, living, everyday principle that bears the good fruit of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and is a living rebuke to a form of godliness which denies the power thereof.



MRS. LUCY G. BRUMBACK

grounded in, and ably defends, the doctrine and practice of the Apostolic church as maintained by the Primitive or Old School Baptists, yet she is most noted for her lovely Christian character, works of charity and zeal and faithfulness in the cause of truth. Love is the prominent element of her character—love to God, His people and His truth. And this love is not in word only, but in deed. To make sacrifices for others seems to be her chief delight, and many are the lives that have been brightened—many the hearts that have been comforted by her ministrations. She delights to see her church alive to its duty, the poor not neglected, the pastor's hands upheld and his family cared for; and in such labors of love she is a leading spirit. Her example of faithfulness is proverbial, for though unable to hear any part of public worship on account of almost total deafness, caused, evidently by some catarrhal affection of the head, yet she never misses a meeting of her church unless providentially hindered. She says the Lord is so good to her that she does not want to neglect her duty and though she cannot hear, she can see. And her pastor is confident that she feels, as well as sees,



MRS. LUCIE C. BUCK.

Buck, Mrs. Lucie C., was the neice of Elder Thomas Buck, who was for many years pastor of Waterlick and Happy Creek churches in Warren County, Va. She united with the Happy Creek Church in 1867, and during her long life was devoted to the cause, and zealous in all good works, and was rightly termed by her pastor "A Mother in Israel." In 1872 she was married to Dr. Samuel Buck who was also a member of the church to which she belonged. After his death in 1874 she resided with a brother in Front Royal where she enjoyed the privilege of attending worship at her church, until several years before her death when ill health prevented her attendance. She suffered greatly with her eyes, and had several operations performed for cataract, and two years before her death had a stroke of paralysis, but bore her suffering with un-failing patience and submission until a second stroke of paralysis in 1904 ended a long and useful life. Her chief characteristics were loyalty to her church, her family and friends. She was generosity itself, and ever ready to assist in all good works, and

many hours were spent at the bedside of the sick and suffering. She longed for her release when affliction ended her activities, but awaited with patience the summons of her "Father and her God" and to receive the verdict of "well done, good and faithful servant." Just before her death—which

occurred May 6, 1904,—she roused from an unconscious state, her face became radiant as if she saw a heavenly vision and looking upward and raising her arm she exclaimed, "Up, up," and sweetly fell asleep in that faith in Jesus that had sustained her amid all the trials of life.

C

MRS. RUTH F. COX.

Cox, Mrs. Ruth F., of Richmond, Mo. This worthy sister is not only well known to many readers as a writer of prose on spiritual subjects but has also written several poems. While the editor's limited space will not permit him to publish them here yet he gives below one of her brightest, which is on the subject of

Heavenly Recognition.

Shall we know as we are known,
When we meet around the Throne?

In that world so bright and fair,
Shall we know each other there?

Shall we meet with those we love,
In that happy home above?
Shall we greet them, face to face,
In one long and sweet embrace?

Shall we know a mother, dear,
Whom we long have mourned for
here?

Or shall the earthly ties that bind,
In the grave be left behind?

'Tis enough, enough for me,
If I my blessed Lord shall see;
And He bids me enter in
Ever more to dwell with Him.

D



MISS BESSIE DURAND.

Durand, Miss Bessie, of Southampton, Pa., was born March 30, 1828, in Herrick, Bradford County, Pa. She was the eighth of a family of fourteen children, of whom Elder Silas H.

Durand was the eleventh. These two are the only survivors of that family. Their home has been for the past twenty-four years at Southampton, Pa., and is indeed a home for Baptists and noted for true hospitality. She received a hope in Christ in 1852, and was baptized in the fellowship of the Old School Baptist Church at Vaughn Hill, Pa., in April, 1853. Some years afterward she wrote her experience to Elder Gilbert Beebe, asking him not to publish it. At his urgent request, however, she consented to its publication, and it appeared in the "Signs of the Times" of April 1, 1864. It was unusually interesting, as very many have testified. During the last forty-four years she has written considerably for the "Signs," and her writings have comforted many of the dear family of God. She has also had a wide private correspondence. She was associated with her brother in the publication of a very interesting little book entitled *Reminiscences and Letters of Mary Parker*, and is indeed a talented, humble and highly esteemed Baptist and a gifted writer on spiritual subjects.



MISS LOUISA A. EDWARDS.

Edwards, Miss Louisa A., of Palkton, N. C. This worthy sister is a member of Lawyer Spring Church and was baptized by Elder Isaac Jones May,

E

1893. From her earliest recollection she has serious thoughts about eternal things and as a child, found more pleasure sitting at the feet of old people and listening at them talk, than she did playing with other children. Especially was she anxious to hear the subject of religion discussed. She is unable to tell when she was first convicted of sins but when about thirteen years of age the burden of conviction was very heavy and so downcast was she that she feared she had some serious heart trouble or was losing her mind. But the Lord was her teacher and led her about and instructed her, impressed on her tender mind sweet promises of Scripture, gave her a hope in the Saviour and an ear to hear the joyful sound of the gospel trumpet. She has found much comfort in the church and has been a comfort to many others, by her spiritual conversation, and private and public correspondence. To readers of "Zion's Landmark" she is especially well known by her published writings.

F

NANCY CAROLINE FARTHING.

"Farthing, Mrs. Nancy Caroline. This faithful, loving, noble sister was born February 26, 1825, near where the town of Durham now stands, and died February 26, 1908, making her eighty-three years old the day she fell asleep. She was married to brother William Farthing February 12, 1843, received into the fellowship of the church at Eno near her home in 1848, baptized by Elder George Coggins, and remained a member at Eno while she lived. Her home was a home for Primitive Baptists and many others who loved good behavior. She and her husband were industrious and frugal, conscientious and loving in their lives. Hers was a meek and quiet spirit which is of great price in the sight of God. In all her life she was meek and humble, faithful and gentle and greatly beloved by her people. Elder P. D. Gold says of her: "If she had faults they were hid under the mantle of charity so I did not see them. Of her virtues she possessed the full number. * * * Her conversation was gifted and rich in Bible ex-

pressions of its holy principles. Her desire was to be reconciled to the will of the Lord God and her Lord, and she peacefully fell asleep in the rest of those asleep in Jesus. Surviving her there are two sons and two daughters, all noble and loving people, and faithful children rising up to call their mother blessed. She set such a noble example of friendship and faithfulness in her relations of life, and her children are much devoted to each other. I have spent many hours in that family, but have never seen an act of any one of them towards another one but that of great kindness, nor have I ever heard from the lips of any of them any expression but that of kindness to all the others. Brother G. C. Farthing, the oldest living member of the family, has been a member of the church at Durham many years, and is well known by our people as one of the most prompt, faithful and useful members of the Primitive Baptists, and one of the most devoted sons to his mother I have ever seen. Indeed all of them loved to obey and honor her while she lived, and love her memory after she is gone."



KATE R. FORBES.

Forbes, Mrs. Kate R., of Kansas City, Mo. The name of this sister is often seen attached to articles published in the "Signs of the Times," "The Messenger of Peace," and other of our religious periodicals. She was born in Halifax County, N. C., Febru-

ary 12, 1842, moved with her father to West Tennessee, when about ten years of age and later in life moved to Missouri. When about the age of twenty-one she united with the New School or Missionary Baptists, but soon became dissatisfied with them and became so much impressed with the scripture, "Come out from among them and be ye separate," etc., that she wrote for her name to be erased from the church book, feeling that she would never belong to another church. But the God of Providence led her to hear of the Primitive Baptists. She visited them, was charmed with the doctrine of grace and experimental religion as preached by them, united with LaFountaine Church in Wilson County, Kan., and was baptized by Elder J. T. Swinney. Her membership is now with the church in Kansas City, Mo., of which Elder W. T. Brown is pastor. Sister Forbes is a highly esteemed Baptist, has been a widow for over twenty years but has the sweet hope and consolation that Jesus is her Husband and that He will be with her in life and save her in death. Her writings have been a consolation and comfort to many.

G

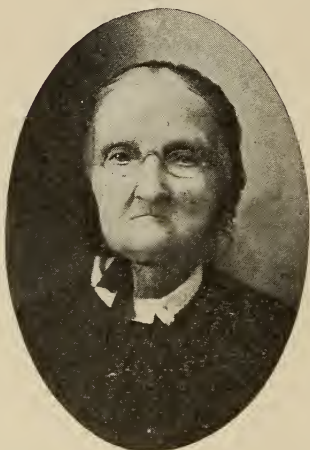


MRS. M. I. GAFFORD.

Gafford, Mrs. M. I., of Mexia, Tex., was born in Monroe County, Ala., March 7, 1863, moved to Florida with her mother when quite small, and some years later moved to Texas. She re-

ceived a hope in the Saviour when about twelve years old. Several years afterward she united with the New School or Missionary Baptists, and lived with them for seventeen years, but becoming dissatisfied with their doctrine and practice she united with the Primitive Baptists about six years ago and was baptized by Elder T. J. Moore. Her experience from nature to grace is full and convincing and her published writings to the "Primitive Baptist," and "The Baptist Trumpet" have been of great comfort to many. She is well grounded in the doctrine of salvation by grace and desires to live, and to see others living, in such a way as to adorn that doctrine, as becometh the children of light. The old church is a blessed home to her and the cause of truth as contended for by Primitive Baptists is dear to her heart and she feels to say like Ruth of old: "Entreat me not to leave thee, or to return from following after thee, for whither thou goest, I will go; and where thou lodgest I will lodge: thy people shall be my people, and thy God my God."

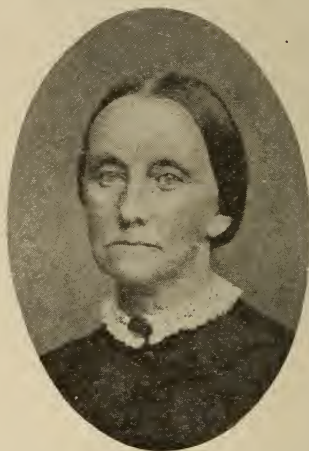
H



MRS. TEMESIA ANN HARDY.

Mardy, Mrs. Temesia Ann (1822-1904), of North Carolina, was one of the most industrious and faithful women of her day and generation. She was a daughter of Elder Parrott Mewborn and the oldest of a family of ten children, was convicted of sin and killed to the love of it and the fashions of the world, while sitting at a loom weaving a fine dress for herself, and so sudden, deep and lasting was the impression made on her mind that she left her work immediately took off the ornaments from her dresses, and the remainder of her life plain and neat dresses, and a meek and quiet spirit were her adornings. Being blessed of the Lord with a good hope through grace she was baptized by her father into the fellowship of Bear Creek Church in the twenty-fourth year of her age, and ever afterwards proved her faith by her works. She was twice married, first to Lemuel M. Hardy and after his death to his brother Benj. G. Hardy, both deacons and clerks of the church at Mewborns; and, into the duties of her husbands, as deacons, she fully entered and was, perhaps, as much as any one of her day, a spiritual deaconess. Her zeal was wonderful, her constitution and capacity for labor remarkable, her faith strong and unwavering, and her feeling of unworthiness and thankfulness to God for innumerable blessings were constantly being manifested. As an example of

her gratitude it is said she did not wish to eat a meal without thanks being returned to God in a public way, and if no gentleman was present to do so she herself would. Sister Hardy was the mother of five children—Elder L. H. Hardy of Reidsville, N. C., being one and to whom she was very much attached.

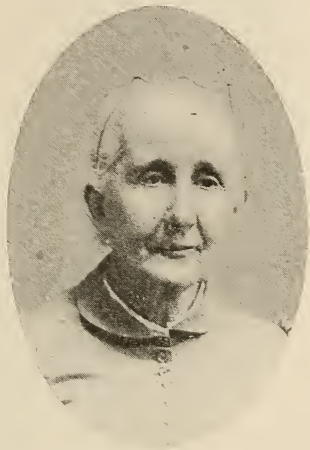


MRS. M. M. HASSELL.

Hassell, Mrs. M. M. This eminent woman whose full maiden name was Martha Maria Worcester, was a daughter of Leonard and Rebecca Worcester and was born in Greenfield, New Hampshire, July 17, 1815, and died in Williamston, N. C., October 5, 1897. She was twice married, first to Elder Daniel E. Jewett of New York, who died in 1845, and four years later to Elder C. B. Hassell whose death occurred in 1880. Elder Sylvester Hassell, the well-known historian and minister, was a step-son of the subject of this sketch and gives the following pen picture of her: "In her twelfth year, mother experienced conviction for sin and a hope of salvation through the atoning death of the Lord Jesus Christ, and she was baptized into the fellowship of the Baptist Church, of which she was a member more than seventy years; and all the days of her long pilgrimage she proved the reality of her conversion, and adorned her Christian profession with a most godly walk

and conversation. She was blessed of the Lord with a fine intellect, and with the purest spirit. Her character was of the highest order—it was Christ-like. She was richly endowed with the Spirit of Christ, and manifested, in a pre-eminent manner, the graces of that Spirit. She loved the Lord and His holy law and precious gospel, His blessed Word and house and ordinances, and His dear people. She had a special and tender sympathy for ministers of the gospel in all their labors and trials, both of her husbands having been ministers. She had a deep and growing desire for the gospel peace and union and fellowship of all the people of God. She had an extensive religious correspondence and many of her humble and lovely spiritual letters were published in our periodicals. She was a true mother in Israel, beloved and revered all over the United States. She spoke evil of no one, and did harm to none, but wished to benefit every one. She was the most spiritual-minded person I ever knew. She lived in the presence of God and in the light of eternity. She surpassed all other human beings of my acquaintance in the gift of prayer. My dear father always had family prayer morning and night; and once every week he called on mother to lead, which she did in the most solemn, reverent, and thrilling manner I ever heard—it was to me a heaven below to listen to her humble, tender, and fervent voice ascending to the throne of the Divine Majesty. And, after father's death, I have often heard her in her lonely chamber, at the dead hours of night, pour forth her earnest supplications to God for His mercies to herself and others. My own mother, who died when I was four years old, could not have treated me more lovingly and tenderly. She was always a ministering angel to me in affliction and bereavement. Her sympathy was active and profound; her counsel was heavenly. Her words often seemed to me as the words of God—they were in such harmony with the Scriptures and the teachings of the Divine Spirit. My intimate acquaintance with her for forty-eight years has been one of the very dearest and richest privileges of my life, for which I can never feel thankful enough to the Lord; and words seem

too poor to express the painfulness of my bereavement in her death. But it is the deepest desire of my heart to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."



MISS MARY F. HYMAN.

Hyman, Miss Mary F., was the daughter of Elder Wm. Hyman and was born in Edgecombe County, N. C., November 15, 1822, and died February 11, 1908. When about thirty years of age she was blessed with a good hope in Jesus and united with the church at Cross Roads, Edgecombe County, N. C., and was baptized by Elder Eli McCaskey. Ever afterwards she led a life consistent with the laws of her King and was an active servant in the Master's vineyard. Going about doing good, and attending on the public service of her church seemed her chief delight. Salvation by grace was the theme most dear to her heart, and "How Firm a Foundation Ye Saints of the Lord" was her favorite song. Kind-hearted and industrious, zealous and faithful, she was indeed a "Mother in Israel,"—an example to others worthy of emulation. In her last illness she said, "I am only waiting on the Lord to take me home" and peacefully fell asleep.



MRS. M. J. LEE.

Lee, Mrs. M. J., of Elgin, Ore., is widely and favorably known in Oregon and Washington by her efficient school work in those states. She began teaching in the public schools of Oregon at the age of fourteen and besides her active work in the school room has written to an extent in literature and in work connected with the progress of state schools. She is also well known among Baptists, especially those residing on the Pacific coast, and like her mother—Mrs. S. J. Cummins (now in her eighty-first year of age)—is a frequent contributor to the columns of the "Signs of the Times." Sister Lee in early life lived near Salem, Marion County, Ore., where she was accustomed to attend the Siloam Church where Elders J. Stipp, Ezra Stout and other able defenders of the truth preached regularly, and at the early age of seven years felt the weight of condemnation for sin and a desire for the true light that must shine into the benighted soul ere it can know God truly and worship Him in spirit and in truth. Some years later she was given a hope in the Saviour and found a home in the dear old church where she has also found much comfort and has been a comfort to many others. She was in 1882, married to William Lucas Lee of Crawfordsville, Ind., whose death occurred in 1898 since which time she has followed the profession of teaching. One son in col-

lege and a married daughter constitute the living members of this worthy sister's family.

MRS. SUSAN H. LIONBERGER.

Lionberger, Mrs. Susan H., who on March 1, 1909, died in the full triumph of that faith that had for about a half a century been such a consolation to her, had just passed her seventieth mile-post on the road of time and had been a member of Hawksbill Church of Old School Baptist faith for more than thirty-five years. Her husband, Samuel Lionberger—who died about twenty years ago—was a worthy deacon of the above church and it was their desire and their efforts (which proved not in vain) to bring up their children in the nurture and admonition of the Lord and to teach them, by precept and example, the way they should go. It was their custom to take their children to church with them and their faithfulness in this was noted by many. And out of a family of ten children the following eight united with the dear old church of their parents: W. H. Lionberger (a deacon of Hawksville Church) Mrs. Lizzie Varnier, Mrs. Annie Long, Mrs. Sadie Biedler, Mrs. Mattie Hershberger (all of Page County, Va.), Mrs. Ollie Hite and Mrs. Allie Grove (who moved west many years ago) and Mrs. — Spitler, deceased. The two other children, while not professors of religion, are firm friends of the church of their parents, and all are prominent and highly esteemed citizens. The memory of their indulgent, tender-hearted and faithful mother will ever be one of the sweetest oasis in the desert of life.

LONG,—SISTERS.

Mrs. Sallie A. Brubaker,—Mrs. Susan M. Long, Mrs. Barbara Elizabeth Brubaker, and Mrs. Mary Carrie Long, whose faces appear in the above group in consecutive order reading from from top—left to right—are sisters, and daughters of the late Phillip Long, deacon in Mill Creek Church, near Luray, Va. This family is a prominent one in Page County and prominent in the church of their honored father's membership,

and so similar are the important points of interest in their lives that it is difficult to speak of them separately. All were baptized into the fellowship of the same church many years ago and have since lived consistent and faithful members. They love the cause of truth as maintained by the Primitive or Old School Baptists and are liberal in their donations, and unselfish in their hospitality. The editor's attention was called to this trait of hospitality during his first visit to the Ebenezer Association several years ago when it was announced

to the poor, to the ministry and for the building of church houses, etc. And while all of them are highly esteemed for their kindness, and usefulness in the Master's Kingdom, Sister Elizabeth (Bettie), Brubaker deserves special mention. She has indeed been of great assistance, consolation and comfort to scores of families. Possessed of a cheerful disposition as well as a kind heart she not only "fed the hungry and clothed the naked" but carried sunshine into the homes of suffering and sorrow. Her faithful saddle-horse and the cheerful,



1
(Mrs.) Sallie A. Brubaker

2
(Mrs.) Susan M. Long

3
(Mrs.) Barbara Elizabeth Brubaker

4
(Mrs.) Mary Carrie Long

on the Association grounds by the moderator—Elder J. R. Daily, "that Mrs. Sue Long was prepared to sleep forty visitors at her home and would feed as many as would go." This was, he thought, doing exceedingly well for a widow woman, and some years later, when some friends of his, but were expecting about forty delegates members of a different denomination, in town and were meeting with difficulty in securing homes for the visitors, he found pleasure in relating the above evidence of "Baptist hospitality," in Old Virginia. This sister is also noted for liberal contributions

tender-hearted and sympathetic rider is well known in Page County, and while she is now in her seventy-third year of age and is not able to do the work of charity she once did yet she has lost none of her interest in such work, nor has her love for the cause of truth grown cold. The influence of such a life can never be told. All of these estimable ladies are, and have been for many years, widows, except Mrs. Carrie Long, whose husband—Isaac N. Long, though not a member of the church, is a loyal friend to the Baptists and loves the cause they represent.



MRS. MATTIE LUPER.

Luper, Mrs. Mattie. This sister whose home is at Sharpsburg, N. C., is the daughter of Levi and Martha Walston and was born May 15, 1868. Early in life she was deeply convicted of sin and for many years labored un-

der its burden, but when about sixteen years of age was given a sweet hope in Jesus and in 1888 was baptized into the fellowship of Mill Branch Church by Elder B. C. Pitt, and has since lived a life consistent with the profession she made. At the age of nineteen she was married to Joseph Calvin Luper—a worthy deacon in Mill Branch Church—with whom she happily lived until his death in 1900. Being bereft of a loving husband and with six small children to provide for she was greatly cast down and has since spent many lonely hours, but in all her sorrow, has had the promise of Jesus to never leave nor forsake, verified in her life. He has been a husband to the widow, a father to the fatherless and a friend that sticketh closer than a brother and she feels she can never praise God enough for His goodness. Sister Luper is highly esteemed for her faithfulness and is a gifted writer, and her published letters in the columns of "Zion's Landmark" have been of much comfort to many of God's care-worn and sorrow-stricken children.

M

MRS. BETTIE MEDLAN.

Medlan, Mrs. Bettie, wife of deacon A. B. Medlan of Graham, Texas, has not been noted for her writings but is well known for her active work in helping the poor, providing for the expenses of the church, and especially for helping our needy ministers on their way. To present the minister with a suit of clothes, to send food and clothing to the needy, and to visit the sick were matters of common occurrence with her, and labors of love from which she seemed to derive the most of life's pleasure. Sister Medlan was reared in East Tennessee and North Alabama. In early life she was married to a Mr. Willis and after his death moved to Texas where she soon married, and was ever afterward, the congenial and loyal companion of Brother A. B. Medlan.

MRS. SUSAN MOYER.

Moyer, Mrs. Susan, widow of Joseph Moyer who died about ten years ago, lives near Luray, Va., and is in the eighty-fourth year of her age. For over sixty years she has been an active and zealous member of the Old School Baptist Church, and in her old age has lost none of her interest in, and love for, the cause of truth, and attends the meetings of her church when not providentially hindered. In her family of eight living children, two—Milton V., and M. Lee Moyer—are deacons in the Mt. Carmel Old School Baptist Church in Luray,—one other son is a member of the same church, and three others are strong believers in the doctrine of grace that has been so dearly loved by their honored mother and such a consolation to her for more than three score years. Truly her life of patience and faithful service in her sphere sheds a wholesome influence in the lives of her children and friends.



MRS. MARY JANE (ROSE) OWINGS

Owings, Mrs. Mary Jane (Rose), wife of deacon W. C. Owings of Cal-lao, Mo., has been an active worker in the church with her husband. She united with Chariton Church in 1865 with her husband and twenty-two others who joined at this meeting which continued more than a week. Sister Owings has been a frequent writer in the columns of the "Messenger of Peace," signing herself "Mrs. M. J. Owings," but that for which she is best known is the active interest she has taken in the work of the church. When anything had to be done she and her husband moved right along until it was accomplished. If the church needed repairs, the grounds needed improving, etc., Sister Owings was especially noted for gathering funds for such purposes. Nor did she allow the needy of the church or the ministry to go uncared for. Her life was a busy and useful one, yet humble and unassuming. Jesus who was meek and lowly in heart, and yet went about doing good was her example, and nobly did she follow Him.

MRS. LUCRETIA A. OLIVER.

Oliver, Mrs. Lucretia A., of Kenmore, Va., was born in Prince William County, Va., January 19, 1846, and was baptized into the fellowship of Old Chappawamsic Church by Elder Benj. Lampton in 1869, but is now a member of Bethel Church in Fairfax County, Va. Sister Oliver is the widow of the late Louis A. Oliver, so well and favorably known for his zeal and love for the cause of truth, and is a woman of wonderful energy. The mercantile business and the farming interest of her husband has

not, under her management, been suffered to lag, but has been kept up in a business like way. Nor has she shown less love for, and interest in, the dear old church and its kindred interests. The helping of the deserving poor, the assisting of the ministry,



MRS. LUCRETIA A. OLIVER

the upbuilding of churches, the entertaining of the household of faith are duties in which she finds pleasure. And as an example of her hospitality it is said of her that, some years ago when the entertaining of a coming session of the Ketoc-ton Association was being discussed and seemingly considered a big undertaking she expressed her desire that the association be held at her home church and her willingness, if need be, to assume the entertaining of it herself. Such love for the cause of truth and unselfish labor in the master's vineyard as many of our sisters in Virginia and other states have manifested is worthy of emulation and is highly appreciated by all true Primitive Baptists.



MRS. R. ANNA PHILLIPS.

Phillips, Mrs. R. Anna, of Walden, Ga., was born March 27, 1833, in Meriwether County, Ga., where she lived until married September, 1851. A short time after her marriage she united with the Missionary or New School

Baptist Church with whom she remained about eight years and then joined the Primitive or Old School Baptist Church. This was a great trial of her life and about the year 1875 she wrote "Her Experience and Reasons for Leaving the Missionary and Uniting With the Primitive Baptist," a very interesting book. The

first edition of 3,000 copies were, in a few months, entirely exhausted. After much solicitation, on the part of her brethren she was induced to re-



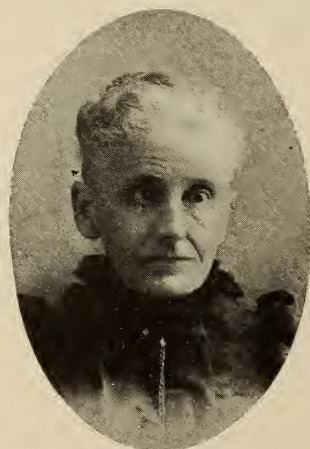
MRS. R. ANNA PHILLIPS

vised and enlarge this work, and it was, in 1901, published under the title of "Led By a Way I Knew Not." This very valuable and instructive book

can be had by ordering from the author, at Walden, Ga. Sister Phillips, for many years, was corresponding editress of "Zion's Landmark," published by Elder P. D. Gold, at Wilson, N. C. She is well and favorably known in the United States, as a deep, instructive, spiritual writer, and those who know her best love her most. Truly she is a teacher sent of the Lord. One well acquainted with this gifted sisters writes of her as follows:

"Physically, she is failing and must soon pass to her reward, as she is now in her seventy-fifth year; mentally, she is as bright and interesting as in her young life; spiritually, she is one of God's beautiful gifts to his humble poor; personally, she is plain and unassuming in dress and manners, and brethren and sisters who have read her writings and feel that they would be embarrassed to meet her, will find the reverse is true, and that, instead, they are charmed and at ease in her presence. In her early life, fortune smiled upon her to that extent that she did not want for any of the things that money could buy; but in this, the late evening of her life, she is bereft of husband and property, but still possesses the love of the Lord and his people.

R



MRS. S. E. REDDICK.

Reddick, Mrs. S. E., of Knightstown, Ind., was born in Raysville, Ind., May 2, 1842; married in her twenty-third year of age, and three months later united with the M. E. Church. Soon she became much interested in the study of God's word. New light seemed to dawn upon its pages unsealing

to her many of its hidden mysteries, and revealing unto her that salvation was of the Lord. She was made to feel, that in her, dwelt no good thing, and that unless God undertook her case she must forever perish. She could no longer trust in a conditional plan of salvation, and therefore felt she could not conscientiously remain in the M. E. Church, and after fifteen years with this people, united with the Primitive Baptists at Blue River Church in Rush County, Ind., and was baptized by Elder Samuel Narlan. To leave her dear husband's church and her many friends therein was indeed a trial of her faith, but God was with her through it all and has given her many sweet seasons of rejoicing and a conscience void of offense toward God and man as she humbly tried to follow in the Master's footsteps. Sister Reddick is one of our most gifted and spiritually minded Baptists and her writings, as published in our religious papers, have been of much comfort and instruction to many of God's humble poor. She loves the dear old church, its comforting doctrine—its simple practice and labors for its peace and prosperity.

S

MRS. CAROLINE SAWIN.

Sawin, Mrs. Caroline. This precious sister, fell asleep October 19, 1905, in the ninety-seventh year of her age, at the home of her son—Elder P. W. Sawin, Shelbyville, Ky. She was the daughter of Longstreet and Charity Harvey; was born in Seneca County, N. Y.; married to James H. Sawin 1826, with whom she lived happily until his death in 1872, a period of forty-six years,—was the mother of thirteen children—ten living to the age of maturity and all uniting with the Old School Baptist Church—the church she and her husband united with in 1830. She also had the pleasure of seeing three of her boys—viz: Elders Isaac Sawin of Iowa.; J. G. Sawin, of Illinois, and P. W. Sawin of Kentucky,—ordained as ministers of the gospel and serving churches of the Old School Baptist order. Hers was as eventful life, fraught with many changing events during her ninety-seven years of earthly pilgrimage. Few homes in Indiana, if any, entertained more of the household of faith than hers. Elders Wilson Thompson, J. F. Johnson, Benj. Jones McQuerry, and many other ministers were accustomed to preach in the Sawin home where large congregations assembled, and it was a pleasure to her to be at the feet of her brethren. Hers was a service of love, because her faith was not a vain one, nor her profession false. She had the sweet assurance of a living faith that strengthened her for the conflict of life and enabled her to meet death fearlessly. In her old age she often spoke of the weariness of the body, but never murmured nor complained, desiring to depart, and be at rest, yet willing to wait the Lord's time. Her's was a useful, consecrated and faithful life.

MRS. SUSIE SMUCK.

Smuck, Mrs. Susie, is a faithful member of Brock's Gap Church, Rockingham County, Va. From early childhood she had serious impressions in regard to her future welfare, but these impressions were of short duration, only lasting long enough to incite to promises soon to be forgotten. But when about twenty-six years of

age she was deeply convicted of sin, led about and instructed by the Spirit's teaching, given a hope in the Saviour, a love for the doctrine of grace and for the Old School Baptist, united with them and was baptized by Elder J. H. Menefee. Though in age she is nearly three score years and ten, yet her love for the church has not grown cold nor has she lost her interest in her labors of love in the Master's vineyard. Strong in the faith and well established in the doctrine of grace she is patiently awaiting the Master's call and desires to be found faithful when that summons comes, and is depending, for salvation, upon the promises of grace contained in the Bible—which book she has read through about twenty-six times.

MRS. MAGGIE STEGALL.

Stegall, Mrs. Maggie, of Crawley, Texas, an interesting writer and an occasional correspondent to the columns of our religious papers is a daughter of A. J. and M. J. McWhister and was born March 2, 1872. Early in life she became troubled about her condition as a sinner which was a continual burden until about the age of twenty-one when Jesus was revealed to her as the chiefest among ten thousand and One altogether lovely. But for a long time she could not claim this as a hope and qualification for membership into the church, and therefore waited for more evidence and a brighter experience, which never came, and when she did unite with Antioch Church, Hunt County, Texas, in 1895, she was made to depend upon her same little hope. This one truth she fully realized, however, that, whereas she was once blind she now could see. She was baptized by Elder J. W. Herriage and is now a member of the church in Fort Worth, Texas, and is highly esteemed for her many Christian qualities.

MRS. LOUISA PRICE STOUT.

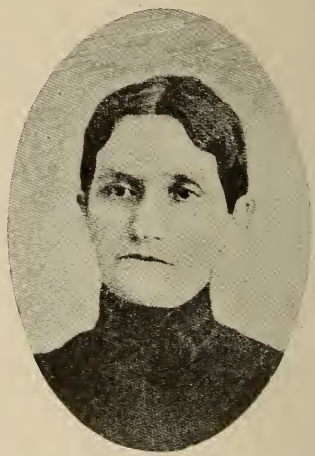
Stout, Mrs. Louisa Price. This much beloved and well known Baptist was born near Richmond, Ky., August 9, 1825, and died August 19, 1903, in the seventy-eighth year of her age. She

was the wife of deacon Philemon Stout, and their home in Sangamon County, Ill., was known far and near for its generous hospitality and kindly Christian spirit. In her last days Sister Stout was a great sufferer but bore her trials with remarkable Christian fortitude. On the Rock of Ages she was firmly planted. Her faith was of that inflexible and unwavering kind that has always been a boon to suffering Christian martyrs. It was her strong tower, and no influence could shake it. As her sufferings increased the more intense her faith became, bringing with it a constant desire to depart and be with Christ, which was far better. This faith she had rejoiced in and professed some fifty years before her death when she offered herself to Bethel Church, in Menard County, was received and baptized by the late Elder William Crow. After her marriage she moved her membership to Salem, Sugar Creek Church, where she lived an exemplary Christian life, and became in the truest sense one of the mothers in Israel, always filling her seat in the assembly of the saints except for truly providential reasons. She was ardent in her devotion to the doctrine of grace as held and preached by the Old School Baptists. No modernism found lodgment in her soul. Hypocrisy she could not endure, and anything that possessed even a suggestion of self-laudation, was despicable in her sight; she claimed no honor for self. In herself she saw no good. Humbleness and meekness was ever conspicuous in her walk and conversation. Previous to her death, which she knew was near at hand, she, in a calm and undisturbed manner, expressed her wishes to the family who were gathered around her bed. One wish was that the minister or ministers who should officiate at her funeral would refrain from any effusive neral would refrain from any effusive past life. Her life had been an open book, and was before the people.

MRS. BETTIE C. STRICKLER.

Strickler, Mrs. Bettie C., of Hutchinson Kan. This sister, who many years ago united with Alma Church while a resident of Page County, Va., has never in her far-off home forgotten the spiritual kindred left behind. The spot is ever dear to her because of the sweet doctrine of grace there proclaimed and the simple spiritual worship maintained within her walls.

Many years ago she was firmly planted on the Rock of Ages and though widely separated from the household of faith and rarely favored to hear the proclamation of the gospel dear to her heart yet her faith is inflexible and unwavering. Jesus is with her. His promises to never leave nor forsake her have been verified and as she realizes the goodness of God to her and reads in the Bible, of His dealings with His people in ages gone by, and in her religious papers of His continued blessings to them, she is made to rejoice in spirit and to praise His matchless name. Her faith is strong, her love for her church manifest, her professional life a consistent one and her daily walk and conversation such as to adorn the doctrine of God our Saviour.



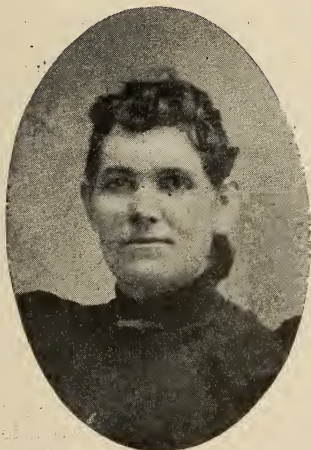
MRS. CATHARINE CARPENTER
SWARTOUT.

Swartout, Mrs. Catharine Carpenter, of Cement City, Mich., familiarly known among the readers of many of our religious papers as "Kate Swartout," was born in Michigan, March 13, 1841, heard her first gospel sermon at the age of seventeen, married at twenty-one, and united with the church at the age of thirty-six. From her earliest youth she manifested a thirst for knowledge. At the age of six could read the newspapers and recite long poems, was apt in school and a great reader at home. Of this period of her life she writes: "I had read everything I could get except father's hymn-book and his religious paper. So I tried them but could see but little in them. The hymns would not carry out my voice and make it

sound so grandly as the stirring pieces I had learned. I write this because I little thought at that time that out publications and the oldest hymns would be so sweet and sacred as they have been to me." Sister Swartout is one of our most spiritual writers as those who have followed her pen well know. Speaking of how she began writing for publication she says: "I had been requested to write my religious exercise in private correspondence which I did, and by request it was published in "The Signs of the Times" before I was baptized, and from that I was encouraged to write more, and other editors sent me papers asking me to write for them, and so through all these years I have been trying to tell the dealings of the Lord with the poorest and feeblest of all the flock. My letters have always seemed to reach the 'afflicted and poor,' and after my high

imaginations have been cast down and all my worldly aspirations and prospects laid low, I have come to feel I had rather be of some little comfort to one of the least of those whom the Master calls 'brethren' than to please all the great, the rich and proud of this world." Though for many years she has been so afflicted with inflammatory rheumatism that she cannot attend her meetings yet her love for the dear Master, His truth and His people has never grown cold and in her affliction she has proven the faithfulness of God's promises to be with her even down to old age. She and her husband are lovingly and peacefully walking the uneven road of life, and having no children, are like children to each other in their tenderness and affection, and both patiently waiting for the summons, "child, your Father calls, come home."

W



MRS. SUSAN WALLACE.

Wallace, Mrs. Susan. This worthy sister's writings in the columns of the Baptist Trumpet have been a comfort to many of God's humble poor. Her home is at Itasca, Texas. Her parents were Jephtha and Isabel Dean. She was born in Alabama, September 28, 1863. Convicted of sin when about fifteen years of age, united with the Old School Baptists four years later and has since lived a life consistent with her profession. And while she deeply feels her unworthiness to live in the dear church of Jesus, yet she earnestly desires a home there the re-

maining days of her pilgrimage and like Ruth, feels in her heart to say, "Intreat me not to leave thee," etc. She is well established in the doctrine of grace and fully satisfied with the order of God's house. Through much afflicted for the past eight years yet she is resigned to the providential dealings of God and desires to run with patience the race of life and be found faithful until the end.



MRS. M. B. WILLIFORD.

Williford, Mrs. M. B., whose maiden name was Drucilla Whitley, is the wife of Elder Williford of Rock Mount, N.

C. She united with Pleasant Hill Church when about thirty years of age and has indeed been blessed with many marks of the child of God. Some time before taking up the Cross in a public manner she was dreadfully burned by the explosion of a lamp which set her clothing on fire and before they could be extinguished she was so deeply burned that her arm had to be amputated and her life was despaired of. And through it all she was one of the greatest yet most patient sufferers. And being a woman of wonderful energy she has since her recovery, led an active and useful life, attending her household duties and doing much of the sewing for her family with but one hand. Sister Williford is also noted for her faithfulness to the cause of truth, sympathetic nature and for her deeds of charity. The doctrine of Salvation by grace is the theme of her soul and she is indeed well qualified for the position of a minister's wife.

MRS. MARY J. WROE.

Wroe, Mrs. Mary J., a daughter of Mr. and Mrs. John S. Weedon, was born in Prince William County, Va., in May, 1830, and quite early in life was married to Mr. A. D. Wroe who died in 1882. Like many other families in the "Old Dominion" who lived on the border line of the Confederacy and the "battle ground of the war," the beginning of this cruel struggle found them with a competency and left them almost penniless. But although this dear sister was called upon to give up home, and husband and five out of seven children yet she feels resigned to providential dealings and finds daily many evidences of God's love and care for which she can never be thankful enough. Early in youth she felt the need of a Saviour and some years later was made to feel that she was "without hope and without God in the world." But He who brought her in this condition did not leave her there, (as he never does the truly convicted sinner), but gave her a sweet hope in the dear Saviour and a love for His church and people. This love she publicly confessed in 1867 and was baptized by the late Elder John Clark, since which time Sister Wroe has adorned the doctrine of God our Saviour with a godly walk and conversation. Though she has for many years made her home at Springfield, S. C. with her loyal and affectionate daughter, Mrs. Mims, and her husband, and rarely has an opportunity of hearing the Primitive or Old School Baptist

ministers preach; yet she makes no compromise with error, is well grounded in the doctrine of grace and faithful in the cause of her Master, and though nearly four score years old is bright, active and cheerful for her advanced age.



MRS. BETTIE Z. WHITLEY.

Whitley, Mrs. Bettie Z. The name of this sister is familiar to readers of the "Gospel Messenger," "Zion's Landmark," "Primitive Monitor" and other of our papers. Her home is in Washington, N. C. She is a daughter of Kenneth Thigpen and Annie L. Lane and was born August 30, 1857. Her parents died when she was a child which made a deep impression on her tender mind. About the age of sixteen years she was killed to the love of sin but it was two years before Jesus, the sin-bearer of His people, relieved her of its burden. Having brought her to the Red Sea, experimentally, she was made to stand still and see the salvation of the Lord ere she was permitted to pass over dry shod. She united with the church in 1885 and has since been an active, zealous and warm-hearted member, showing her faith by her works and manifesting love for the cause of truth by a faithful attendance upon the public worship of the church and a life consistent with her profession. Sister Whitley was, in 1875, married to Mr. W. B. Whitley, which union has been blessed with eleven children. Her writings are noted for experimental tracing of the Lord's dealing with His people and many are the pilgrims who have, by them, been comforted and encouraged on their journey.

Y

MRS. REBECCA JANE YORK.

York, Mrs. Rebecca Jane (1829-1895) the beloved wife of Deacon David M. York of Meriweather County, Ga., was among the great and good women who have passed away into a better existence. Possibly none have ever excelled our deceased sister in point of moral worth, integrity

of heart, and almost unceasing devotion to the principle of righteousness. She was a model woman, a loving wife, a kind and tender mother, a good neighbor, but best of all she spent a long life in the vineyard of the blessed Master. What a beautiful life was hers! and what a triumphant death, falling sweetly asleep in the arms of Him who loved her, and gave Himself for her.



APPENDIX

(LIST OF SUBJECTS)

The Bible

The Bible contains 66 books—1,189 chapters—31,114 verses. The name Lord is found 6,062 times in the Old Testament. The name God, 2,725 times. The name Jesus occurs 925 times, in the New Testament, and the name Christ, 555 times. The word Selah, is found 74 times in the Bible. The word Eternity, in only one place.

There are in the Old Testament 607,207 words; in the New Testament, 179,476; which numbers, added together, make 786,683. In this enumeration the titles of books and contents of chapters are excluded. The head-pieces, however, prefixed to 115 of the Psalms, and the 22 words in the 119th Psalm, are included. The number was found out by counting one by one, pointing every 100, and then adding up: which countings employed me 130 hours, and yet, after all the pains and care taken, some mistakes have been made; but it is believed but small.

The Bible seems to be self-divided into six parts, viz:

1. The Law of Moses beginning with Genesis, and ending with Deuteronomy; it contains 5 books, 187 chapters, 5,853 verses, 155,767 words.

2. The History of the Jews, beginning with Joshua, and ending with Esther, containing 12 books, 249 chapters, 7024 verses, 203,303 words.

3. A Book of Poems, beginning with Job and ending with Solomon's songs, including 5 books, 243 chapters, 4,794 verses, 84,358 words.

4. The Prophecies of Sixteen Prophets, beginning with Isaiah and ending with Malachi, containing, 17 books, 250 chapters, 5491 verses, 163,780 words.

5. The Evangelical Part, containing the history of Christ and the Apostles, embracing 5 books, 117 chapters, 4785 verses, 107,093 words.

6. The Epistolary Writings of Paul, Peter, James, Jude and John. together with the book of Revelations, comprising 22 books, 143 chapters, 3171 verses, 72,383 words. A total of 66 books, 1189 chapters, 31,118 verses, 786,683 words.

The middle chapter in the Bible is the 117th Psalm. The middle of the verses is between the 102nd and 103rd Psalms. The middle word is in the 60th Psalm, the 4th verse: "To them that fear thee."

The double asservation, verily, verily, is found twenty-five times in John's gospel, and no where else. The words Lord, God, are not found in Esther, nor Solomon's song; so, likewise, the names, Jesus, Christ are not in the third epistle of John. The word baptism, with its relatives, is found one hundred times in the New Testament.

The Bible was more than sixteen hundred years in writing. It contains a history of the world's whole age; partly in narrative, and partly in prophecy; yea, more, it assures us of some things which took place before the mountains were made, or the hills brought forth: it also reveals unto us many things that will take place after the world, and all its works are burnt up; and yet the whole of it can be read over in sixty hours. It is written in a style that no man on earth can imitate; which will forever keep it from being incorporated with human composition.

The Bible is in its parts, historical, poetical allegorical, prophetic, receptive and promissory. It claims the merit of being a revelation from God unto man. Of revelation, there are two kinds; oral, and written.

Oral revelation was first. In this, God revealed his will unto men; but as letters were not in use, men had no way of preserving those revelations, but by their memories; these records were so treacherous, that the revelations were greatly mutilated and perverted. It is from this source, however, that those nations, who are destitute of written revelation, got their belief of the future existence of departed souls; for I can see nothing in all the pages of nature, that proves that men have immortal souls, but what equally proves the same of beasts.

Whether the use of letters was taught at once, or whether the science was gradual, the result is equally

amazing; that with twenty-six letters, all the thoughts of the human heart can be expressed. After letters came in use, the Almighty directed the hands of men to write down those revelations of his will, which he made

known unto them; and such writings are called written revelations. These writings, collected together in one book, form the Bible, or Holy Scriptures.

ELDER JOHN LELAND.

The Full and Divine Inspiration of the Old and New Testament Scriptures

It is estimated that there are now in the world four hundred million copies of the Bible—enough to furnish every human family with a copy; that these Bibles are in nearly four hundred languages, the tongues of nine-tenths of the human race; and that two hundred thousand different books have been written for the purpose of defending, expounding, and illustrating the Holy Scriptures. Nothing short of an infinity of wisdom and an eternity of time could worthily set forth and demonstrate the divine inspiration of the Old and New Testament Scriptures; but I will try to compress in the briefest possible space the fresh reflections with which, I hope, the Lord has favored me on this most important subject. I will give Twelve Infallible Proofs of the Divine Inspiration of the Scriptures—the first Six being addressed to the reason, and capable of being understood by all men, and the last Six being addressed to the heart, and capable of being spiritually appreciated only by the children of God; and in each group of six the first Three Proofs are of an indirect, and the last Three of a direct, character—the connection between the members of the same sub-group of three being indicated by the use of the same italicized adjective or phrase at the beginning of each paragraph.

1. The utter darkness of all human minds, both ancient and modern, in regard to spiritual and eternal realities, the origin, the government, and the destiny of the human race, unless those minds have been illuminated by the truths of the Holy Scriptures. The wisest natural men only guess and dream and hope and fear in regard to the insoluble problem of human life—what preceded and what will succeed the brief period of present human existence; and the awful question grows darker the nearer they approach the grave, and beyond its gloomy portals they see in the dying hour nothing but the blackness of darkness forever. It is

now apparent that all true light on these momentous subjects appearing in the literature of the ancient heathen world, whether of Rome, or Greece, or Egypt, or Babylonia, or Persia, or India, or China, was derived from the divine revelations in the Old Testament Scriptures.

2. The utter falsity of all the theories of so-called philosophers, scientists, and critics, invented to discredit the statements of the Holy Scriptures. There have been thousands of such theories, but, like the Midianitish enemies of Israel, they have, in the wise and righteous providence of God, slain each other; and today the discordant infidel speculations of the enemies of truth form a perfect Babel, their tongues being confounded by the High and Holy One that inhabiteth eternity. "Proud, positive, dogmatizing, they pretend to know everything, but prove nothing, and ridicule each other—every one of them preferring his own error to the truth discovered by another. They would fain palm upon us the unintelligible systems that they have erected in their own heads, while they trample under foot all that the wisest and best men revere." According to the most eminent living professors of the sciences of astronomy, geology, chemistry, botany, zoology, physiology, archaeology, ethnology and philology, all the discoveries of those sciences confirm and illustrate the wonderful truths of the Holy Scriptures—the Mosaic record of creation, in the exact order therein detailed; chaos, light, the individualization of the earth, the separation of the water from the land, the vegetable kingdom, the clear shining of the heavenly bodies, fish, reptiles, birds, mammals, and, last of all, man, for whom the world was made; the first appearance of man on earth within less than ten thousand years ago; the derivation of the human race from one pair; their primitive innocence and subsequent fall and degeneration, attended by a deterioration of climate and an

irruption of thistles and weeds; the high intellectuality and longevity and rapidly advancing civilization of the antediluvians; their professed belief in God and immortality; the Sethites and the Cainites, and the Nephilim or Giants (their skeletons from seven to ten feet long), the descendants of the intermarried Sethites and Cainites; the increasing corruption of the race; the deluge that swept them all away, except one righteous family; the repeopling of the earth from that family, the confusion of tongues and the dispersion of the nations; and the leading facts in the lives of the patriarchs and in the history of the Israelites, as recorded in the Old Testament, and in the lives of Christ and His apostles, and in the history of the Christian Church as recorded in the New Testament. More than two thousand mistakes have been proved to be in the writings of Herodotus, "the Father of Profane History," but not one single mistake has been proved to be in the writings of Moses or the other inspired authors of the Holy Scriptures. The few slight apparent discrepancies and errors, paraded and magnified by the so-called "higher critics" who occupy professorships in the theological seminaries of Europe and America were satisfactorily explained to men of common sense and common honesty hundreds of years ago. The wild, vague, pretentious ignorant speculation of these disguised infidels in regard to the authorship and dates of the books and the different parts of the books of the Bible are not only self-contradictory, but are opposed to the teachings of all true history and archaeology, as well as of all common sense; and a hundred of their eight hundred theories die every year; and the most radical of these destructives admit that every particle of the Old Testament was written at least a hundred years before the beginning of the Christian Era. Satan in the subtle serpent in the Garden of Eden, was the first "higher critic," when he said to Eve: "Yea hath God said, Ye shall not eat of every tree in the garden?" thus casting doubt upon the word of God. The Highest Critics—Jesus Christ and the Holy Spirit—put the stamp of their Divine authority on the Scriptures of eternal truth. The Old Testament was "Our Saviour's Bible," and was always referred to by Him, with the greatest reverence, as the infallible, the literally and perfectly true testimony of God; and more than two thousand times in the Scriptures did the Holy Spirit move the writers to

say that not only their thoughts, but their words, were God-breathed or inspired of God.

3. The utter insincerity of the enemies of the Scriptures, who, the more fully and clearly the natural light of these truths shines upon the world, the more stubbornly and tightly close their eyes and refuse to see it. The attendant immoralities of the leading infidels of the world are too shocking to be detailed in these fair pages; and the unutterable pandemonium to which their teachings would reduce human society is portrayed, for the warning of all subsequent generations, in the diabolical scenes of the French Atheistical Revolution at the close of the eighteenth century.

4. The absolute certainty that this apparently illimitable and incomprehensible universe had an Adequate First Cause, and that that First Cause was the God of the Bible—one omnipresent, eternal, sovereign, infinitely holy, merciful, wise, powerful, unchangeable, personal Spirit, who, for the manifestation of His glory, called all things and all other persons into being out of nothing, and who sustains and governs them and will reign in glory over every one of them forever and forevermore. The very first verse of the Bible, read in the light of true science, demonstrates the fundamental falsehood of all heathenism and infidelity, and the fundamental truth of the Holy Scriptures. "In the beginning God created the heavens and the earth." The Hebrew word *Bara*, translated created, means to make out of nothing; and so atoms, the imperceptible and infinitesimally small particles of which matter is composed—the little invisible gods of infidelity—have, in their perfectly exact combining weights and volumes, all the qualities of manufactured articles, thus demonstrating that matter is not eternal (though all heathenism and infidelity say it is), but was made by an Eternal Living Spirit, who also must have made all other spirits and all other living beings. And the Trinity, or Three-Oneness, of the Creator, everywhere set forth in the Scriptures, is also everywhere set forth in the universe which He created—in law, power, and manifestation.

5. The absolute certainty that, as the miracles of God's creation, out of nothing, of matter, life, and mind, took place as recorded in the first chapter of Genesis, and in geology, so God could, by a simple volition or command, perform the fifty other miracles recorded in the Old Testament

and the forty recorded in the New Testament, in attestation of His existence and character and of the Divine commission of His prophets and apostles. The disproof of the theory of spontaneous generation has beheaded the doctrine of an atheistic evolution of the universe, in support of which lying vanity not one established fact can be adduced, according to the concurrent testimony of the whole scientific world. The insane imaginations of Charles Darwin in regard to the transmutations of species are as false and incredible as the Metamorphoses of Ovid or the lying wonders of the Arabian Nights. In all the ages of the earth's history, the five hundred thousand different species of plants and animals have been "as fixed as the Sphinx that slumbers on the Egyptian sands;" the resemblance between them has been the result, not of physical descent, but of the unity of plan in the Creative Mind.

6. The absolute certainty that, as God's foreknowledge and predestination and prophecy of the coming of man shine all through he first twenty-five verses of Genesis and all through the geological ages, so God foreknew and predestinated and inspired His servants to prophesy, as related in the Scriptures, not only the destruction of the enemies of Israel, the Canaanites, Ammonites, Moabites, Edomites, Philistines, Nineveh, Babylon, Tyre, Egypt, Greece, and Rome, but also the coming of the Son of God as the Son of Man, the time and place of His birth, His Divine-Human nature, His life, teachings, miracles, sufferings, death, resurrection, and ascension; the setting-up and history of His kingdom; the destruction of Jerusalem and the dispersion of the Jews for their rejection and murder of their Messiah; the treading-down of Jerusalem by the Gentiles, as is now the case; and also the great unfulfilled events of the eternal future—the restoration of the Jews to faith in Christ, if not to their own land; the ingathering of the Gentiles, the almost universal apostasy, the second personal coming of Christ, the resurrection of the dead, the final judgment, the everlasting salvation of the children of God in heaven, and the everlasting damnation of His wicked enemies in hell. History shows that hundreds of the prophecies of the Scriptures have been circumstantially fulfilled. Nothing but ungodly ignorance denies it. No other book but the Bible pretends to base its claims upon prophecy,

which is a perpetual miracle that all intelligent men can see.

7. The thorough conviction that the first human pair did not make themselves nor spring from brutes, but were created by such a Being as the Bible represents God to be, and that He made them sinless and accountable creatures, and constituted them the rulers, under Him, of the world, and placed them under a righteous law which they, without any compulsion from Him, wilfully transgressed and thereby involved themselves and all their unborn posterity in a condition of sin and death, just as the Scriptures declare.

8. The thorough conviction that, as is set forth in the Scriptures, the only man that ever lived a perfectly holy life on earth was the Messiah, the Christ, the Son of God, the Son of the Virgin Mary, Jesus of Nazareth, who was born, and lived, and taught, and suffered, and bled, and died, and rose again, and ascended to heaven, in exact accordance with the three hundred and thirty-three Old Testament prophecies of Him for four thousand years; and that He is the only possible Saviour of sinful men, and will save His people from their sins, having atoned for their sins by His death, and having justified His people by His resurrection; that He will give them eternal life and will save them in both soul and body forever.

9. The thorough conviction that, as the Scriptures represent, natural men are dead in trespass and sins, and need to be quickened by the Spirit of God into a divine, a new, and a holy life, in order to realize their lost and helpless condition, and to cause them to cry unto God for mercy, and to bring them to believe in Jesus as their Saviour, and to enable them to understand the spiritual meaning of the Scriptures and the dealings of God with them in His providence, and to keep them by His power through faith unto the fullness of the glorious salvation which is to be revealed to them in the last time.

10. The deep feeling that we ourselves are vile, inexcusable sinners, as represented in the Scriptures; that we have sinned, all our lives long, in thought, and word, and deed, against a Most Holy and Merciful God, the being who made and has kept us alive and has bestowed innumerable blessings upon us; and that He might most justly consign us at once to hopeless and endless perdition.

11. The deep feeling that, if we are saved, it must be by the exercise

of God's entirely free mercy; if we are ever accepted of Him, it must be alone in the perfect righteousness of His incarnate, crucified, risen, and glorified Son; and that we do believe that the spotless Son of God, the meek and lowly Lamb, did, for the eternal, amazing love that He felt for us—poor, hell-deserving sinners—leave the courts of heavenly glory, and was born of a woman in the greatest humility, and lived an earthly life of the deepest poverty and reproach and sorrow and persecution, and prayed and groaned and wept and bled and died, in unspeakable shame and agony, for us, and rose and ascended and intercedes for us at the right hand of the Divine Majesty, and will bless us, both in time and in eternity, with His everlasting salvation, in accordance with the Scriptures of eternal truth.

12. The deep feeling that, as declared in the Scriptures, no power less than the Holy Spirit of the Living God could have quickened us from death of sin, convicted us of our ruined condition and revealed to us the salvation of the Lord Jesus Christ, and caused us, from the depths of our souls, to hate the sins that slew our Saviour, and to love, incomparably above all others, the dear Lord who gave Himself for us, and to love His Written Word far above all other books, and His precious children above all other people,

and His holy Law and blessed Gospel, and to desire, from a principle of love, to benefit our fellow-creatures and to glorify God by willing obedience to all His commandments and cheerful submission to all His dispensations. Holy life and light and love are the inner essence of God and of His salvation. They are the production of His Holy Spirit in His people. When perfectly developed in a creature, they will assimilate him to God and make him perfectly happy; and when perfectly prevalent, according to God's promise, on the new earth, wherein shall dwell righteousness, they will banish sin and its curse forever, and transform the world into a heavenly paradise. Such is the crowning and unanswerable proof of the full divine inspiration of the Scriptures of the Old and New Testaments which set forth these glorious truths.

No other book or document of human literature bears these marks of divine authority; and, therefore, Primitive Baptists consider the Old and New Testaments the only infallible rule of faith and practice. "All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth, but the word of our God shall stand forever." Isaiah xl. 6-8; 1- Peter i. 24, 25.

SYLVESTER HASSELL.

Twelve Marks of the Apostolic Church

1st. Mark. The apostolic church consisted only of those persons who had been convicted of sin by the Holy Ghost, and who had given signs of repentance towards God, and faith in the Lord Jesus Christ as the Son of God.

2nd Mark. True baptism,—the immersion, of believers in water, in the name of the Father, the Son and the Holy Ghost.

3rd. Mark. The members being baptized believers, came frequently around the Lord's table, to commemorate the sufferings and death of their precious Redeemer, by partaking of the common bread to represent His broken body, and common wine, to represent His shed blood for them.

4th. Mark. The maintenance of strict discipline.

5th Mark. The independent or con-

gregation polity or government of each local church, subject only to the Headship of Christ; all the local apostolic churches being united by no outward bond of force, but by an inward bond of love.

6th Mark. The religious liberty, soul-freedom, a complete separation of church and state, the entire independence of each church from all state control, so far as regards the membership, ministry, organization, faith, worship and discipline of the church.

7th Mark. With a few exceptions, the members were generally poor, obscure, unlearned, afflicted, despised and persecuted.

8th Mark. The fraternal equality, the essential priesthood, of all the members, in accordance with which fact they choose to office among them those of their number whom they per-

cieve to be already qualified thereunto by the spirit of God—there being but two classes of officers; bishops, or elders, or pastors, and deacons; the fraternal equality of all the members involving the eternal equality of the ministry.

9th Mark. Possession of an humble, God-called and God-qualified ministry.

10th Mark. That while the ministry received voluntary help from the churches, they were not salaried, but labored themselves, more or less, for their own support.

11th Mark. The sending out of the divinely called and qualified ministry by the Holy Spirit in themselves and in the churches, their going forth, withersoever the Lord directed them, in simple dependence upon Him, and their preaching the gospel to every creature, whether Jew or Gentile, and especially shepherding the lambs and sheep of Christ.

12th Mark. That it—the church—

was absolutely the only divinely recognized religious organization in the world.

These marks, as applied to the apostolic church, are fully sustained by the New Testament, and for proof the reader is referred to the standard of faith and practice—**The Bible**,—and as a help to this investigation see ninth chapter of Hassell's History.

Question: Is there a church today that bears these marks? Measure the denominations around you and answer the question in your own conscience, and if you should conclude that there is such a church and that the Primitive or Old School Baptist is that visible church then may you walk with us, choose rather to suffer affliction with the people of God than to enjoy the pleasure of sin for a season. Better be like Noah and his family, a few with the Lord and dwell in the Ark of safety, than run with the world and perish with wicked.

Some Important Dates in Church History, From the Latest and Highest Authorities

By Church History I mean the history of both the true and false Church.

B. C.

4. Birth of Christ four years before the beginning of the so-called "Christian Era," according to the belief of most scholars.

A. D.

26. Baptism of Christ.

29. Crucifixion, Resurrection, and Ascension of Christ.

70. Destruction of Jerusalem by the Roman General Titus. Cessation of the Temple service, the sacrificial system, and of the instrumental music in the public worship of God among the Jews.

100. Close of the Apostolic Age, since which time no new doctrine or practice has been revealed by God to man.

242. Manichæus, of Babylon, borrows, from Zoroaster (600 B. C.) the idea of an Eternal Devil.

252. Birth of Catholicism in the brain of Cyprian of Carthage in North Africa.

256. First known instance of infant "baptism," in North Africa.

313. Edict of Milan, by Constantine and Licinius, for general religious toleration.

321. Sunday made a legal holiday, and salaries paid to Catholic clergy by Constantine.

325. Council of Nice, whose decrees were, by the Roman Emperor Constantine, pronounced inspired: he thus united Church and State, and soon began the cruel and bloody persecution of non-Catholics which continued through the Dark Ages and for more than fifteen hundred years, as long as the Catholics had control of civil governments.

410. Beginning of Pelagianism (so-called from Pelagius, a British monk), a system professing Christianity, and yet maintaining the heathen doctrine of salvation by works.

420. Semi-Pelagianism; John Cassian, of France, maintains that man is saved by works and grace combined.

440. Leo I., surnamed The Great, chosen bishop of Rome, the first real Pope.

570. Birth of Mohammed.

602. Supremacy of the bishop of Rome acknowledged by Phocas, emperor of the East.

610. Mohammed begins the propagation of his false religion.

622. Flight of Mohammed from Mecca to Medina in Arabia—the beginning of the Mohammedan Era.
632. Death of Mohammed.
642. Theodosius, pope of Rome, the first called "sovereign pontiff."
666. The organ introduced by Pope Vitalian I. into the Roman Catholic Church.
755. Beginning of the temporal power of the Pope.
831. The false doctrine of transubstantiation, that the bread and wine in the Lord's Supper are by the prayers of the priest, changed into the real body and blood of Christ, invented by Paschasius Radbert, of France.
- 881-936. Papal Pornocracy, or rule of Adulterous Popes; and from 1484 to 1503.
988. The Greek Catholic religion introduced into Russia.
1054. The Roman Catholic Pope and the Greek Catholic Patriarch of Constantinople excommunicate each other.
1074. Roman Catholic clergy forbidden to marry by Pope Gregory VII.
1080. The Anti-Pope Clement III. set up by the Emperor Henry IV.
1170. Peter Waldo begins preaching at Lyons.
1200. The Roman Catholic priests begin to withhold the cup or wine from the laity in communion.
1248. Spanish Inquisition founded.
1311. The Roman Catholic Council of Ravenna, Italy, first authorizes sprinkling or pouring for baptism.
1341. First passage of Turks into Europe.
1380. Wycliffe's English New Testament completed.
1384. Wycliffe's English. Bible completed; death of Wycliffe.
1457. The Moravian Church founded in Bohemia.
1517. Sale of Indulgences authorized by Pope Leo X. Tetzel in Germany. Luther's Theses published.
1521. Luther excommunicated. Luther at the Diet of Worms; carried off to the Castle of Wartburg. Death of Leo X.
1526. Birth of Lutheranism (separation from her Romish mother) at the Diet of Spire.
1530. The Augsburg Confession of the Lutheran Church.
1534. Birth of Episcopalianism (separation from her Romish mother) by the Act of the British Parliament. Luther's Bible completed.
1546. The King's Primer, first sketch of the Book of Common Prayer.
1559. English (Episcopal) Book of Common Prayer first used.
1560. Birth of Presbyterianism (separation from her Romish mother) by Act of the Scottish Parliament.
1563. The Thirty-nine Articles of the (Episcopal) Church of England. Canons and Decrees of the Roman Catholic Council at Trent.
1610. The Five Arminian Articles adopted by the Remonstrants of Holland, maintaining that man is saved by grace and works combined.
1611. The Auhtrouized or King James Version of the Bible.
1612. Edward Wightman, a Baptist, the last man burned in England for his religion.
1622. The First Misionary Society (Congregatio de Propaganda Fide) organized by Pope Gregory XV.
1638. The Solemn League and Covenant of the Scots.
1647. The (Presbyterian) Westminster Confession of Faith. George Fox (Quaker) begins to preach.
1651. First (Welsh) Baptist Association.
1653. First English Baptist Association.
1655. Rise of women "preachers" among the Quakers or "Friends."
1658. The (Congregationalist) Savoy Declaration of Faith.
1675. The confession of the society of Friends (Quakers).
1689. The London Baptist Confession of Faith (agreeing in doctrine with the previous English Baptist Confessions of 1643, 1644, 1656, 1677, and 1688).
1698. First Protestant Missionary Society founded by the Episcopal (English) Church—"Society for the Propagation of the Gospel in Foreign Parts."
1701. The Welsh Tract Church, the oldest Old School Baptist Church in America, was formed in Wales and emigrated to Delaware, where it still exists—the only church that emigrated in a body from Europe to America.
1707. The First Baptist Association (the Philadelphia) formed in America.
1715. The First Hopewell Church, the second oldest Old School Baptist Church in America, formed at Hopewell, New Jersey; it is still one of our largest churches.

1739. The Methodist Society, as it was called by its founder, organized in the Episcopal Church by John Wesley, who said that he lived and died in the faith of the Church of England (or Episcopal Church).
1742. Kehukee Church formed in Halifax County, N. C.
1765. The Kehukee (the oldest Old School or Primitive Baptist) Association formed in Eastern North Carolina.
1781. Sunday Schools originated by Robert Raikes, an Episcopalian, of Gloucester, England.
1784. The twenty-five Methodist Articles of Religion drawn up by John Wesley.
1792. First Baptist Missionary Society founded at Kettering, England.
1799. The first Protracted and Camp Meetings started together by a Methodist minister, John McGee, on the banks of the Red River in Kentucky.
1814. American Baptist Missionary Union formed.
1816. American Bible Society formed.
1826. American Tract Society formed.
1827. The Kehukee Association opposes all human religious institutions.
1832. The Black Rock Convention, in Maryland, does the same.
1830. Mormon Church founded by Joseph Smith, of New York.
1854. Dogma of the Immaculate Conception of the Virgin Mary proclaimed at Rome.
1870. Infallibility of the Pope voted by the Vatican Council July 18; loss of temporal power by the Pope September 20.
1907. The union of all the Protestant Churches (including the New School Baptists) in China, at Shanghai, April 25, in one church called "The United Protestant Church of China."

S. HASSELL,
In Gospel Messenger.

Denominations

The religious world is divided into denominations, each of which is discriminated by sentiments peculiar to itself. I will mention some of these denominations and give, briefly, the leading tenets, as I understand them.—(See separate articles on Roman Catholicism and Baptist Denomination).

ATHEIST.

The Atheist does not believe in the existence of a God. He attributes surrounding nature and all its astonishing phenomena to chance.

DEIST.

The Deist believes in a God, but rejects the Bible.

JUDAISM.

Judaism is the religious doctrines and rites of the Jews, who are the descendants of Abraham, and the complete system is contained in the five books of Moses. The Old Testament is their Book, while they reject the New Testament and Jesus Christ, and still look for the Messiah.

CHRISTIANITY.

Christianity, in its broad sense, is the belief of Jesus Christ as the Son of God, and is divided into many sects respecting Him and His mission on earth. Some of these sects are:—

TRINITARIANS.

Trinitarians believe the doctrine of a Trinity, by which is generally understood, that there are three distinct persons in one individual Godhead—the Father, the Son, and the Holy Ghost.

ARIANS.

The Arians derive their name from Arians, who lived in the third century. They deny the divinity of Christ, but claim that He was the first and noblest of all beings that God created.

NECESSARIANS.

This doctrine is that all actions, both good and bad, are strictly necessary—thus every circumstance cannot be otherwise than it is throughout the creation of God.

MATERIALIST.

The belief of the Materialist is that man is no more than what we now see of him; that the soul is not a principle independent of the body, but that it results from the organization of the brain; though in a manner which will not admit of explanation. They believe in a resurrection, but deny any intermediate consciousness between death and the resurrection.

SOCINIANS.

This sect takes its name from Faustus Socinus, who died in Poland, 1604. They assert that Christ had no existence until born of the Virgin Mary; and that, being a man like ourselves, though endowed with a large portion of divine wisdom, the only object of his mission was to teach the efficacy of repentance without an atonement, as a medium of divine favor,—to exhibit an example for our imitation,—to seal his doctrine with his blood, and, in the resurrection from the dead, to indicate the certainty of our resurrection at the last day.

ANTINOMIANS.

The Antinomian derives his name from two Greek words, *anti*, against, and *nomos*, a law; his favorite tenet being, that the law is not a rule of life to believers. This doctrine carries the imputed righteousness of Christ, and salvation by faith without works, to such an extent, as to injure, if not wholly destroy, obligation to moral obedience. This doctrine is clearly traceable to the period of the Reformation, and its promulgator was John Agricola, originally a disciple of Luther. The Papist, in their disputes with the Protestants, carried the merit of good works to an extravagant length; and this induced some of their opponents to run into the opposite extreme.

LUTHERANS.

The Lutherans, of all protestants, are those who differ least from the Romish Church, (as they affirm that the body and blood of Christ are materially present in the sacrament of the Lord's Supper, though in an incomprehensible manner). They also, to some extent, maintain the use of images in churches, the distinguish-

ing vestments of the clergy, the private confession of sins, the use of wafers in the administration of the Lord's Supper, the form of exorcism in the celebration of baptism, etc.; though in the past century the doctrine and practice of Luther has been greatly modified.

EPISCOPALIANS, OR CHURCH OF ENGLAND.

The Episcopalians, in the modern acceptance of the term, belong more especially to the Church of England and derives this title from *Episcopus*, the Latin word for Bishop. They insist on the divine origin of their bishops and other church officers, and on the alliance between church and state. However, there is difference of opinion among their most learned scholars on these subjects. This church broke off from the Romish church in Luther's time, and is governed in England, by the King, who is supreme head; by two arch-bishops, and twenty-four bishops.

DISSENTERS OR PURITANS.

Dissenters from the Church of England made their first appearance in Queen Elizabeth's time, about 1662,—when, on account of the extraordinary purity which they proposed in religious worship and conduct, they were reproached with the name of Puritans. Their form of worship is similar to that of the mother church, though more simple.

KIRK OF SCOTLAND.

The members of the Kirk of Scotland, are strictly speaking, the Presbyterians of Great Britain. Their mode of church government was brought thither from Geneva by John Knox, the celebrated Scotch reformer, who has been styled the apostle of Scotland for the same reason that Luther was called the apostle of Germany.

CALVINISM.

This term is applied to those believing in the doctrine advocated by John Calvin who was born in Nogen, in Picardy, in 1509, was "professor of Divinity" at Geneva in 1536, and was noted for his genius, learning and eloquence. The five principal points of

Calvinism are: (1), that all mankind are totally depraved in consequence of the fall of Adam; (2), that God has chosen a certain number of the fallen race in Christ unto everlasting glory, before the foundation of the world, according to His immutable purpose, and of his free grace and love, without the exercise of faith, good works or any condition performed by the creature; and that the rest of mankind he was pleased to pass by, and ordain to eternal death to the praise of his justice; (3), that Jesus Christ by His death and suffering, made atonement for the sins of the elect only; (4), that all whom God predestinated unto life, He is pleased to effectually call by His Spirit; (5), that those called and sanctified by His Spirit, shall never finally fall from a state of grace. These five points are directly opposed to Arminianism. Presbyterians, Lutherns, Episcopalians, and many other denominations hold to some or all of these points of doctrine in their aticles of faith, but generally deny them in their pulpits.

ARMINIANS.

Arminians favor the doctrine of James Arminius, "a professor of Divinity" at Leydon, who lived in the sixteenth century. This doctrine is the opposite of Calvinism and is based on man's free will. Its cardinal points are: Christ by His death made an atonement for all mankind, subject to the condition of a belief in Him followed by good works; that men are not totally depraved or helpless sinners; that the grace and calling of God can be resisted, and accomplishes nothing without man's acceptance of his own free will; that even those who accept salvation and become united to Christ by faith, may fall from grace and be finally lost; that God has an equal regard for all, and sent His Son to die for the sins of all the race of men and if any are saved it depends upon the voluntary exercise of faith and the performing of conditions;—in a word, that God is doing all He can do to save the world. All denominations of the present day, except the Old School or Primitive Baptists—advocate Arminism in some of its alluring and plausible forms.

SECEEDERS.

Dissenters from the Kirk, or Church of Scotland, called themselves

Seceeders. They are rigid Calvinists in doctrine, and rather austere in their manners and discipline.

INDEPENDENTS.

The first Independent or Congregational church in England was established by a Mr. Jacob in the year 1616; though a John Robinson is usually given the credit of having been the founder of the sect. They are Dissenters, somewhat Calvinistic in doctrine, and in church government, believe every congregation is independent of every other, hence their name **Independents.**

PAEDO-BAPTIST.

This word is derived from the Greek word **Pais**, which signifies child or infant, and **Bapto**, to baptize; and is applied to all denominations who baptize infants. Baptizers of infants, of whatever name, are known as **Paedo-Baptist.**

DISCIPLES OF CHRIST, OR CAMP-BELLITES.

Alexander Campbell (1788-1866), was the founder of this denomination. He was born in Ireland, came to America with his father in 1807, was a minister of the "Seceder Church of Scotland," afterwards renounced his former connection and joined the Baptist, and was baptized by Elder Loos, a Baptist minister in 1812; joined the Red-Stone Baptist Association of Pennsylvania, in 1813, and the Mahoning Association in 1823. For preaching doctrine and contending for practices not fellowshiped by Baptists, he and his followers, were in 1827, cut off by the Baptist churches, formed a separate body and called themselves Disciples of Christ. In doctrine, they are extreme Arminians; minimize the work of the Holy Spirit and maximize the work of man, and make immersion essential to salvation. Sometimes they call themselves **Christian Baptists.**

QUAKERS OR FRIENDS.

This sect had its origin in England about the middle of the seventeenth century. George Fox, who was born in 1624, was the founder. He received his religious instruction in the Church of England. Friends is the name by

which they call their church; **Quakers** is an epithet applied to them by way of contempt, on account of the fact that their voices in speaking were very tremulous, and because they shook and quaked prodigiously in their meetings, in consequence of their religious terrors and conscientious fears. They were greatly persecuted until the time of James the Second. William Penn was the most distinguished Quaker in America, Pennsylvania being named for him.

METHODIST.

This denomination owes its origin to John Wesley who was born in England, in 1703, though it was evidently not his purpose to found a denomination for in the last year of his life—1791—he published a letter in which he wrote: "I live and die a member of the Church of England, and no one who regards my judgment or advice will ever separate from it." He designed only to found a "society" in the Anglican communion; and he declared he wished the name of "Methodist," might never be mentioned more but be buried in eternal oblivion." After his death his "Evangelical Societies" seceded from the Church of England and became a separate denomination, and this denomination has divided until there are seventeen bodies of Methodists. The name "Methodist" was first applied to Wesley and his followers, by their enemies, in consequence of their **method**—their orderly and composed demeanor. The American Cyclopaedia says the essence of the doctrine of Methodism is, "that the salvation of each human being depends solely on his own free action."

PRESBYTERIANS.

Presbyterians sprung from the Church of Scotland and was chiefly founded by John Knox, who was born in 1505, though John Calvin is usually considered the founder. The first Presbyterian church in the United States was formed in Philadelphia by immigrants from Scotland about the close of the seventeenth century. In doctrine, Presbyterians are Calvinistic, holding in their articles of faith, to the doctrine of God's foreordination, election, predestination, holy calling, justification and final glorification of a portion of the human race, but, in this age, rarely preach it in their pulpits. Arminianism is the

tendency. They—like the Methodists, Lutherans, and many other denominations—baptize infants and practice sprinkling for baptism. They have divided into twelve parties, among which are the Old School, the New School, Reformed, Cumberland, and others.

MORMONS, OR LATTER DAY SAINTS.

This sect was founded by Joseph Smith, who was born in Sharon, Vt., in December, 1805. He pretended that in September, 1823, he was favored with a divine vision; that an angel from heaven informed him he was chosen by Christ to proclaim a new religion; that the end of the world was almost here, and that he (Smith) was appointed to be the herald and forerunner; that certain golden plates, containing a new revelation was buried at a certain place under ground, and that he was commissioned to obtain, read, and interpret them, and proclaim their contents to the world. The result is the Book of Mormon, or Mormon Bible. Prophet Smith was, in 1843, arrested and confined in Carthage (Ill.) jail on the charge of destroying an anti-Mormon newspaper office, and of treason against the state of Illinois; and before his trial an infuriated mob attacked the jail, and Smith, in attempting to escape through a window was struck by many balls from fire-arms, and fell to the ground a corpse. Being driven from Illinois the Mormons settled in the Great Salt Lake Valley, Utah. Brigham Young became their leader after Smith's death. Among other false doctrines they advocate and practice is that of polygamy—a plurality of wives.

UNIVERSALISTS.

As an organization this denomination came into existence about the beginning of the nineteenth century, but the **real** doctrine of Universalism is not new. Origen, who lived in the third century advocated it, and so has others, connected with different denominations from that time on. Universalists believe that Christ died for all, and that all shall be brought to a participation of His death and be saved.

SABBATARIANS.

The **Sabbatarians**, as a sect, arouse in England about 1650. They believe

in keeping the seventh day as the Sabbath or day of worship, instead of the first. They are known also as **Seventh-day Baptists**. Adventists also, generally hold this view.

MORAVIANS, OR UNITED BRETHREN.

This sect is supposed to have arisen under Nicholas Lewis, a German Nobleman who died in 1760. They were called Moravians, because the first converts to this system were some Moravian families, but they called themselves United Brethren. John Huss, the Bohemian reformer, is sometimes called the founder of the denomination. Their doctrinal belief has always been very undefined and unsettled.

ADVENTISTS, OR MILLERITES.

This sect originated about 1833, by William Miller, of New York. Their most conspicuous doctrine is the appointed time for the end of the world. Special dates for the conflagration of the universe have been named by them, first in 1843, and from time to time since. They are also sometimes called Sabbatarians and contend that **Saturday**, and not **Sunday**, should be the day for our especial worship of God. They have divided into six bodies, and are Arminian in doctrine.

DUNKERS, OR GERMAN BAPTIST.

The **Dunkers** (or **Tunkers** as sometimes called), originated with Conrad Peyssel, a German Baptist about 1724, who becoming weary of the world retired to an agreeable solitude, within about fifty miles of Philadelphia, followed by some of like temperament and others from curiosity, who formed themselves into a kind of commonwealth, or colony of German Baptists. They practiced triune baptism (dipping or immersing, three times face foremost), and are peculiar in dress and the way they wear their hair, beard and head dress. Their observation of the Lord's Supper consists of a full meal of beef, mutton, bread, etc., better known as love-feast, at which time they usually practice feet-washing. They are generally Arminian in doctrine, and have divided into four distinct parties.

"CHRISTIAN SCIENCE", OR EDDY-ISM.

Mrs. Mary Baker G. Eddy—born 1821—is the founder of this doctrine in its modern form. This doctrine seems to teach that sin, sickness and death, are woes that only seem to exist,—that all the trouble with the human race is "mental errors,"—a matter of pessimistic imagination that can be cured by believing as they teach. The doctrine was first promulgated by Mrs. Eddy in 1866.

SPIRITUALISM.

Spiritualists believe in the actual and open intercourse or communication between the inhabitants of earth and those who have passed to the spirit world. **Modern Spiritualism** had its rise in the year 1848, in what is known as the "Fox Family," in the western part of the state of New York. "Mediums," or persons specially qualified, are necessary, through whom the spirit's manifestations are received by rapping, audible sound, etc. They have no regular denominational organization, nor written creed. They do not generally regard the Bible as a book of inspiration, and differ widely on many points of theology.

CONFUCIUSISM.

This is the religion of China. Confucius was the founder. He was a philosopher who lived about 500 B. C., and his followers today are estimated at about 80,000,000 people. The Encyclopedia of Religious Knowledge says this religion "consists in a deep inward veneration for the god or king of heaven, and in the practice of every moral virtue. They have neither temples nor priests, nor any settled form of external worship, every one adores the Supreme Being in the way he likes best."

SHINTOISM.

This form of religion prevails in Japan and parts of China, is said to have been originally very pure in its doctrine and of great antiquity. Shinto died many years B. C. His followers are estimated at 14,000,000.

PAGANISM.

This term is applied to those who worship and adore idols and false

gods. At one time or another, Paganism has existed over all inhabitable parts of the earth. About three-fifths of the world's population today are Pagans. At different periods and by different nations, almost everything known to man, whether animate or inanimate, have been objects of worship.

PANTHEISM.

The Pantheist believes that the universe is God. Instead of believing as the Atheist, that there is no God, the advocates of this system, believe, all is God. They make no distinction between nature and God, but say Nature is the body of God.

MOHAMMEDANISM.

Mohammedans derive their name and doctrine from Mohammed or generally called Mahomet, who was born in Arabia in the sixth century. Their religion is contained in the Koran, their bible. Mahomet pretended to receive revelation from God, and declared God sent him in the world, not only to teach his will, but to compel mankind to embrace it. The followers of Mahomet are estimated at 200,000,000.

BRAHMAISM.

The Brahminical religion is of great antiquity and spreads over the greater part of India. Brahma, its founder, is regarded by the Hindoos as the father of legislators. By some he is regarded as the almighty creator, preserver and destroyer. About 175,000,000 of the world's population are worshipers of Brahma.

BUDDHISM.

This system of religion holds sway in Eastern Asia and embraces about a third of the human race, or between 350,000,000 and 450,000,000 people. It teaches that, at distant intervals, a Buddha, or diety, appears on earth to restore the people from a state of ignorance and decay. Four Buddhas have thus appeared in the world, the last one by name of Gaudama, died 543 B. C. Another is looked for. Relics and images are worshiped until another Buddha comes.

ROMAN CATHOLIC CHURCH.

As to the origin of Roman Catholicism, Elder Sylvester Hassell, author of Hassell's Church History, editor of The Gospel Messenger and moderator of the Kehukee Association, which was organized in 1765, and is the oldest Primitive Baptist Association in the United States, has this to say:

"Thasicus Caccilius Cyprianus, usually called Cyprian, born in Africa about A. D. 200, styled 'Bishop of Carthage,' from A. D. 248 to 258, beheaded by the pagan Roman Emperor Valerian September 14, 258, was the father or founder of Roman Catholicism, representing 'the Bishops as the successors of the Apostles, the chair of Peter as the center of episcopal unity, and the Church at Rome the root of all;' and yet Cyprian conceded only an ideal precedence to the 'Bishop of Rome, for he accused the Roman Bishop Stephen of error and abuse of power. The first pope, in the real sense of the word, was Leo I, (A. D. 440-461), who ambitious'y and energetically sought to transform the 'church' into an ecclesiastical monarchy, with himself at the head; and yet the 28th canon of the Council of Chalcedon (A. D. 451), acknowledged by Rome to be Ecumenical, elevated the 'Bishop' of Constantinople to official equality with the pope. The Scriptures nowhere say that Peter ever went to Rome, or that he was to be head of the other Apostles (Christ is the only Head of His church), much less that Peter was to have a successor who was to be the head of the church on earth."

This denomination, sometimes called Papist, are so dominated from their leading tenet, the infallibility and supremacy of the Pope. The Latin word for Pope is **Papa**, signifying father. By the infallibility of the Pope, is understood that the Pope cannot err in ecclesiastical matters; and by his **supremacy** is meant his authority over all churches, and sometimes over all princes, or civil powers of the earth.

The history of the past paints a dark and bloody picture of Roman Catholicism.

"The Church of Rome," says Mr. W. E. H. Lecky, "has caused more wars, has shed more innocent blood and inflicted more unmerited suffering, than any other institution that has ever existed among mankind.

"In addition to the Jesuit Catholic atrocities of this century already enumerated with some particulars, they massacred 400 Protestants at Grossoto, in Lombardy, July the nineteenth, 1620; are said to have des-

troyed 400,000 Protestants in Ireland in 1641 in outright murder, and cold and hunger and drowning; cruelly exiled 500 families of Waldenses in Piedmont in 1601; most diabolically tortured, outraged and massacred 6,000 of the same poor people in 1655; and partly butchered and partly imprisoned most foully and banished most inhumanly 12,000 of these inoffensive people of God in 1686, thousands of them being led like sheep to the slaughter because they would not bow down to the corrupting idolatries of Rome.

"It is estimated that the Roman Catholic Church has murdered fifty millions of the human family, and that their martyr blood would fill a channel ten feet deep, ten feet wide and twenty-five miles long."

The Doctrinal Code of the Church.

The formulary of faith is the creed of Pius IV., issued after the Council of Trent with some additions after that of the Vatican. It is as follows:

"I, N. N., with a firm faith believe and profess all and every one of those things which are contained in that creed, which the holy Roman Church maketh use of."

Then follows the Nicene creed:

"I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same church.

"I also admit the holy Scriptures, according to that sense which our holy mother the church has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers.

"I also confess that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one—to-wit, baptism, confirmation, the eucharist penance; and that they confer grace, and that of these, baptism, confirmation, and orders can not be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of the aforesaid sacraments.

"I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning original sin and justification.

I profess likewise, that in the mass (communion service) there is offered

to God a true proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist (Lord's supper) there is truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation. I also confess that under each kind Christ is whole and entire, and a true sacrament is received.

"I firmly hold that there is a purgatory, and that the souls therein detained are helped by the sufferings of the faithful.

"Likewise that the saints reigning with Christ are to be honored and invoked, and that they offer up prayers to God for us, and that their relics ought to be venerated.

"I most firmly assert that the images of Christ, of the Mother of God, and also of the saints, ought to be had and retained, and that due honor and veneration are to be given to them.

"I also affirm that the power of indulgences was left by Christ to the Church, and that the use of them is most welcome to Christian people.

"I acknowledge the holy Catholic Apostolic Roman Church for the mother and mistress of all churches, and I promise true obedience to the Bishop of Rome, successor to St. Peter, prince of the apostles and vicar of Jesus Christ on earth.

"I also undoubtedly receive and profess all other things delivered, defined, and declared by the Sacred Canons and General Councils, and particularly by the Holy Council of Trent, and delivered, defined and declared by the General Council of the Vatican; especially concerning the Primacy of the Roman Pontiff and his infallible teaching authority; and I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever condemned, rejected and anathematized by the church.

"This true Catholic Faith, out of which none can be saved, I now truly profess and truly hold. And I, N.—, promise to hold and profess the same whole and entire, with God's assistance, to the end of my life. Amen."

Catholicism and a free republican form of government are at variance. Freedom of conscience and Catholic doctrine will not mix, and it is undoubtedly the purpose of Roman Catholicism to possess and dominate this country.

Bishop Gilmour, Cleveland, O., says in his Lenten Letter, March, 1873: "Nationalities must be subordinate to religion. We must learn that we are Catholics first and citizens next."

The St. Louis Globe says: "It is the duty of every Catholic to vote for the Catholic candidate—Catholics must use the ballot to promote the cause of the Church."

"The Catholic World of New York, says: "The Catholic Church numbers one-third of the population, and if its membership shall increase for the next thirty years as it has in the thirty years past, in 1900 Rome will have a majority and possess this country and keep it. There is ere long to be a state religion in this country, and that religion is to be Roman Catholic. The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country."

"In reply to McGee, editor of Freeman's Journal, the bishops and priests said: "We are determined, like you, to take possession of the United States and rule them. Let us, then, multiply our votes; let us call our poor but faithful Irish Catholics from every corner of the world and gather them unto the very hearts of those proud citadels which the Yankees are so rapidly building up."

The Rambler, a Catholic paper, says: "Religious liberty, in a sense of a liberty possessed by every man to chose his own religion, is one of the most wicked delusions ever poised upon this age by the father of all deceit."

"The Roman Catholic Church further declares that freedom of worship, as guaranteed by our Constitution, is a heresy and totally false."

"Archbishop Ryan, in a recent sermon in Philadelphia, said: The church tolerates heretics when she is obliged to do so, but she hates them with a deadly hatred, and uses all her power to annihilate them. Our enemies know how she treated heretics in the middle ages and how she treats them today when she has the power. We no more think of denying these historic facts than we do of blaming the Holy God and the princes of the church for what they have thought fit to do."

"Bishop O'Conner, of Pittsburg, said: Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world."

Father Hecker said: "The day will come when Roman Catholics will take this country and build their institutions over the grave of Protestantism, and then religious liberty is at an end."

If the claim should be made that these are all ancient facts and authorities, and that the Catholics of today do not hold such views, our answer is at hand. Rome does not change, and the very latest writers of Rome make this claim.

Pius IX, says: "The Church has the right to avail itself of force, and to use the temporal power for that purpose." (Pius IX, Encyclical, 24.)

M. Louis Venillot, a prominent French Catholic, says: "When there is a Protestant majority we claim religious liberty because such is their principle; but when we are in majority we refuse it because that is ours."

The Watchman, St. Louis, says: "Protestantism! We would draw and quarter it. We would impale it and hang it up for crow's nests. We would tear it with pinchers and fire it with hot irons. We would fill it with molten lead, and sink it in hell fire a hundred fathoms deep."

"Roman Catholics hold all marriages to be illegal which are not celebrated by Roman Catholic authority and hence that all such people are nothing but a set of adulterers, illegitimates and bastards."

They hold our public schools to be so many nurseries of hell.

The fact is the Roman Catholic Church in its policy is very shrewd, and when that policy requires it they will excel all others in deeds of charity, kindness and benevolence, abiding with the poor, distressed, forsaken and afflicted when all others have fled away; on the other hand when that policy requires it they will excel the devil himself if possible, in deeds of inhumanity and heartless cruelty."

Lafayette, who was born a Romanist, says: "If the liberties of the American people are ever destroyed, they will fall by the hands of the Romanish clergy."

Gladstone, the grand old man, says: "Rome requires a convert who joins her to forfeit his moral and mental freedom, and to place his loyalty and civil duty at the mercy of another."

Abraham Lincoln, said: "As long as God gives me a heart to feel, a brain to think, or a hand to execute my will, I devote it against that power which has attempted to use the machinery of the courts to destroy the rights and character of an American citizen. But there is a thing which is very certain; it is, that if the American people could learn what I know of the fierce hatred of the generality of the priests of Rome against our institutions, our schools, our most sa-

cred rights, and our so dearly bought liberties, they would drive them away, tomorrow, from among us, or would shoot them as traitors."

For more information on Catholi-

cism the reader is referred to "Americanism or Romanism, which?" by John T. Christian; Hassell's History of the Church, and "The Two Witnesses," by Elder George W. Stewart.

Baptist Denomination

The Baptists are especially distinguished from most other denominations respecting the **mode** and **subjects** of baptism. They contend that the ordinance should be administered to **believers** only, and by **immersion** only. The Baptist denomination was founded by Jesus during his earthly ministry. He was the chief corner-stone and upon Him was builded the Apostles and their doctrine and practice. All needful and necessary instruction is given in the four Gospels, and the only standard teaching of His ministry is the Acts of the Apostles and the inspired Epistles. For about three centuries after Christ the Church Universal was no doubt composed of Baptist communities. During succeeding centuries the baptism of unconscious babes, and sprinkling for baptism was introduced, and though the church was corrupted by the doctrine and commandments of men, yet a careful study of the most learned and accurate historians proves the following facts: "1. For three centuries Christian congregations subsisted as do the Baptists of today. 2. They were called baptized (Baptists) churches. 3. They have continued in regular unbroken succession from the Apostles' day to the present century. 4. They have preserved the truth of Christ in its purity. 5. That Novatian was not the founder of the Novatian churches. 6. The Apostates at Rome abandoned the true principles of the church, and separated from those who persistently adhered to those pure principles. 7. The numerous churches maintaining the principles of the apostolic church, stood with the strict party at Rome in opposition to heretical apostates. 8. They remained in separate, independent bodies. 9. That those who preserved the truth were called Baptists, Novatians, Waldenses, etc."

See Moshem's History, Jones's History, Encyclopedia Britannica, Encyclopedia of Religious Knowledge, What the World Believes Hassell's History, Theodosia Ernest, The Two Witnesses, etc.

The following diagram of Church

History traces step by step the footsteps of the flock.

A. D.	Baptist Ch's.	
80		
100		Called Christians.
200	Baptist Churches.	—
300		
400		Called { Cathari or Puritans, Novationists, Donatists, ANABAPTIST.
500		
600		
700	Baptist Churches.	
800		Called { Puritans, Novationists, Paulicians, Acephali, Paternines and ANABAPTISTS.
900		
1000		
1100	Baptist Churches.	
1200		Called { Paternines, Paulicians, Petrobrussians, Henricians, Arnoldists, Albigenses and Vandois, Lollards and ANABAPTISTS.
1300		
1400		
1500		
1600	Baptist Churches.	Called { Lollards, Waldenses, Mennonites, ANABAPTISTS and BAPTISTS, Hardshells, Anti-Missionary Baptists Old School Baptists, Primitive Baptists.
1700		
1800		
1900		

This Diagram is taken from Theodosia Ernest and will be quite helpful in pre-

senting at a glance the names by which Baptists have been distinguished in different ages and countries from the days of the apostles to the present time.

The four last designations are added to the above list of names because they justly belonged there. Two of these names, Hardshells and anti-missionaries, they never assumed nor acknowledged as just, because they were applied to them by way of reproach and contempt. In England the Baptists are divided into the **General**, who are Arminian, and the **Particular Baptists**,—who are Calvinistic in doctrine.

In the United States there was but one denomination of Baptists until about 1828-'32, though for more than a quarter of a century previously there had been, from time to time, discord and contention in the denomination over questions involving doctrine and practice. There was in the "Baptist Family" an element Arminian in doctrine that contended for the introduction of Missionary Societies, Sunday schools, Theological Seminaries, a Salaried Ministry, etc., etc. There was also an element Calvinistic in doctrine that opposed all departures from Baptist faith and practice. The advocates of the free-will theory seemed to lay much stress on **human reason and policy**; the predestinarian advocates much stress on **divine instruction and principle**. Thus the contention continued until the open rupture and declarations of non-fellowship against Arminianism, modern missionism, Sunday schools, etc., by the Kehukee Association in 1827, and by the convention of Baptists held with Black Rock Church, Baltimore, Md., in 1832, known as the Black Rock convention. The Arminian element having brought in and advocated the new doctrine and practices were known and recognized as the **new party**; the Calvinistic element who opposed the doctrine and practices **new** to Baptists were known and recognized as the **old party**. Both parties contended, of course, that they were the original church, and yet both could not be. And thus among our own people, as well as among other denominations have arisen cases of this character where in the highest courts of this, and other countries, have been asked to determine who was the original party; and I believe it has become a settled axiom in law "that those, whether a minority or majority of the congregation, who are adhering to the doc-

trine professed by the congregation, and the form of worship in practice before the division is the original party." Another Supreme jurist puts it this way: "The title to church property of a divided congregation is in the part of it which is acting in harmony with its own law; and the ecclesiastical laws, usages, customs and principles which were accepted among them before the dispute began are the standard for determining which party is right."

This being true, it can easily be seen by the unbiased and intelligent reader that those in this dispute adhering to the predestination idea, or Calvinistic doctrine, and opposing the introduction of all institutions of human origin in the church was the old, original party and they assumed the title of Primitive or Old School Baptists. The new party was distinguished by the titles "Missionary Baptist," New School, and General Baptist.

About this time—1827—Alexander Campbell—(see notice on Disciples of Christ or Campbellites), was also excluded by the Red Stone Baptist Association of Pa., and became the founder of a new denomination. A quarter of a century ago history repeated itself, though to a limited degree, and the Primitive of Old School Baptists of Virginia, Indiana and some other states realized the fulfillment of the apostles' prophecy when he said:

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

"Also of your own selves shall men states realized the fulfillment of the draw away disciples after them."—Acts, 20:29-30.

The time had come when they would not endure sound doctrine, but after their own lusts began to heap to themselves teachers having itching ears, and to turn their ears from the truth (2 Tim., 4:3-4). Regeneration of God's people through the preached word became a "bone of contention." "Means and Instrumentalities," of human origin, were urged; Sunday schools organized in Old School Baptist churches, and various efforts made to "get the Old Baptists out of the ruts," and to make them "like the nations around them." This led to a division in 1889-'90, when E. H. Burnam and those following his leadership were excluded by the Primitive or Old School Baptists; since which time they have usually called themselves Regular Baptists, but sometimes Old School Baptists. They are locally known as "Burnamites" or "Burnam Baptists."

But Christ says, "There needs must divisions come, but woe unto him by whom they come," and in this connection I will adopt the language, on a similar subject, by Elder G. W. Stewart, author of *The Two Witnesses*: "I wish to say to my brethren everywhere: 'Be firm, gentle, patient, kind and loyal to your God and to your country and to each other. Having been placed upon the Rock, there, with Bible in hand, you should stand, content with the beauty, simplicity, and sublime excellency of the doctrine and practice of the Church of Christ as exhibited in the apostolic churches and as exemplified in your own history in the ages of the past, and try to so live in this world as to merit and receive the noble character ascribed to you by the drummer and others in another chapter, remembering that one of the noblest banners you can raise in this skeptical age is an honest and a blameless life among men, and if in thus living, you should suffer reproach you should only rejoice that you are accounted worthy to suffer for Jesus' sake.

"Must you be carried to the skies, On flowery beds of ease, While others fought to win the prize, And sailed through bloody seas?"

Baptists have ever been loyal advocates of civil and religious liberty. Cathcart in his *Baptist Encyclopedia* says: "Had it not been for the Virginia Baptists it is probable that the mother of Presidents would have sided with Great Britain in the Revolutionary war."

George Washington in his reply to a "committee of Virginia Baptist churches," which expressed to him grave doubts about the security of religious liberty under the constitution of the United States, just adopted, said: "I recollect with satisfaction that the religious society of which you are members has been throughout America, uniformly and almost unanimously, the firm friends of civil liberty, and the persevering promoters of our glorious Revolution." (Writings of George Washington, Sparks, Vol. 12; page 154-155. Boston).

As the position of our people is usually misunderstood (especially on the subjects of preaching the gospel, Sunday schools, the ministry, etc.), and often woefully misrepresented we feel that it would not be out of place to conclude this subject with an article from the *Western Recorder*, published at Louisville, Ky., Nov. 17, 1904. The *Western Recorder* is a New School or "Missionary" Baptist

paper, and the following is perhaps the clearest, fullest, and fairest statement of our position by a member of another religious body. The writer says:

"A sister wishes me to say what the difference is between the Hardshell and the Missionary Baptists. In answering this question I shall tell what some intelligent friends of mine twenty years ago told me was their belief. It is only just and fair to let persons state their own opinions and not to insist on taking as their beliefs what their opponents say of them. (2). I insist on that very ardently when Pedobaptists undertake to tell Baptist views and justice requires us to treat others as we demand that we shall be treated.

"These friends were much opposed to Boards, but they insisted they believed in preaching the gospel everywhere. Their idea was that the Holy Spirit called every preacher, and I think, though I am not sure, every Christian to the place in the world He wished him to live. If the Spirit called one of the church to go to South America, he ought to tell the church he felt called to go and ask for their prayers. If any of the other members chose to aid him with their means, it was well. If the Spirit did not impress any others with this as a duty to let him go, settle down on the field and go on with the business he knew best for his own support. The Spirit called Paul to Corinth. Paul went, made tents for a living and preached as he had opportunity. Paul allowed the Phillippi church to help support him in his work, but he took no collections for his own support. The collections he took were for the poor saints, not for the pay of preachers at home or abroad.

3. "They were opposed to stated salaries for pastors, but they believed the laborer was worthy of his pay (4) and ought to be paid. Every church ought to give its pastor a good living, but to pledge a definite sum was to make the pastor a hireling. They were wrong, of course, for hirelings are not made thus. But it is unjust to say they opposed paying preachers, and in fact I never knew a Hardshell preacher to suffer for the necessities of life even down to extreme old age.

"They opposed Sunday schools and for three reasons. One was that the result would be children would not be taken to church and it would not be many years before a generation would grow up which would not go to church because they had not been trained to go from their youth. Another was

that in the Sunday schools they knew the teachers were mostly young girls and God had not given the instruction of children unto their hands. The third, and this they emphasized, was that God had laid the duty of training children upon the parents, and especially upon the fathers. These could not shift their responsibility upon Sunday school teachers. The result would be that soon large numbers of children would receive no religious instruction at all at home, the hour in Sunday school could not supply the place and a generation would grow up painfully ignorant of the Bible and of its doctrines. I combated that view zealously twenty years ago, but now I am afraid there was more truth in their warnings than I was willing to admit at that time. If young men and maidens of his acquaintance who went to Sunday school for years 'What is regeneration?' 'What is justification?' or similar questions about the great vital doctrines.

5. "It was charged that they did not believe in an educated ministry. But they did believe in educated ministers, but not in educating ministers. They did not think any educational test should be required and believed in ordaining unlearned men if it was clear to the churches that they were apt to teach and God had called them. They thought that when the Holy Spirit needed a highly educated man He could call one already educated as He called Paul. When he needed one who was not learned in the schools, He would call fishermen from their nets and tax-gatherers from the receipt of custom. They did not believe that God would call boys in

their teens into the ministry, at least but very rarely, for they did not limit God, nor young men under twenty-five often. They reasoned that what was said of bishops and elders' children indicated that those called to be preachers would, as a rule, be men old enough to have children of some age.

If God wished an uneducated man in the ministry, he called one; if He wished an educated man he called one already educated. He would not—with rare exceptions, perhaps—call boys, and then have the churches educate them. The men whom He had elected for educated pastors by His Providence and by the Holy Spirit's influence on their minds He would cause to seek for an education themselves and after (6) they were educated, He would call them. They said to educate men for the ministry would be to pauperize them, to make them look upon the ministry as a profession, and, what was worse, to cause ambitious young fellows desirous of getting an education cheap, to claim to be called when they were not. They said God had positively forbidden churches to have novices for pastors, and they saw nothing in the Bible to indicate that God called men to the ministry long before they were to begin. I will not take time to tell my answer to that. I am not undertaking now to show where the Hardshells are wrong, for the sister only asked me to state fairly what they believed. These were the main points of difference between the two denominations, and these are positions occupied by some well educated Hardshells. Doctrinally they hold to the old Philadelphia Confession of Faith as strongly as we do."

The Old School Address at Black Rock Convention

The first great decisive stand made by American Baptists against human inventions and worldly institutions as being necessary for the propagation of the gospel and the salvation of men was taken by the churches of the Kehukee Association at Kehukee, Halifax County, N. C. Monday, October 8, 1827 the messengers from the thirty-five churches then composing the Association unanimously discarding and non-fellowshipping all Missionary and Bible Societies and Theological Seminaries, and all members of Secret Societies.

The next great decisive stand made by American Baptists against those unscriptural innovations was taken September 28th and 29th, 1832, at a convention held at Black Rock, Baltimore County, Md., in accordance with a call in a circular prepared and published by elders and brethren at the preceding session of the Baltimore Association. The Old School Address made by these elders and brethren is no doubt, the wisest and most moderate, most complete and satisfactory statement ever made, in so

short a compass, of the distinctive principles of the Primitive or Old School Baptists. Below is the address in full:

THE ORIGINAL OLD SCHOOL ADDRESS.

Brethren:—It constitutes it a new era in the history of the Baptists, when those who would follow the Lord fully, and who therefore manifest a solicitude to be, in all things pertaining to religion, conformed to the Pattern showed in the Mount, are by Baptists charged with antinomianism, inertness, stupidity, etc., for refusing to go beyond the word of God. But such is the case with us.

Brethren, we would not shun reproach, nor seek an exemption from persecution, but we would affectionately entreat those Baptists who revile us themselves, or who side with such as do, to pause, and consider how far they have departed from the principles of the ancient Baptists, and how that in reproaching us, they stigmatize the memory of those whom they have been used to honor as eminent and useful servants of Christ; and of those who have borne the brunt of the persecutions levelled against the Baptists in former ages. For it is a well known fact, that it was in ages past, a uniform and distinguishing trait in the character of the Baptists, that they required a **Thus saith the Lord**, that is, direct authority from the word of God, for the order and practices, as well as the doctrine they received in religion.

It is true, that many things to which we object as departures from the order established by the Great Head of the church, through the ministry of the Apostles, are by others considered to be connected with the very essence of religion, and absolutely necessary to the prosperity of Christ kingdom. They attach great value to them because human wisdom suggests their importance. We allow the Head of the church alone to judge for us; we therefore esteem those things to be of no use to the cause of Christ which He has not Himself instituted.

We will notice severally, the claims of the principle of these modern inventions, and state some of our objections to them, for your candid consideration.

We commence with Tract Societies. These claim to be extensively useful. Tracts claim their thousands converted. They claim the prerogative of carrying the news of salvation into holes

and corners, where the gospel would otherwise never come; of going as on the wings of the wind, carrying salvation in their train; and they claim each to contain gospel enough, should it go where the gospel has never come, to lead a soul to the knowledge of Christ. The nature and extent of these, and the like claims, made in favor of tracts by their advocates, constitute a good reason why we should reject them. These claims represent tracts as possessing in these respects, a superiority over the Bible, and over the institution of the gospel ministry, which is charging the great I AM with a deficiency of wisdom. Yea, they charge God with folly; for why has He given us the extensive revelation contained in the Bible, and given the Holy Spirit to take of the things of Christ and shew them to us, if a little tract of four pages can lead a soul to the knowledge of Christ? But let us consider the more rational claims presented by others, in favor of tracts; as they constitute a convenient way of disseminating religious instruction among the more indigent and thoughtless classes of society. Admitting the propriety of this claim, could it be kept separated from the other pretensions, still can we submit to the distribution of tracts becoming an order of our churches, or our Associations, without countenancing the prevalent idea that tracts have become an instituted means approved of God, for the conversion of sinners; and hence that the distribution of them, is a religious act, and on a footing with supporting the gospel ministry?

If we were to admit that tracts may have occasionally been made instrumental by the Holy Ghost for imparting instruction and comfort to inquiring minds, it would by no means imply that tracts are an instituted means of salvation, to speak after the manner of the popular religionists, or that they should be placed on a footing with the Bible, and the preached gospel, in respect to imparting the knowledge of salvation.

Again, we readily admit the propriety of an individual's publishing and distributing, or of several individuals uniting to publish and distribute what they wish circulated, whether in the form of tracts or otherwise; but still we cannot admit the propriety of uniting with, or upon the plans of the existing Tract Societies, even laying aside the idea of their being attempted to be palmed upon us as religious institutions; because that upon the plan of these societies, those who

unite with them pay their money for publishing and distributing, they know not what, under the name of religious truth; and what is worse, they submit to have sent into their families, weekly or monthly, and to circulate among their neighbors, anything and everything for religious reading, which the agent or publishing committee may see fit to publish. —They thus become accustomed to receive everything as good, which comes under the name of religion, whether it be according to the word of God or not; and are trained to the habit of letting others judge for them in matters of religion, and are therefore fast preparing to become the dupes of priestcraft. Can any conscientious follower of the Lamb submit to such plans? If others can, we cannot.

Sunday Schools come next under consideration. These assume the same high stand as do Tract Societies. They claim the honor of converting their tens of thousands; of leading the tender minds of children to the knowledge of Jesus; of being as properly the instituted means of bringing children to the knowledge of salvation, as is the preaching of the gospel, that of bringing adults to the same knowledge, etc. Such arrogant pretensions we feel bound to oppose. First, because these as well as the pretensions of the Tract Society are grounded upon the notion that conversion or regeneration is produced by impressions made upon the natural mind, by means of religious sentiments instilled into it; and if the Holy Ghost is allowed to be at all concerned in the thing, it is in a way which implies His being somehow blended with the instruction, or necessarily attendant upon it; all of which we know to be wrong.

Secondly: Because such schools never were established by the Apostles, nor commanded by Christ. There were children in the days of the Apostles. The Apostles possessed as great a desire for the salvation of souls, as much love to the cause of Christ, and knew as well what God would own for bringing persons to the knowledge of salvation, as any do at this day. We therefore must believe that if these schools were of God, we should find some account of them in the New Testament.

Thirdly: We have exemplified, in the case of the Pharisees, the evil consequences of instructing children, in the letter of the Scripture, under the notion that this institution constitutes a saving acquaintance with

the word of God. We see in that instance it only made hypocrites of the Jews; and as the Scriptures declare that Christ's words are *spirit and life*, and that the *natural man receives not the things of the Spirit of God*, we can not believe it will have any better effect on the children of our day.

The Scriptures enjoin upon parents to bring up their children in the *nurture and admonition of the Lord*, but this, instead of countenancing, forbids the idea of parents entrusting the religious education of their children to giddy, unregenerated young persons, who know no better than to build them up in the belief that they are learning the religion of Christ, and to confirm them in their natural notions of their own goodness.

But while we thus stand opposed to the plan and use of these Sunday Schools and to the Sunday School Union, in every point, we wish it to be distinctly understood, that we consider Sunday Schools, for the purpose of teaching poor children to read, whereby they may be enabled to read the Scriptures for themselves, in neighborhoods where there is an occasion for them, and when properly conducted without that ostentation so commonly connected with them, to be useful, and benevolent institutions worthy of the patronage of all friends of civil liberty.

We pass to the consideration of the Bible Society. We are aware, brethren, that this institution presents itself to the mind of the Christian as supported by the most plausible pretext. The idea of giving the Bible without note or comment, to those who are unable to procure it for themselves, is, in itself considered, calculated to meet the approbation of all who know the importance of the sacred Scriptures. But under this auspicious guise, we see reared in the case of the American Bible Society, an institution as foreign from any thing which the gospel of Christ calls for, as are the kingdoms of this world from the kingdom of Christ. We see a combination formed, in which are united the man of the world, the vaunting professor, and the humble follower of Jesus; the leading characters in politics, the dignitaries in church, and from them some of every grade, down to the poor servant girl, who can snatch from her hard earned wages, fifty cents a year for the privilege of being a member. We see united in this combination, all parties in politics, and all sects in religion; and the distinctive difference of the one, and the sectarian barriers of the

other, in part thrown aside to form the union. At the head of this vast body we see placed a few leading characters, who have in their hands the management of its enormous printing establishment, and its immense funds; and the control of its powerful influence by means of agents and auxiliaries to every part of the United States. We behold its anniversary meetings converted into a great religious parade, and forming a theatre for the orator who is ambitious for preferment, either in the pulpit, in the legislative hall, or at the bar, to display his eloquence, and elicit the cheers of the grave assemblage. Now, brethren, to justify our opposition to the Bible Society, it is not necessary for us to say that any of its members have manifested a disposition to employ its power for the subversion of our liberties. It is enough for us to say,

First, That such a monstrous combination, concentrating so much power in the hands of a few individuals, could never be necessary for supplying the destitute with Bibles. Individual printing establishments would readily be extended so as to supply Bibles to any amount, and in any language that might be called for, and at as cheap a rate, as they have ever been sold by the Bible Society.

Secondly, That the humble followers of Jesus could accomplish their benevolent wishes, for supplying the needy with Bibles, with more effect and more to their satisfaction, by managing the purchase and distribution of them for themselves. And such will never seek popular applause by having their liberality trumped abroad through the medium of the Bible Society.

Thirdly, That the Bible Society, whether we consider it in its moneyed foundation for membership, and directorship, its hoarding up of funds, in its blending together all distinctions between the church and the world, or in its concentration of power in an institution never contemplated by the Lord Jesus as connected with His kingdom; therefore not a command concerning it is given in the decree published, nor a sketch of it drawn in the pattern shewed.

Fourthly, That its vast combination of worldly power and influence lodged in the hands of a few, renders it a dangerous engine against the liberties, both civil and religious, of our country, should it come under the control of those disposed so to employ it. The above remarks apply with equal force to the other great

national institutions, as the American Tract Society, Sunday School Union, etc. etc.

We will now call your attention to the subject of missions. Previously to stating our objections to the mission plans, we will meet some of the false charges brought against us relative to this subject, by a simple and unequivocal declaration, that we do regard as of the first importance, the command given of Christ, primarily to His Apostles, and through them to the ministers of every age, to "Go into all the world and preach the gospel to every creature," and do feel an earnest desire to be found acting in obedience thereunto, as the providence of God dictates our way, and opens a door of utterance for us. We also believe it to be the duty of individuals and churches, to contribute according to their abilities, for the support, not only of their pastors, but also of those who go preaching the gospel among the destitute; but we at the same time contend, that we have no right to depart from the order which the Master Himself has seen fit to lay down, relative to the **ministration of the word**. We therefore cannot fellowship the plans for spreading the gospel, generally adopted at this day under the name of Missions, because we consider these plans throughout, a subversion of the order marked out in the New Testament.

1st. In reference to the medium by which the gospel minister is to be sent forth to labor in the field.— Agreeably to the prophecy going before, that "out of Zion shall go forth the law, and the word of the Lord from Jerusalem," the Lord has manifestly established the order, that the ministers should be sent forth by the churches; but the mission plan is to send them out by a mission society. The gospel society or church, is composed of baptized believers; the poor are placed on an equal footing with the rich, and money is of no consideration, with regard to membership or church privileges. Not so with mission societies: They are so organized that the unregenerate, the enemies of the cross of Christ, have equal privileges as to membership, etc., with the people of God, and money is the principal consideration; a certain sum entitles to membership, a larger sum to life membership, a still larger to directorship, etc., so that their constitutions, contrary to the direction of James, are partial, saying to the rich man, **Sit thou here,** and to the poor, **Stand thou there.**

In Christ's kingdom, all His subjects are sons, and have equal rights, and an equal voice, as well in calling persons into the ministry as other things.—But the mission administration is all lodged in the hands of a few, who are distinguished from the rest by great swelling titles, as Presidents, Vice Presidents, etc. Again, each gospel church acts as the independent kingdom of Christ in calling and sending forth its members into the ministry. Very different from this is the mission order.—The mission community being so arranged that from the little Mite Society, on to the State Conventions, and from them on to the Triennial Convention, and General Board, there is formed a general amalgamation, and a concentration of power in the hands of a dozen dignitaries, who with some exceptions have the control of all the funds designed for supporting ministers among the destitute, at home and abroad, and the sovereign authority to designate who from among the professed ministers of Christ, shall be supported from these funds, and also to assign them the field of their labors; yea, the authority to appoint females, and schoolmasters, and printers, and farmers, as such, to be solemnly set apart by prayer and the imposition of hands, as missionaries of the cross, and to be supported from these funds.

2nd. In reference to ministerial support.—The gospel order is to extend support to them that preach the gospel. But the mission plan is to hire persons to preach. The gospel order is not to prefer one before another, and to do nothing by partiality. See 1 Tim. v. 17-21. But the mission boards exclude all from a participation in the benefits of their funds, who do not come under their direction and own their authority, however regularly they might have been set apart according to gospel order to the work of the ministry, and however zealously they may be laboring to preach the gospel among the destitute. And what is more, these boards, by their auxiliaries and agents, to scour every hole and corner, to scrape up money for their funds, that the people think they have nothing left to give a preacher who may come among them alone upon the authority of Christ, and the fellowship of the church.

Formerly not only did preachers generally feel themselves bound to devote a part of their time to traveling and preaching among the destitute but the people also, among

whom they came dispensing the word of life, felt themselves bound to contribute something to meet their expenses. These were the days when Christian affection flowed freely. Then the hearts of the preachers flowed out towards the people, and the affections of the people were manifested towards the preachers who visited them. There was then more preaching of the gospel among the people at large, according to the number of Baptists, than has ever been since the rage of missions commenced. How different are things now from what they were in those by-gone days! Now, generally speaking, persons who are novices in the gospel, however learned they may profess to be in the sciences, have taken the field in the place of those, who having been taught in the school of Christ, were capacitated to administer consolation to God's afflicted people. The missionary, instead of going into such neighborhoods as Christ's ministers used to visit, where they would be most likely to have an opportunity of administering food to the poor of the flock, seeks the most populous villages and towns, where he can attract the most attention, and do the most to promote the cause of missions and other popular institutions. His leading motive, judging from his movements, is not love to souls, but love of fame; hence his anxiety to have something to publish of what he has done; and hence his anxiety to constitute churches, even taking disaffected, disorderly, and, as has been the case, excluded persons, to form a church, in the absence of better materials; and the people, instead of glowing with affection for the preacher, as such, feel burdened with the whole system of mendicancy, but have not resolution to shake off their oppression, because it is represented so deistical to withhold, and so popular to give.

Brethren, we cheerfully acknowledge that there have been some honorable exceptions to the character we have here drawn of the modern missionary, and some societies have existed under the name of mission societies, which were in some important points exceptions from the above drawn sketch. But on a general scale, we believe we have given a correct view of the mission plans and operations, and of the effects which have resulted from them, and our hearts really sicken at the state of things. How can we therefore forbear to express our disapprobation of the system that has produced it?

Colleges and Theological Schools, next claim our attention. In speaking of colleges, we wish to be distinctly understood, that it is not to colleges, or collegial education, as such, that we have any objection. We would cheerfully afford our children such an education, did circumstances warrant the measure. But we object, in the first place, to sectarian colleges, as such. The idea of a Baptist college and of a Presbyterian college, etc., necessarily implies that our distinct views of church government, of gospel doctrine, and gospel ordinances, are connected with human ordinances, a principle which we cannot admit; for we believe the kingdom of Christ to be altogether a kingdom not of this world. In the second place, we object to the notion of attaching professorships of divinity to colleges; because this evidently implies that the revelation which God has made of himself is a human science, on a footing with mathematics, philosophy, law, etc., which is contrary to the gospel tenor of revelation, and indeed from the very idea itself of a revelation.—We perhaps need not add, that we have, for the same reasons, strong objections to colleges conferring the degree of Doctor of Divinity, and to preachers receiving it. Thirdly, we decidedly object to persons, after professing to have been called to the Lord to preach His gospel, going to a college or academy to fit themselves for that service. 1st. Because we believe that Christ possessed perfect knowledge of His own purposes, and of the proper instruments by which to accomplish them. If He had occasion for a man of science, He, having power over all flesh, will so order it that the individual shall obtain the requisite learning before He calls him to His service, as was the case with Saul of Tarsus, and others since; and thus avoid subjecting Himself to the imputation of weakness. For should Christ call a person to labor in the **gospel field**, who was unqualified for the work assigned him, it would manifest Him to be deficient in knowledge, relative to the proper instruments to employ, or defective in power to provide them. 2. Because we believe that the Lord calls no man to preach His gospel, till He has made him experimentally acquainted with that gospel, and endowed him with the proper measure of gifts suiting the gifts He designs him to occupy; and the person giving himself up in obedience to the voice of Christ, will find himself learning in Christ's

own school. But when a person professedly called of Christ to the gospel ministry, concludes that, in order to be useful, he must first go and obtain an academical education, he must judge that human science is of more importance in the ministry than that knowledge or those gifts which God imparts to His servants.—To act consistently then with his own principles, he will place his chief dependence for usefulness on his scientific knowledge, and aim mostly to display this in his preaching. This person, therefore, will pursue a very different course in his preaching than that marked out by the great Apostle to the Gentiles, who **determined to know nothing among the people, save Jesus Christ and Him crucified.**

As to Theological schools, we shall at present content ourselves with saying that they are a reflection upon the faithfulness of the Holy Ghost, who is engaged, according to the promise of the Great Head of the church, to lead the disciples into all truth. (See John xvi. 13.) Also that in every age, from the school at Alexandria down to this day they have been a real pest to the church of Christ. Of this we could produce abundant proof, did the limits of our address admit their insertion.

Now we pass to the last item which we think it necessary particularly to notice, viz.: Four days, or protracted meetings. Before stating our objections to these, however, we would observe that we consider the example worthy to be imitated which the Apostles set, of embracing every opportunity, consistent with propriety, for preaching the gospel whenever they meet with an assembly, whether in a Jewish synagogue on the seventh day, or in a Christian assembly on the first day of the week. And the exhortation to be instant in season and out of season we would gladly accept. Therefore, whenever circumstances call a congregation together from day to day, as at an Association or the like, we would embrace the opportunity of preaching the gospel to them from time to time, so often as they shall come together. But to the principles and plans of protracted meetings (distinguishingly so-called), we do decidedly object. The principle of these meetings we can not fellowship. Regeneration, we believe, is exclusively the work of the Holy Ghost, performed by His divine power, at His own sovereign pleasure, according to the provisions of the everlasting covenant. But these meetings are got up either for the purpose of in-

ducing the Holy Spirit to regenerate multitudes, who would otherwise not be converted, or to convert them themselves by the machinery of these meetings, or rather to bring them in to their churches by means of exciting their animal feelings, without any regard to their being born again. Whichever of these may be considered the true ground upon which these meetings are founded, we are at a loss to know how any person, who has known what it is to be born again can countenance them.

The plans of these meetings are equally as objectionable. For, in the first place, all doctrinal preaching, or in other words, all illustrations of God's plan of salvation is excluded professedly from these meetings. Hence they would make believers of their converts without presenting any fixed truths to their minds to believe. Whereas God has chosen His people to salvation, through sanctification of the Spirit, and belief of the truth. 2 Thess. ii. 13.

Secondly, The leaders of these meetings fix standards by which to decide of persons' repentance and desire of salvation, which the word of God nowhere warrants; such as rising off their seats, coming to anxious seats, or going to a certain place, etc. Whereas the New Testament has given us a standard from which we have no right to depart, viz., that of bringing forth fruits meet for repentance.

Thirdly, They lead the people to depend on mediators other than the Lord Jesus Christ, to obtain peace for them, by offering themselves as intercessors, whereas the Scriptures acknowledge but the one God and one Mediator.

Some may be ready to enquire whether protracted meetings, as such, may not with propriety be held, provided they be held without excluding doctrinal preaching or introducing any of these new plans. However others may judge and act, we cannot approve of such meetings for the following reasons:

1st. Because by appointing and holding a protracted meeting, as such, although we may not carry it to the same excess to which others do, yet as most people will make no distinction between it and those meetings, where all the borrowed machinery from Methodist camp meetings is introduced, we shall generally be considered as countenancing those meetings.

2nd. Because the motives we could

have for conforming to the custom of holding these newly invented meetings, are such as we think can not bear the test. For we must be induced thus to conform to the reigning custom, either in order to shun the reproach generally attached to those who will not conform to what is popular, or to try the experiment whether our holding a four days' meeting will not induce the Holy Ghost to produce a revival among us, commensurate with the strange fire kindled by others; or else we must be led to this plan, from having imbibed the notion that the Holy Ghost is, somehow, so the creature of human feelings, that He is led to regenerate persons, by our getting their animal feelings excited; and therefore, that in the same proportion, as we can by any measure, get the feelings of the people aroused, there will be a revival of religion. This latter motive can scarcely be supposed to have place with any who would not go the whole length of every popular measure. But first. We do not believe it becoming a follower of Jesus, to seek an exemption from reproach by conforming to the schemes of men. 2nd. We believe the Holy Ghost to be too sacred a Being to be trifled with, by trying experiments upon Him. And, 3rd. We believe the Holy Ghost to be God. We would as soon expect that the Father would be induced to predestinate persons to the adoption of children, by their feelings being excited, and the Son be induced to redeem them, as that the Holy Ghost would be thus induced to quicken them. These Three are One. The purposes of the Father, the redemption of the Son, and the regenerating power of the Holy Ghost, must run in perfect accordance, and commensurate, one with the other.

Brethren, we have thus laid before you some of our objections to the popular schemes in religion, and the reasons why we cannot fellowship them. Ponder these things well. Weigh them in the balances of the sanctuary; and then say whether they are not such as justify us in standing aloof from those plans of men, and those would-be religious societies, which are bound together, not by the fellowship of the gospel, but by certain moneyed stipulations. If you can not withdraw yourselves from those things which the word of God does not warrant, still allow us the privilege to obey God rather than man.

There is, brethren, one radical difference between us and those who

advocate these various institutions which we have noticed, to which we wish to call your attention. It is this: They declare the gospel to be a system of means; these means it appears they believe to be of human contrivance, and they act accordingly. But we believe the gospel dispensation to embrace a system of faith and obedience, and we would act according to our belief. We believe, for instance, that the seasons of declension, of darkness, of persecution, etc., to which the church of Christ is at times subject, are designed by the wise Dispenser of all events—not for calling forth the inventive geniuses of men to remove the difficulties, but for trying the faith of God's people in His wisdom, power and faithfulness to sustain His church. On Him, therefore, would we repose our trust, and wait for his hour of deliverance, rather than rely upon an arm of flesh. Are we called to the ministry, although we may feel our own insufficiency for the work, as sensibly as do others, yet we would go forward in the path of duty marked out, believing that God is able to accomplish His purposes by such instruments as He chooses; that He "hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty; and base things, etc., hath God chosen, that no flesh should glory in His presence." Though we may not enjoy the satisfaction of seeing multitudes flocking to Jesus under our ministry, yet instead of going in to Hagar, to accomplish the promises of God, or of resorting to any of the contrivances of men to make up the deficiency, we would still be content to preach the word, and would be instant in season and out of season; knowing it has pleased God, not by the wisdom of men, but by the foolishness of preaching to save them that believe.—And that His word will not return unto Him void, but it shall accomplish that which He pleases, and prosper in the thing whereunto He sent it. Faith in God, instead of leading us to contrive ways to accomplish His purposes, leads us to inquire what He hath required at our hands, and to be satisfied with doing that as we find it pointed out in His word; for we know that His purpose shall stand, and He will do all His pleasure. Jesus says, Ye believe in God, believe also in Me. We believe in the power of God to accomplish His purposes, however contrary things may appear to work to your expectations. So believe in My

power to accomplish the great work of saving My people. In a word, as the dispensation of God by the hand of Moses, in bringing Israel out of Egypt and leading them through the wilderness, was from first to last calculated to try Israel's faith in God—so is the dispensation of God by His Son, in bringing His spiritual Israel to be a people to Himself.

There being, then, this radical difference between us and the patrons of these modern institutions, the question which has long since been put forth, presents itself afresh for our consideration, in all its force, "Can two walk together except they be agreed?" We believe that many who love our Lord Jesus Christ, are engaged in promoting those institutions which they acknowledge to be of modern origin; and they are promoting them too as religious institutions; whereas, if they would reflect a little on the origin and nature of the Christian religion, they must be, like us, convinced that this religion must remain unchangeably the same at this day as we find it delivered in the New Testament. Hence that any thing, however highly it may be esteemed among men, which is not found in the New Testament, has no just claim to be acknowledged as belonging to the religion or religious institutions of Christ.

With all who love our Lord Jesus Christ, in truth, and walk according to Apostolic traditions, and gospel order, we would gladly meet in church relation, and unite in the worship and service of God, as He Himself has ordered them. But if they will persist in bringing those institutions for which they can show us no example in the New Testament, into the churches or Associations, and in making them the order thereof, we shall for conscience' sake, be compelled to withdraw from the disorderly walk of such church, Association, or individuals, that we may not suffer our names to pass as sanctioning those things for which we have no fellowship. And if persons who would pass for preachers, will come to us, bringing the messages of men, etc., a gospel which they have learned in the schools instead of that gospel which Christ Himself commits unto His servants, and which is not learned of men; they must not be surprised that we cannot acknowledge them as ministers of Christ.

Now, brethren, addressing ourselves to you who profess to be, in principle, Particular Baptists, of the "Old School," but who are practicing

such things as you have learned only from a New School, it is for you to say, not us, whether we can longer walk in union with you. We regret, and so do you, to see brethren professing the same faith, severing apart. But if you will compel us either to sanction the traditions and inventions of men, as of religious obligation, or to separate from you the sin lieth at your door. If you meet us in churches to attend only to the order of Christ's house as laid down by Himself, and in Associations upon the ancient principles of Baptist Associations, i. e., as an Association of churches for keeping up a brotherly correspondence one with the other, that they may strengthen each other in the good ways of the Lord, instead of turning the Association into a kind of legislative body, formed for the purpose of contriving plans to help along the work of Christ, and for imposing those contrivances as burdens upon the churches, by resolutions, etc., as is the manner of some, we can still go on with you in peace and fellowship.

Thus, brethren, our appeal is before you. Treat it with contempt if you can despise the cause for which we contend, i. e., conformity to the word of God. But indulge us, we beseech you, so far at least, as at our request to sit down and carefully count the cost on both sides, and see whether this shunning reproach by conforming to men's notions, will not in the end be a much more expensive course, than to meet reproach at once, by honoring Jesus as your only King, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. And rebellion, you know, is as the sin of witchcraft.

May the Lord lead you to judge and act upon this subject as you will wish you had done, when you come to see the whole mass of human inventions in connection with the Man of Sin, driven away like the chaff of the summer threshing floor, and that stone which was cut out without hands alone filling the earth. We subscribe ourselves your servants for Jesus' sake.

World's Population—Religious and Otherwise

The population of the world in 1885 was supposed to be 1,500,000,000, and the numbers of those professing the different religions are reckoned as follows:

Christians	410,000,000
Jews	7,000,000
Mohammedans	200,000,000
Brahminists	175,000,000
Buddhists	340,000,000
Taoists	60,000,000
Confucionists.....	80,000,000
Shintoists	14,000,000
Other Pagans	214,000,000

1,500,000,000

The 410,000,000 nominal Christian population, is divided as follows:

Roman Catholics	200,000,000
Greek Catholics	90,000,000
Protestant	120,000,000

.. 410,000,000

And the 120,000,000 Protestants are subdivided as follows:

Lutherans	45,000,000
Episcopalians	20,000,000
Presbyterians	10,000,000
Congregationalist	4,000,000
Baptist (including Disciples)	16,000,000

Methodist	20,000,000
Other minor sects	5,000,000

120,000,000

Of this 120,000,000 Protestants of the world about 20,200,000 reside in the United States of America and were, according to the United States Government census report in 1890, divided as follows:

Adventists (6 bodies)	60,491
*Baptists (13 bodies)	3,712,468
Brethren, River (3 bodies)...	3,427
Brethren, Plymouth (4 bodies)	6,661
Catholics (7 bodies)	6,257,871
Catholic Apostolic	1,394
Chinese temples, 47.	
Christadelphians	1,277
Christians (2 bodies)	103,722
Christian Missionary Ass'n ..	754
Christian Scientists	8,724
Christian Union	18,214
Church of God (Winebrennerian)	22,511
Church Triumphant (Schweinfurth)	384
Church of New Jerusalem...	7,095
Communitic Societies (8 bodies)	4,049
Congregationalists	512,771
Disciples of Christ	641,051

Dunkards (4 bodies)	73,795
Evangelical Association	133,313
Friends (4 bodies)	107,208
Friends of the Temple.....	340
German Evangelical Protest- ants	36,156
German Evangelical Synod..	187,432
Jewish Congregations (2 bodies)	130,496
Latter-day Saints (Mormons), (2 bodies)	166,125
Lutherans and independent congregations (16 bodies).	1,231,072
Mennonites (12 bodies).....	41,541
Methodists 17 bodies).....	4,589,284
Moravians	11,781
Presbyterians (12 bodies)....	1,278,332

Protestant Episcopal (2 bodies)	540,509
Reformed (3 bodies)	309,458
Salvation Army	8,742
Schwenkfeldians	306
Social Brethren	913
Society Ethical Culture.....	1,064
Spiritualists	45,030
Theosophical Society	695
United Brethren (2 bodies).	225,281
Unitarians	67,749
Universalists	49,194
Independent Congregations..	14,126

Total number.....20,212,805

*For statistics of Primitive or Old School Baptists per states, see article "Our Funeral—Some Facts and Statistics" in this work.

Some Old Churches

The Welsh Tract Church, whose meeting house is two miles from Newark, in New Castle County, Del., is the oldest Old School Baptist Church in the United States, and the only American Baptist Church that was regularly organized in Europe before emigrating to this country. It was constituted in the spring of 1701, by sixteen Baptists in the counties of Pembroke and Caermarthen, in South Wales, with Thos. Griffith, one of their number, as their pastor. They landed at Philadelphia September 8, 1701. The house of worship they built stood until 1746, and was then succeeded by the present substantial stone house of worship.

The second oldest Old School Baptist Church, is Hopewell, in a village of the same name, in Mercer County, N. J. This church, was organized in 1715 and through all the succeeding years has stood firm on the fundamental principles of doctrine and practice of the apostolic church. Elder John Gano, who was a chaplain in Washington's army during the revolutionary struggle, and who, it is claimed by some—(though without any substantial proof),—baptized Washington in the Potomac river during the war, was a member of this church. Elder F. A. Chick is the present pastor.

The third oldest church of the Primitive or Old School order is

Kehukee, located in Halifax County, N. C., which is considered the mother of the Kehukee Association, and was constituted in 1742. Elder A. J. Moore is present pastor.

Mill Creek Church in Page County, Va., was, according to Simple's History, organized in 1743, and has ever remained true to the doctrine of grace and the practice of the apostolic church in opposition to modern missions, Sunday schools, etc. Elder T. S. Dalton, is at present, pastor with a membership of eighty-five.

Southampton Church, in Bucks County, Pa., was constituted in 1746 and is perhaps the fifth oldest church of apostolic faith and order and is now served by Elder Silas H. Durand.

Among other old churches in Virginia should be mentioned Thumb Run (1772, Elder T. S. Dalton, present pastor); Happy Creek (1783, Elder T. S. Dalton, present pastor), Water Lick (1787, Elder A. J. Garland, present pastor); North Fork, (1787, Elder J. A. Norton, present pastor); Goose Creek (1775, Elder A. J. Garland, present pastor) and Chapawamsick (1767, Elder J. T. Alexander, present pastor).

Baptist Associations

These are annual meetings for the worship of God—for singing, prayer, preaching, and to hear from sister churches of the same faith and order how they are getting along. We think there is scriptural authority for a meeting of this kind. It is necessary that the gospel be preached and this would be an opportune time for doing so. Besides, we are commanded not to "forsake the assembling of ourselves together, as the manner of some is; but exhort one another; and so much the more, as ye see the day approaching;" Heb. x, 25. The apostle well knew the tendency of human nature, the vain enticements of this sinful world, the craftiness of Satan, our enemy, who deceived our first parents with a lie, and who would deceive us with the same. Let us not despise his admonition, but heed it.

Elder Hassell, in his church history refers to the ancient custom of the Jews, who were required to appear together before the Lord, at the Tabernacle, or temple, and make an offering with a joyful heart, and he says: "God's object was to promote, in this way, the religious zeal and knowledge and union of His covenant people, to bring them frequently together in loving brotherly fellowship for the worship of God—the very same object that is now beautifully and pleasantly subserved by the frequent assemblies of the people of God in their quarterly, yearly, union, corresponding, and associational meetings." Hassell's Church History, p. 94. The name by which you may call a thing in no sense changes its nature or character. Our associational meetings are for the identical purpose here assigned, and are conducted to the same end.

The first Baptist Association was formed in Wales, in 1649.—Gospel Messenger, vol. 28, p. 126; April, 1906. This date places the organization of the first Baptist association too far

back by one hundred and forty-three years for it to have been of Missionary Baptist origin.

The government of our churches by associations would be wrong, hurtful, and unscriptural. Primitive Baptist churches will not submit to such an unscriptural system. A sound gospel church of good standing may or may not belong to an association without affecting her standing in the least. Any general meeting of the saints—yearly meeting and associations—should only be for the worship of God, mutual edification and promotion of brotherly love. There may be some things connected with the business part of our associations that could be better attended to some other way—by the church with which the association convenes. This is now practiced by some of our sound and orderly churches and gives entire satisfaction. But to condemn the purpose of such general meeting for the worship of God is wrong, and only tends to engender strife, confusion, and division. Let us stand fast in the liberty wherewith Christ has made us free, and be not misled by any man in these restless times."—R. W. Thompson in Primitive Monitor.

There were, in 1885, 231 Primitive or Old School Baptist Associations in the United States distributed as follows: 23 in Alabama, 10 in Arkansas, 1 in California, 1 in Delaware, 3 in Florida, 21 in Georgia, 22 in Illinois, 19 in Indiana, 6 in Iowa, 5 in Kansas, 12 in Kentucky, 4 in Louisiana, 2 in Maine, 2 in Maryland, 11 in Mississippi, 16 in Missouri, 1 in New Jersey, 2 in New York, 19 in North Carolina, 14 in Ohio, 1 in Oregon, 4 in Pennsylvania, 3 in South Carolina, 8 in Tennessee, 9 in Texas, 7 in Virginia, 4 in West Virginia, 1 in Wisconsin,—total 231.

The Kehukee (of North Carolina), the oldest Primitive Baptist Association was organized in 1765; the Ketocton (of Virginia), in 1766, and the Red Stone (of Pennsylvania), in 1776.

Union Meetings

"The most innocent, delightful, and edifying general meetings that I know of are such union meetings as we have in Eastern North Carolina. These union meetings are composed of from half a dozen to two dozen

churches, and generally meet on every fifth Sunday, with one or two days preceding,—thus occurring four or five times a year. They have no connection at all with Associations. They do not exercise the slightest

authority over the churches or over other unions or associations. In the brief conference held on Friday or Saturday, the pastor of the church with which the union convenes is the moderator; and he and the clerk of the union and two members of that church appointed by the moderator form a committee to decide which of the ministers present shall preach, and on what day; and the conference decides where the next union shall be held—the churches that desire the next session petitioning for it, and the conference generally giving it to the church that has the oldest petition. Sometimes a messenger or two is received from another union, and sometimes a member or two who volunteers to go is appointed a messen-

ger to another union, though this seems unnecessary. No other business is done. The minutes of the meeting are not published. There are not such crowds as at associations. The time is pleasantly and profitably occupied in conversation, singing, praying, and preaching. Sometimes we are favored with the presence of ministers from other unions and other states. The services close with communion on Sunday. There are no controversies, jars, or discords; but all is humility and love and peace and joy in the Lord. These union meetings are little heavens on earth. I would be glad to attend one every day of my life."

SYLVESTER HASSELL,
In Gospel Messenger.

Our Saturday and Sunday Meetings

Q. Are there any special reasons why our churches uniformly set apart, for meeting days, one Saturday and Sunday of each month? How long has it been so? Is it the custom in European countries? A. The custom seems to have originated among the Apostles after the resurrection of Christ. They still met with the Jews in their synagogues on the Jewish Sabbath, which was Saturday, in order to preach to the Jews; and they then began to meet also on Sunday, the first day of the week, called the Lord's Day, because Christ rose

from the dead on that day. One reason why the Baptists have kept up the practice is because, having more churches than pastors, and the pastor, coming from a distance and being able to be with the church only one Sunday in the month, preaches for the church two days instead of one. Where a minister preaches for the same church every Sunday, it is not customary to hold a meeting on Saturday, unless it be an experience or business meeting. I do not think that Saturday meetings are usual in European countries.—S. Hassell in Gospel Messenger.

Missions

With regard to the Bible plan of missions, Primitive or Old School Baptists are missionaries; with regard to the modern mission plan they are anti-missionaries.

Following is the Bible plan, and it is perfect in all of its details though men may say it is not:

"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of Samaritans enter ye not:

"But go rather to the lost sheep of the house of Israel.

"And as ye go, preach, saying, The kingdom of heaven is at hand.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.

"Provide neither gold, nor silver, nor brass in your purses;

"Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

"And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

"And when ye come into a house, salute it.

"And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.

"And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city,

shake off the dust of your feet."—Matt. 10: 5-14.

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

"And when they saw him, they worshipped him: but some doubted.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen."—Matt. 28:16-20.

Thus we see that the Bible plan is Jesus sends, while the modern plan is the church, boards or societies send. The Bible plan is Jesus calls, qualifies and sustains his ministering servants. The modern plan with its worldly allurements and "zeal without knowledge" no doubt calls many, certainly undertakes by its theological schools to qualify them, and must of necessity sustain them with "gold and silver" to keep them in the field, for those among whom they labor will not do it. The Bible plan is that the minister should make no charge for his labor, for "freely ye have received, freely give." The modern plan is "at great expense ye have received (your training, etc.), therefore charge fat salaries for your service." The Bible plan is that the minister is to reap "carnal things" from those to whom he sows "spiritual things,"—therefore "go trusting Jesus." The modern plan is trust not Jesus, but trust the missionary boards, societies and churches and reap from them for your sowing among "the heathen." The Bible plan is that as you go if they received you "abide there," and if they "shall not receive you, nor hear your words" * * * "depart out of that house." The modern plan is "if they will not receive you, stand your ground, contend with them, and we will call upon 'Our Christian Nations' to protect you with their standing armies and war vessels." One is a divine plan—a religion of love, that looks to Jesus for guidance and the God of heaven for protection; the other a human plan,—a religion of force, that looks to men for guidance and rulers of the earth for protection. The "Macedonian cry" to the servants of God, was "Come over and help us;" the "heathen" cry to modern missionaries is, "Let us alone." The one is the reasonable system of

teaching those whom the Lord has made alive "to observe all things whatsoever I have commanded you;" the other the unreasonable system of teaching the dead to have life and to observe many of the commandments of men. The one is "for the perfecting of the saints," and "for the edifying of the body of Christ;" the other for the making of saints and the adding to the body of Christ. The Bible plan is right,—the conflicting modern plan is wrong, and Primitive or Old School Baptists, regardless of the taunts and revilings of men, prefer to trust God's plan of faithful marching and blowing of the ram's horn for the razing of the walls of Jericho than to trust to all the gunboats and battering rams of Christendom.

And our ministers, though few in number (as compared to those who call us anti-missionaries), poor in purse, and destitute of classical training have proven themselves the most active, zealous and faithful Scriptural missionaries of modern times. One well qualified to speak for them has said: "Not trained in theological schools or courses, not sent out by any human authority, not furnished beforehand with ample funds, not making any charge for their services, they go forth like the twelve and the seventy, depending upon the faithfulness of the God of Israel, and, in their preaching tours, travel tens of thousands and hundreds of thousands of miles, speaking, in general, the unadulterated truth as it is in Jesus to all having ears to hear, wherever and whenever opportunity is afforded; and I have never heard from them any other testimony than that, when they returned, like the twelve and the seventy, they lacked nothing. The impressions upon their minds to leave their homes at certain times, and go in certain directions, are often proved to be of the Lord by the wonderful spiritual results of their journeys. Taking the oversight of the flock of God, not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being examples to the flock, they labored in the Divine cause without any stipulated salary; and the most of them, like Paul, reflect the unworldly disinterestedness of the chiefest of the Apostles by engaging in some secular employment in order to minister to their temporal necessities, and not be burdensome to their churches, many of which are small and poor. Those who give themselves wholly to the work of the ministry prove also the genuineness of their faith and their super-

iority to mercenary motives by setting no price for their services, by laboring faithfully and constantly in the cause of their heavenly Master, and by leaving the question of the support of themselves and families with Him."

But what is the origin of "modern missionisms?" J. A. Scorbora a prominent New School or "Missionary" Baptist but opposed to the present board-system of his denomination, says: "The first mission board was organized by the British Parliament on July 27, 1649; the act was entitled, 'A Corporation for Promoting and Propagating the Gospel of Jesus Christ in New England.' The government appointed a president, treasurer and fourteen assistants, and gave the corporation power to 'acquire lands, goods and money.' 'The Lord Protector,' Cromwell, directed the first subscription, Charles II. re-issued the charter in 1662, the number of members was fixed at forty-five and the complete constitution made by the Parliament. This is the first mission board recorded in history. It originated in no church, but in the British Parliament. This was one hundred and forty-three years before the Baptists organized their society in England. (See Encyclopedia of Missions, vol. 2, p. 167.) This board was organized in response to the request of John Elliot, then a missionary among the Indians in New England. It still exists and is engaged in mission work among the Indians of Canada and British America.

"The next society and board was organized by the English Episcopalians and chartered by William III., in 1701. He named the officials and fixed a life tenure for certain ecclesiastics. Like the first, it came from a recommendation of Parliament and received its authority from the King, and though it is Episcopal in doctrine it is political in organization, and of course, since the Episcopal Church is governed by the British crown through its bishops, no local church had or has any voice in it. At first it worked only among British subjects, but later extended its work to others. This was ninety-one years before English Baptists organized a society.

The next was at North Olsler, Denmark, in June, 1721, form of church government not stated.

The fourth was by the Moravians at Hernhutt, 1732. Their government is Episcopal. This was sixty years before the first Baptist society.

The fifth was by English Baptists in 1792 at Kittering, England. It was

formed voluntarily, and de facto, by twelve preachers, who assembled for that purpose at a private house, during the session of a Baptist association at Kettering. The formation of a mission society was a cherished ambition of Cary. Neither he nor the other preachers seem to have thought of asking the churches, as churches to undertake the work. He made his plea before the association, and then the twelve went to a private house, organized, adopted resolutions, etc. The association probably, and the local churches certainly, had nothing to do with it.

Then sixth, the Congregationalists of America in 1810, and seventh American Baptists in 1814."

For proof see Encyclopedia of Missions.

Elder Sylvester Hassell, doubtless one of the purest and best informed men in the United States, in Gospel Messenger for April, 1904, says:

"The latest and highest authorities (such as the last editions of the Encyclopedia Britannica, and Johnson's Universal Encyclopedia, and the New International Encyclopedia in 17 volumes, now being published by Dodd, Mead & Co., 372 Fifth Avenue, New York, under the supervision of D. C. Gilman, former president of Johns Hopkins University, Baltimore, and now president of the Carnegie Institution, Washington, D. C., and Prof. H. T. Peck, of Columbia University, New York, and Prof. F. M. Colby, of New York University) declare that there have been three distinct periods of missions: First, Early or Individual Missions, in which the apostles and other individuals, as they felt directed of the Lord, travelled and preached the gospel in different countries—this Early Period lasting to about 700 A. D. Second, Mediaeval or Church Missions, in which the professing churches sent out ministers to preach to other nations—this Mediaeval Period lasting from about 700 to about 1500 A. D. Third, Modern or Society Missions (from about 1500 A. D. to the present time), in which Catholic, Protestant, and Baptist Societies have, for a money consideration, sent out their ministers to preach in their own and foreign countries. Because Primitive Baptists still adhere to the principles and methods of early, apostolic, and individual missions, their ministers looking to the Lord, and not to man, for direction and support, they are (as Jesus and His apostles were) derided, despised, and villified by worldly religionists."

We have seen that the modern missionary system is of human origin, but what of its results. Ordinarily one has no information on this subject except from some enthusiastic advocate or employe of the system, and such reports are expected to be glowing. Following are some reports of a different character:

"Mr. W. F. Bainbridge, who for ten years was pastor of the large 'Missionary' 'Baptist Church' at Providence, Rhode Island, and who, with his wife and son, and "provided with cordial credentials from secretaries of all the leading Foreign Missionary Societies of America," during the years of 1879-1881 made a universal survey of the foreign mission field, traveling 50,000 miles and visiting more than a thousand missionaries, and upon his return published a book entitled "Around the World Tour of Christian Missions." It is declared by leading, able and most extensively circulated religious periodicals of different denominations in the United States that 'no work on the subject so complete and reliable has ever been published in America or Europe;' that 'the information contained in it is full, fresh and timely;' and that 'it is unquestionably the most valuable contribution thus far made to the standard literature of Christian Missions.'

"Mr. Bainbridge represents that he found the heathens less roguish than professed Christians; that, while he never lost a dollar's worth of goods during his sojourn of a year and three-quarters in heathen lands, he was ashamed to say that the stealings out of his baggage in Europe in less than a year amounted to several hundred dollars. And yet he says that there was scarcely a night when the heathens could not have stolen something from him, but they did not, even when he was paying his heathen servants but twenty-five cents a day, and when no foreign consular power was near for intimidation in the interest of honesty. No wonder the Chinese think it expedient for them to establish missions in so-called Christian lands.

"Mr. Bainbridge conveys to us the painful information that professed Christians are disseminating materialism in Japan, universalism in China, and infidelity in India. * * * He thinks that foreign missionaries receive on an average a thousand dollars per year—some getting considerably more than this—* * * and that they have good residences and

many household comforts." "India is admitted to be the most important and most vigorously cultivated Protestant mission field of today. It was the first foreign field selected and worked by Mr. Fuller's society, and, therefore, has been the longest worked and ought to show the grandest results. "A tree is to be judged by its fruit, causes by their effects," says Mr. Bainbridge. We accept this remark as being both reasonable and Scriptural. "Missions are everywhere the mother of schools, and at least twelve thousand schools, with four hundred thousand pupils, owe their origin and support to missionary societies." Mr. Bainbridge testifies that these schools in India teach science mainly, and that evangelization is a very subordinate object; and he says that out of fifty young men educated by many of these mission schools, all but two or three graduate as infidels and scoffers at all religion; that the literary demands of India are great and growing, and are being met by vast quantities of vile native productions, and by enormous translations from European skepticism, rationalism, and materialism." See Hassell's Church History.

M. Elisee Reclus, the French geographer in his work on the "Earth and Its Inhabitants," speaking of the converts of the missionaries in India, says: "In the seaports they are mistrusted by the traders, who prefer to employ natives that have preserved the religion of their forefathers."

Some facts recently presented by Canon Taylor in an article entitled "The Great Missionary Failure," in the Fortnightly Review, suggests the inquiry whether it would not be advisable to spend the money that is appropriated to the support of Foreign Missions in making converts and strengthening the churches in Christian countries. Canon Taylor is a distinguished clergyman of the Church of England, and it cannot be said that in presenting facts, showing the failure of Foreign Missions, he was influenced by a desire to acquire notoriety.

It is estimated that the non-Christian population of those parts of Asia and Africa, of the people of which something definite is known, is more than 920,000,000. The natural increase of this population by excess of births over deaths is about 11,000,000 annually. Dr. Maclear, who is the chief of a training school for Missionaries, estimates the yearly increase of native Christians, due to the efforts of missionaries, at 60,000. According

to these figures, it would take 183 years to convert to Christianity a single year's increase of the non-Christian population. Canon Taylor says: in spite of our advance, instead of overtaking the work, the work is overtaking us. It is like the tortoise racing with the railway train, the longer the race continues the farther the tortoise is left behind."

But how much money is spent annually in maintaining Foreign Missions? According to Canon Taylor, the Protestants alone spend \$10,000,000. The number of American and European missionaries is about 6,000, and of native missionaries about 30,000. If the non-Christian population were to remain stationary, and converts were to be made at the present rate, it would take hundreds of thousands of years to convert the world, even if there were no relapses; but the non-Christian population does not remain stationary, and, as above shown, it would take 200 years to convert the increase for a single year.

Canon Taylor gives some figures which apply to India alone. In that country the Roman Catholics convert to Christianity each year about 21,272, and the Protestants about 1,311. At this rate it would require sixty-four years to make as many converts to Christianity as would equal in number to one year's increase in the non-Christian population.

In China the missionaries make very little progress. The Church Missionary Society baptized last year 167. How small is this number out of a population of 382,000,000, having an annual increase of over 4,580,000! At this rate, even if the population remained stationary, the Society would not be able to convert China to Christianity in less than 1,680,000 years.

It is costly business making converts in China. The cost of making the 167 converts last year was \$75,000. In Northern India \$170,000 was spent in making 173 converts, and 715 agents were employed. In Egypt, Russia, Palestine and Arabia, the Church Missionary Society had 119 agents in its employment during the last two years, and spent \$117,000 without making a single convert. The fact must be kept in mind that where converts are made there are many relapses—so many, in fact, that it is difficult in many places to estimate, with any degree of accuracy, the progress that the missions are making.

Canon Taylor deals not only with the number of the converts, but also

the quality of them, and the quality of a very large percentage of them is bad. The native African pastors and teachers are reported to be "more or less bad men."

These are only a few of the facts furnished by Canon Taylor, but they are sufficient to give an idea of the work of Foreign Missions.—Savannah News.

Washington Post: Lieut. Wood, U. S. N., of the United States Coast and Geodetic Survey, now stationed in this city, has had excellent opportunities to observe the work of American missionaries stationed in China and Corea, having made a trip to those countries in 1884 on board the 'Trenton'.

"It is not extravagant to say," he said to a Post reporter yesterday, "that the work of the missionaries in China and Corea has been absolutely without any result, except to hold them up to ridicule of the natives. It has been before stated, and I concur in the belief, that there is not a Chinese convert to Christianity of sound mind today within the entire extent of China."

"What about the lists of converts we hear of in this country?" he was asked.

"They are merely the menials employed about the quarters of the missionaries, who for a salary of \$4 per month, become converts. But when they are discharged, there is no further evidence of their 'change of mind.' The missionaries do not mix with the natives to any considerable extent, and many of their meetings are not only in English, but with the missionaries themselves as an audience. As for a nobleman of Corea or a mandarin of China ever acknowledge the Christian faith, such a thing was never heard of."

"How do the missionaries bring themselves into ridicule?"

"As a matter of fact, they are looked upon about as is the Salvation Army in America, only to a degree ten times as great."—Gospel Messenger.

"Certificate to Heaven for Land. (From the Topeka Telegram). United States Senator Burton arrived here Tuesday night preparatory to entering the state campaign. He has just returned from Hawaii, where he went as one of a senatorial investigating committee. 'The Hawaiians are fine people,' he said tonight, 'but they are in hard lines just at present. Their condition is the result of the work of the Boston missionaries. A number of missionaries have been over

there recently, and have given many of the natives certificates guaranteed to admit them to heaven in exchange for their lands. A number of the more ignorant natives have been swindled in this way. Those who have learned their mistake are naturally a trifle suspicious of all Americans."—*Atlanta Constitution*.

Perhaps the reader is interested to know how much it costs to "make such Christians."

"Mr. Bainbridge reckons the actual pecuniary cost of each home convert at \$550, and of each foreign convert at \$320 or less. Others calculate that each foreign conversion costs \$1,000, but that each home conversion costs more."

"A recent number of the *New York Examiner*" (a publication which claims to be the leading "Missionary" Baptist paper of the world) says that, during the year 1884, it cost \$592.03 to make a Pagan an Episcopalian; \$248.14 a Congregationalist; \$234.91, a Presbyterian; \$117.91, a Methodist; \$72.88, a Campbellite; and only \$37.05, a Baptist; so that the average cost of Protestant conversions being \$203.91, the conversion of Pagans into Baptists cost but one-sixth of the average."—*Hassell's Church History*.

"Thomas Pritchard, D. D., puts the average cost of converts in the mission fields at 90 cents, and the average cost of each convert in Christian lands at \$6.30."

Another, speaking of some of their converts, said: "These 40 children of God have cost us in cash just four dollars a piece. Who, in the face of all this, is not willing to give four dollars to save a soul from eternal damnation? Certainly no one. Oh! brethren, just think, only four dollars for a ticket from earth to heaven."

"There will be no other opportunity for us to save lost souls, by giving our money to missions, after the present opportunity is past. It is a dreadful thing to misuse the Lord's trust funds, and to know in eternity that souls are in perdition who might have been in heaven if we had done what we could, and faithfully used what was in our hands."—A. J. Gordon, in *Texas Baptist and Herald*, Aug. 23, 1894.

Mr. R. B. Cook, a missionary Baptist Historian, says: "Instead of falling behind, we ought henceforth to lead all other denominations in our contributions for saving perishing souls."

"A few years ago the *New York*

World published a cartoon on the (Missionary) system in two pictures. In the first the corresponding secretary (of a missionary board) appeared in his office surrounded by his helpers. Salaries were given: Secretary, \$5,000; assistant secretary, \$2,500; bookkeeper, \$1,500; stenographer, \$1,000; negro janitor, \$500; treasurer, \$500, and so on. In the next appeared the missionary, long, lean, cadaverous; he had just landed among savages, grip labelled: "Salary \$150." In a pot on the fire were the bones of a man, and a group of savages were feeling the arms and legs of the newly arrived missionary to find out if he was fat enough to eat. Egh! too poor is their verdict. It hit the mark indeed, as was proven by the howl from corresponding secretaries in the religious press."—J. A. Scarboe.

The Boston Investigator says: "We never had any doubt but what there were some who supported religion from the best motives; but we believe that many support it with about the same object in view that the multitudes had when they followed Jesus, namely, 'for the loaves and fishes.' This making a trade of religion is a shocking evil. We find tract societies established, charitable institutions set on foot, new plans devised to meliorate our condition, new buildings erected, new laws devised, new improvements suggested, and when we follow them up and see them organized, we shall find the pious, humane and totally disinterested projectors filling the lucrative places of presidents, scribes, agents, clerks, printers, etc.;—a son here, a brother there, and religion is made to answer the purpose of private gain, under the suspicious pretext of public good. As an instance in point, the 'Missionary House' in this city pays four secretaries a salary of six thousand dollars yearly; and out of more than ten thousand dollars raised the last year by the Foreign Evangelical Society, not less than six thousand were expended in agencies, etc. This is the principles upon which religious teachers, as a class, conduct their performances. They labor for money just as much as a mechanic who builds a house of worship. The only difference is, the 'missionaries' are not half as honest as the mechanic, inasmuch as they pretend not to work for money, which in fact amounts to a system of cheating, or as they say in law, 'obtaining goods under false pretenses.'

"Society requires reform, there is no doubt, but it cannot be effected by

these money-making, pious schemes, it must be done by precept and example, by justice, generosity, mild persuasion, disinterested benevolence, unmitigated love and kindness, and not got up under the shape of contributions for 'missionaries,' tract societies, etc.

"On every side we see new schemes to obtain money for religious purposes—converting the heathen, sending 'missionaries' abroad, building churches, holding religious fairs, buying up theatres for the purpose of private speculation, establishing pious newspapers, etc.

"These sums, which could be converted to objects of charity, to feed the hungry, and clothe the naked, are taken from those who cannot afford to spare them, to constitute a fund which is to be expended under the superintendence of certain men. The annual amount raised for such purpose in this country is immense, and we are feeling the force of it, not in substantial and wholesome reforms, but in the meddling interference with private concerns—invading the sanctity of domestic retirement, and attempting to hold public opinion and public will in a thralldom almost as oppressive as the Inquisition itself. We are told that this is all for real goodness and sincere piety; and he who objects to it is no friend of benevolence and true religion. Let us beware of fanaticism, of bigotry and intolerance; they are the curses of human society, and always assume some plausible shape to deceive and beguile. Men do not always practice as they preach; and when we see profit introduced under the panoply of spiritual guides, we can see no grounds for believing that a system of religion which thus encourages hypocrisy is of any utility in promoting human happiness.'"—Hassell's Church History.

"In 1900 the Chinese undertook to expel all foreigners, including missionaries, from China. The combined navies and armies of five world powers assembled at Taku, dismantled the Chinese forts, marched on and captured Peking, the capital, blew up the walls, looted the Chinese treasury, butchered Chinese, forced the Chinese government to protect the missionaries and are maintaining Protestant, Romish and Baptist missions in China with smokeless powder and dynamite.

"The evidence is that all the mission boards, including Baptist, demanded the protection of their mis-

sionaries by their respective governments, secured it and the missionaries are there now only because the Chinese fear war if they expel them.

"We heard a secretary of a Baptist board say: 'A thirteen-inch gun is a good missionary,' and boasted that God's cause would ultimately succeed because it was 'backed by the combined armies and navies of civilization.'

"The point is that this system of missions invokes temporal political powers to sustain it; that it is in religious-political alliance with the military powers of the world and dependent upon them for protection and success.

"Wait a moment—we are not arguing, but stating facts.

How does Cortez, the Roman-Spanish fanatic and brigand Christianize (?) Mexico and Peru? With sword and fire, the gospel of force. Did he Christianize or Romanize them? Romanized them, tore away the idols of the native system and erected the idols of Romanism in their stead, changed the name, but not the spirit of the religious institution, put their necks under the yoke of Spanish despotism and made it next to impossible to preach the gospel of love and salvation to them.

"The gospel of force is not the gospel of Christ; the 'thirteen-inch gun' method is not the method of the King of Peace. Nations may be Romanized, but they cannot be Christianized by force. It destroys confidence in the Christian religion among heathens when efforts are made to blast it in with dynamite, shoot it in with thirteen-inch guns and trade it with mean whisky. How would you like to see a ship loaded with whisky, idols, Mauser rifles and missionaries start out on a mission tour. That is the way it is done. State and church form an alliance, the state for trade and territory, the church for ecclesiastical conquest, and when the church cannot convert the heathen it begs the state to shoot the rascals, and the state shoots them.

"Poor John Chinaman cannot see the difference between them when both succeed the same way and by the same means, and hence he concludes that mission work is but the skirmish line of commerce and military oppression.

"This was the method of Rome Pagan, as it is of Rome Papal, Protestants Romanized and Baptists Paganized and Romanized. Mexico and Peru were not Christianized by it, nor will China or any other nation be.

"After forcing China to agree to pay an indemnity of three hundred and thirty-three million dollars, (\$333,000,000), 'to prohibit Chinese membership in anti-foreign societies under pain of death; to abolish government examinations for five years in cities where foreigners had been massacred, and to order the dismissal of governors who should hereafter permit anti-foreign agitation the fleets of the combined world-powers withdrew. In view of these facts no one should longer doubt that the modern missionary system is unscriptural and has the characteristics of anti-Christ and the marks of the 'beast;' for it has the dollar (\$) mark (greed) religion, (false of course), tyranny and world-power, all of which is contrary or in opposition to the religion of Jesus."

"In the Atlanta Constitution for January 5, 1903, under caption of 'Chinese groan under the Indemnity,' I find the following: 'It is said at the State department that probably never in the history of the department has there been so many heavy claims presented to the attention of a settlement commission as those coming from missionaries as a result of the Boxer uprising. The commission has cut into these with a ruthless hand. In one case a claim was submitted amounting to \$250,000 for mission property destroyed. Reliable affidavits show that \$100,000 was a generous estimate for the property. In individual cases missionaries put in claims

for jewelry and articles of luxury.' It was a violation of the principles of the gospel for them to demand anything by force, but it appears in this case that three-fifths of the claim made by the missionaries was an absolute fraud. And mind you that this statement is made by the friends of the missionaries, their own countrymen."—G. W. Stewart.

Frank L. Stanton in Atlanta Constitution in negro dialect portrays the unfortunate "heathen" as follows:

"De preacher say: 'De heathens'—
'Dey drinks a bitter cup!'
We filled a jug wid sperrets,
En de preacher dinked it up.

De preacher say: 'Dem heathens'—
Dey never dine or sup!
We kotched dem six fat possums,
En de preacher eat dem up.

En den he say: 'De heathens
Will freeze fo' winter gone!
We raise a wagon load er cloze,
En de preacher put dem on.

En den he low: 'Dem heathens
Want lots er money too.'
But lak' a flash hes scoop de cash,
En say: 'My salary due!'

En now we say what time we pray,
In sight o' sich a teacher;
'Please he'p de heathen folks, good
Lawd,
But save 'em frum de preacher!' "

Sunday Schools

The Patriarchs, by Divine direction, taught religious truths to their own children, and the prophets and the apostles gave religious instruction to all, both old and young, who were prepared to receive it. But the tendency of modern times has been to belittle the instruction of God's word, to shun the responsibility of parental teaching and home influence, and to shift that responsibility upon the shoulders of others. Hence, the Sunday school, where children are supposedly taught Christianity on Sundays as they are taught geography or arithmetic on other week days.

Primitive or Old School Baptists oppose Sunday Schools in their churches. So did Christ and His Apostles. We think them unnecessary since Christ and the apostles established none. There were children in the apostles' day and these godly men

had as much regard for them, loved them as well and knew far better the needs of children than men of modern times. Paul said; "And ye, fathers, provoke not your children to wrath: but bring them up in nurture and admonition of the Lord."—Ephesians 6:4.

Solomon said: "Train up a child in the way he should go, and when he is old, he will not depart from it.—Proverbs 22:6.

Is it not the parent's duty to do this? Certainly it is not by God's word made the duty of any, to send their children to Sunday Schools, where as a rule, women are teachers. To the contrary Paul said: "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."—1 Tim. 2:12.

The Church was set up by Christ. He is our King, and as such has

given His subjects the Bible as their law, in which they are "thoroughly furnished unto all good works."—2 Tim. 3:16.

But as to the origin of Sunday Schools it is generally admitted that Robert Raikes, of Gloucester, Eng., was the founder. In 1781 he hired teachers to instruct some poor children in Gloucester in reading and in the catechisms on Sunday.

Advocates of this modern institution have expressed themselves as follows as to its object:

"The ultimate object of the Sunday School is the salvation of the children."

"The Sunday School ends in the church, and the church in salvation."

"The Sunday School is the nursey of the church."

"The Sunday School is the life-boat of ship Zion."

"It is one of the strong arms of the church; the right hand that grasps and wields the sword of the Spirit to cut down error and slay sin."

Following are a few examples of the teaching in Sunday Schools:

"Will you not give Him (Jesus) your heart and your fresh young life today, and love and serve Him all the rest of your days?"—Id.

"Two worlds are interested in you. Christ is thinking upon you and so is Satan."—The Teacher, May, 1904, School Baptist.

"Our Motto Text tells us—who can say it? 'Tis: 'We will have a reward'—we will be blessed—we will not be punished and sent away like the unfaithful man, but we will have a home with Jesus in heaven forever, if we will watch and be careful to do as He tells us we must do. Let us ask Him to help us this week."—Id.

"What God wants to do is to save us. He can do that only as we come to Him with acknowledgment of the truth."—Id.

"You boys and girls can begin to love Him and remember Him, as well now as when you are older. Let us ask Jesus to take our love and to keep us remembering Him always."—Id'

Does not such teaching foster pride, self-conceit, vanity, presumption, and creature worship? The prevalent idea

is "Be a good little boy, be a good little girl, and you will get to heaven," which is in direct opposition to the plain teaching of God's word.

Each denomination, to be consistent, must teach its peculiar doctrine and practice. The following is taken from the International Sunday School Lesson on Acts 8, and is an example of such teaching by those who oppose immersion:

"Acts 8, Vs. 38. 'Went down both into (or to) the water.'—As Both Philip and the eunuch went down into the water, this did not constitute baptism. He baptized him.—Probably by sprinkling or pouring water from the stream upon his head."

Everyone, except a hater of the light and of the example of Jesus, must see that such teaching is a plain perversion of Scripture.

Much could be said as to the result of such teaching but the following statement from Mr. C. L. Clinton briefly expresses the truth on the subject:

"There was never a time in the history of the world, perhaps, when there were as many Sunday School teachers and scholars, and as many young people's societies, and yet never a time when there was more practical infidelity among these very young people, or more worldliness or hardness of heart."

Thus it is seen that some of the advocates of Sunday Schools admit that it is a failure in producing the good fruits of practical godliness and reverence for holy things. And many ministers of various denominations say that it is becoming less attractive, and one prominent D. D. of New York City recently declared that something else must be looked for in the future to take the place of Sunday Schools.

Primitive or Old School Baptists want no school—religiously—but the school of Christ, no teacher but the Holy Spirit and His called and qualified servants, and look for no more potent influence for good than the church Jesus set up nearly two thousand years ago, the Christian home, and a civil government that guarantees religious liberty and freedom of conscience.

Secret Societies

Primitive or Old School Baptists oppose secret institutions of the world; so did Jesus. He said: "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always re-

sort; and in secret have I said nothing."—Jno. 18:20.

They believe good works should shine out before men and not be shut up within a lodge, that God, and not the institutions of men, be glorified,

for thus the Master taught when he said: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:16.

They have no fellowship with the unfruitful works of darkness, nor did Paul: "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."—Eph. 5:11, 12.

Nor do they think it right for believers to be unequally yoked together with unbelievers, neither did Paul: "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"—2 Cor. 6:14.

There is one secret society spoken of in the New Testament, but in the way of condemnation for it was organized for no good purpose as the following show:

"For there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him."—Acts 23:21.

Nor are the Primitive Baptists all who have in the past, and are still opposing secret institutions. "John Quincy Adams denounced the bloody oaths of Masonry and James Madison, another President of the United States, also publicly protested against them. * * * The great Lincoln and the Silent Soldier of the Republic were not members of secret societies. The great merchants, the great scholars, the great preachers, the great evangelists, the great philanthropists of our country have never been known as lodge people. Where they have spoken on the subject they have condemned the principle of secret association just as Jesus did."

"I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."—George Washington.

"In my opinion the imposition of such obligations as Freemasonry requires should be prohibited by law."—Daniel Webster.

"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. * * * Do no evil that good may come. You can never reform anything by unequally yoking yourself with ungodly men."—D. L. Moody.

"Secret societies are not needed for any good purpose, and may be used

for any bad purpose whatsoever. In my opinion such societies should be prohibited by law."—Wendell Phillips.

"Masonic oaths are a conspiracy against God and man. They are not repented of while they are adhered to, refusing to renounce is adhering. Adherence makes them partakers of other men's sins. To laugh about the abduction of Morgan is laughing about murder."—Charles G. Finney.

"A more perfect agent for devising and executing conspiracies against church and state could scarcely have been conceived."—Charles Francis Adams.

"We will not tolerate our members uniting with the Masonic or other infidel societies."—Augustant Lutheran Synod.

"The German Evangelical Lutheran Synod of Missouri, Ohio, and other states recognize lodgism as diametrically opposed to the Christian religion. The very essence of the Christian religion is the doctrine of salvation by the grace of God, through faith in Christ's vicarious atonement; the religion of the lodge is salvation by man's own efforts. These two are incompatible."—Franz Pieper, D. D., President Concordia Lutheran College, President German Evangelical Synod of Missouri.

"I do not see how an intelligent, consecrated Christian can belong to a secret order. It is express disobedience to God's plain command, 2 Cor. 6:14. I do not believe it possible for a man to be an intelligent Christian and an intelligent Mason at the same time."—Rev. R. A. Torrey, Superintendent Moody Bible Institute, Chicago, and World-renowned Evangelist.

"I have no sympathy with secret, oath-bound societies. The Scripture clearly teaches that Christians should not enter into an alliance with ungodly men. 'Shouldest thou help the ungodly, and love them that hate the Lord?' 2 Cor. 19:2."—W. G. Moorehead, D. D., Professor in United Presbyterian Theological Seminary.

"He who begins by halving his heart between God and mammon will end by being whole-hearted for the world and faint-hearted for Christ. Therefore we urge upon Christians the duty of separation—separation from associations that are secret, that they may live an open life of devotion to Christ; separation from societies that assess a tax on time which is already mortgaged for its full value to the Lord. We are affirming what a wide experience has taught us in this matter. We have never known a good

lodgeman who was a good churchman."—A. J. Gordon, D. D., late pastor Clarendon Street Baptist Church, Boston.

The above quotations are from a re-

cent publicaion by Chas. A. Blanchard. Elder S. Hassell in the Gospel Messenger for May, 1903, has the following article on the subject which will, no doubt, be read with interest:

"Modern Secret Societies"

"The above is the title of a little book of 320 pages, just written by Charles A. Blanchard, President of Wheaton College, Wheaton, Ill., and President of the National Christian Association (opposed to secret societies), and published and sold for seventy-five cents, postpaid, by the National Christian Association, 221 West Madison street, Chicago, Illinois. In thirty short chapters the author, a Congregational minister, after thirty years of study of the subject, shows (from the public ceremonies and the published literature of Modern Secret Societies, from the testimony of honorable and reliable men who have been compelled by Divine grace to withdraw from them, and also from the teachings of the Scriptures), the heathenish origin, nature, motives, ceremonies, oaths, tendencies, accompaniments, and results of these institutions and instruments of Satan. Nine-tenths of their own members do not understand their real character and design. Tens of thousands of their members have left them in disgust, and they themselves say that forty per cent leave them every year. They are not only Pharisaic, but they are pagan religious, contemptuously ignoring the two greatest facts in human history, sin and redemption from sin by the atoning death of the Son of God. They, like all other works of Satan, seek darkness rather than light (John 3:19-21). Like all false religions, they have altars, and creeds, and baptisms, and prayers, and hymns, and professions of reverence and morality and charity, and burials, and resurrections; and some of them have brutal initiations, indecent and frightful ceremonies, bloody oaths, and mock and even real murders. They cause perjured testimony and the perversion and defeat of justice in the courts. They foster confidence in men, instead of confidence in God. They have fine buildings and regalia, blasphemous titles, and imposing rituals, and pay large salaries to their high officials, and they give back, to their afflicted members or their families but a small proportion

of what is paid to them. They will not receive into membership the most needy, who can not pay their dues; and, if their members become too poor and needy to pay their dues, they help those members or their families no more. They are substitutes for Christianity, and as opposite as they can be to the spirit of true Christianity. The best men, as a class, will have nothing to do with them; or, if they are, in their youth, inveigled into them, they leave them in after years. In the large cities, the worst of men abound in them, and their midnight meetings become schools of vice in every form. In different countries they pretend to agree with the religions of those countries—Christianity, Judaism, Mohammedanism, Buddhism, Brahminism—anything to capture members. The ancient heathen world was filled with them, and so is the modern heathen world. They belie the fundamental truths of the Bible, that men are sinners, and indispensably need regeneration by the Spirit of God, and redemption of the Son of God, repentance toward God and faith in the Lord Jesus Christ, love of God above all other beings and love of all our fellowmen as we love ourselves. The most of the members of Secret Societies either do not belong to any professedly Christian church, or care but little for it, thinking that the lodge is a good enough church for them. Satan, the arch-enemy of God and man, the great deceiver of the human race, thus transforms himself into an angel of light, and deludes millions to their eternal ruin. The pretensions of Modern Secret Societies to great antiquity is, to all informed people, perfectly ridiculous. The Society of Jesuits, the oldest, worst, and most powerful of all Modern Secret Societies, "a naked sword whose hilt is at Rome and whose point is everywhere," and whose General is called "the Black Pope," and which was the mightiest agent used by the Roman Catholic Pope in keeping the Protestant Reformation out of Southern Europe, was founded in Italy by Ignatius Loyola in 1537; and, for its corrupt intrigues in politics,

the Society has been banished from the most civilized countries, but it is allowed to exist in the United States. The next oldest Modern Secret Society is Masonry, founded in the Apple Tree Tavern in London in 1717, which first had only one degree, but wishing to get more money out of its dupes, and buy more liquor, and have more fun, increased the number of degrees to over a thousand. The Odd Fellows, the next oldest, was founded in London in 1745. Mr. Blanchard tells not only about these, but also about other Modern Secret Societies—Temperance, Insurance, Industrial, Patriotic, and College Secret Societies; and he presents, in the smallest space, the most important and reliable information in regard to them.

It appears that secret societies of various sorts are so common and of such power now that a laboring man cannot go into any of the industrial centres and labor peacefully and successfully without uniting with some one of those secret orders, and some of our brethren living in such places plead this as an excuse for joining a

secret order; but our churches should stand firm on this question and utterly repudiate, as they have in the past, all such secret orders, and after a brother has been duly instructed, warned and admonished in regard to these things, if he will not heed he should be excommunicated; for instead of the prevalence and power of secret orders being a justifiable excuse or reason for uniting with them it is rather a strong reason why they should not be tolerated by the churches, for it shows that such societies are dangerous to our liberties and social order. A brother is not obliged to live in such places to make an honest support—he can go to the country, to the farm, if need be, and there live independent of such societies. The strongest obligations that we are under in this world are those that we are under to our blessed Saviour and our brethren, and those obligations require us to avoid all such things, and we should discharge our obligations in this particular, though we lose financially, and though we have to flee from one part of the country to another to do so."

Instrumental Music in Churches

Among the legal ceremonies under the temple service instrumental music is found, but not among the churches of Christ and His Apostles. Under ceremonial law we also find many forms and customs, many types and shadows, many priests with priestly robes, many sacrifices, festivals, tithings, etc.; and finding them **there** let us wisely leave them **there**. Had they been needed in the gospel church Christ would have brought them over. Since He did not, they are not needed, and should remain where He left them. And this applies as strongly to instrumental music as to other temple services and legal ceremonies. (Acts 15; Heb. 9:10; 10:1-9; Rom. 10:4.)

Recently some of our churches in Georgia have introduced the organ in their service which has caused confusion, bitterness, strife and will evidently lead to permanent division unless abandoned. The plea for musical instruments in the churches is based upon the fact that it is **not condemned in the New Testament**. Neither are Sunday Schools, Missionary Societies, Secret Societies, Christmas Trees, Cake-Walks, and various other things tolerated and practiced by Arminian

churches condemned in plain terms in the New Testament; and the same reasoning or fellowship that would allow the introduction of instrumental music would also allow the introduction of any other thing not plainly condemned. Christ established His church and thoroughly furnished her with all good works and useful things, and the only safe rule by which to measure the service of God's house, to glorify Him, and benefit His people is that the things needful for the church of Christ were placed in the church by Christ and His Apostles and the absence of a thing is its divine disapproval and everlasting condemnation.

On being asked "When and by whom was instrumental music first introduced in Christian worship," Elder Sylvester Hassell, an authority on church history replied:

"Cain built the first city, and named it Enoch after his son; and Jubal, a descendant of Cain, invented the first musical instruments, the harp and the organ (Gen. 4:17, 21). Musical instruments were used in the tabernacle and temple service, as well as by the 'companies of prophets,' and David, and Elisha. The apostolic churches

used no musical instruments. The flute was first used at Alexandria, in Egypt, about 190 A. D., but the harp was soon substituted for it; but instruments were very little used in church worship before the fifth century, and towards the close of the sixth century they were prohibited by Pope Gregory. The organ, which was already used in theatres, seemed to have been first used in public worship by Pope Vitalian (658-672); but organs were never regarded with favor by the Greek Catholics, and they were for hundreds of years vehemently opposed in the Roman Catholic and Protestant churches. In Scotland the Protestants, except a few Episcopalians, still refuse to use the organ in public worship. The Scriptural objections of Primitive Baptists to the use of unchristian choirs and of musical instruments in public worship are the total absence of any precept or example of their use in the apostolic churches; and the fact that the Apostle Paul requires us to sing praise to the Lord **with grace and melody in our hearts**; unchristian choirs have no grace in their hearts, so that their pretended praises to God are but mockeries; and dead musical instruments have neither grace nor hearts."

He again says: "In the Roman Catholic Centennial, April 28th, 1908, in 'St. Patrick's Cathedral,' in New York City, 'Cardinal Gibbons' glorified, among other human vanities,

'the peal of the organ and the chant of the choir.' Some of the Protestant daughters of Rome use a full orchestra in their meetings."

Again in reference to the organ and other departures: "These new things, unknown in the New Testament and among the Baptists for eighteen hundred years, have been rigidly, cruelly, and distressingly pressed upon the Primitive Baptists of Georgia, to a deep, wide-spreading, and, unless they are abandoned, to an apparently permanent division among our people; the introducers and promoters of these inventions preferring them to the fellowship of their brethren who stand in the good old way of the Apostles and our Baptist predecessors. These innovations have not been so persistently, unfeelingly, and disastrously pressed anywhere else among our people."

Elder J. H. Oliphant in a recent publication wisely and truthfully says: "I regret to see that in some places our people are inclined to this worldly practice. It is easier for us to keep such things (organs), out than it is to get them out after they once secure a footing among us. If we begin by fellowshipping these things in others, while we don't want them ourselves, we may expect this to be all they will ask at the present, but they will press them more by and by. I believe it is best and safest to insist on these things being kept out."

Christmas

Not even the year, much less the exact month and day when Christ was born, is stated in the Scriptures or known to mortals. For some wise purpose, it was, by chronologists, lost sight of. It most probably occurred a few months before the death of Herod the Great, **four years before the common Christian era**, in the year of Rome 750, and in the year of the world 4,000. Learned men have investigated this point, but with all their research have not been able to fix the precise day, month or year. The 6th of January, was in the second and third centuries thought to have been the day; but it was decided by the Catholics in the fourth and fifth centuries that the 25th of December was

the day. Even the early Christians were divided on this subject and, of course, it must be a matter of uncertainty to all succeeding generations. In view of this uncertainty, how groundless and puerile appears the custom of the Romish and English, as well as other communions, in holding sacred the twenty-fifth day of December (new style) as the day of Christ's nativity, and adorning their houses of worship with flowers and evergreens as a part of their religious devotion on that day." Fallen humanity is prone to the worship of "days, and months, and times, and years," and God has, no doubt, purposely hid the exact time of His Son's advent into the world. Let us worship God alone and esteem every day as a gift from the Lord.

One Sentence—Longest in Print

The following long but replete sentence on the chaotic nineteenth century is from the pen of that learned, able and accurate historian—Elder Sylvester Hassell—and may be found on pages 580, 581, 582, 583, 584, 585, 586, and 587, of the *Church History* by C. B. and S. Hassell. It is such a rare literary gem and gives such a correct birdseye view of the past hundred years, that the editor felt disposed to give it space, trusting that the reader may be benefited by its perusal.

"The nineteenth is the century of the rise and fall of Napoleon Bonaparte, in a long series of bloody and demoralizing European wars; the dismemberment of the Turkish Empire by the Greek Revolution, and of the Spanish Empire by that of Mexico and South America; the repeated revolutions in France; the War of 1812 between England and the United States; the War between the United States and Mexico; the War between the Northern and Southern States of the American Union; the unification of Germany, and that of Italy; the numerous wars of England (the most warlike, self-aggrandizing, wealthy and powerful nation of modern times), for the maintenance and increase of her empire and claims, among which contests should be particularized her wars in 1839-1842, to force the impious opium trade, and missions incidentally, upon China—in 1840, with her allies, to conquer Syria for the Turks from a rebellious vassal, just as England has repeatedly upheld the Turks in their frightful and wholesale massacres of "Christians" in the Turkish Empire and Asiatic provinces—in 1854-6, in connection with France and Sardinia, to defend Turkey from Russia—in 1857, to preserve her dominion in India from the Sepoy rebellion—in 1857-1860, to open China better to trade and missions—and in 1882, to take possession of Egypt, and foreclose, at the mouth of cannon and rifle, her mortgage on that abject and impoverished people, and to defend her shares in the Suez Canal and her shortest route to India; the course of England, during recent years, in forcing, by her fleets and treaties, the wretched liquor traffic upon India, Siam, Madagascar, Griqualand, etc., degrading the heathens far below their former condition, in order to increase her revenue; the apparent and

temporary recognition, by the European nations of a special and merciful and Almighty Providence in staying the victorious career of Napoleon Bonaparte, followed by their speedy relapse into infidelity; the almost universal emancipation of slaves and the very extensive liberation of civilized peoples from political oppression; the improvement of the manners of general society—less open indecency, intemperance, profanity and dueling; the milder character of legislation; the increase of charities and asylums for the afflicted and unfortunate; the great extension of popular education; the unprecedented progress of scientific discoveries and practical inventions, lightening physical labor, and multiplying the conveniences, comforts and luxuries of life; the discovery and mining of gold in California and Australia; the establishment of manufactures, and great increase of commerce, and excessive devotion to business and money-getting; the rapid increase of wealth, and pauperism, and demoralization, and, in most civilized countries, of recent crime; morbid sympathy for and condoning of wrong-doing; the general prevalence of quackery, puffery and dishonesty; unparalleled adulterations of foods and drinks and medicines; the increased licentiousness of theatrical performances; the great increase of gambling in old and new forms, including speculation in grain and cotton futures; the gradual but steady decay of the appreciation of the life-long sacredness of the marriage relation, the relaxation of the laws of divorce, and the alarming multiplication of divorces and of "consecutive polygamy" (the New England States of the Union occupying a miserable pre-eminence, and Protestant countries far surpassing Roman Catholic countries, in this corrupting disregard of the Divine law of marriage); the increasing frequency of obfoetation and foeticide, in place of infanticide practiced by the Pagans; the recent increasing corruption of the daily press, in the large cities, and of the use of the telegraph, expiating upon all the details of crime, and thus helping to make crime epidemic; the infidel tendency of a large body of periodical literature and of science falsely so called; the impurity and corrupting influence of much of modern art; the fact that the nations of Europe spend, on an average,

four and a half times more for war than for education—that England spends about twenty dollars per year for every man, woman and child, for spiritous liquors, and that the United States spends about seventeen dollars annually per capita for the same purpose, while spending for each inhabitant only about one dollar annually for religion and about two dollars for education; the great increase of insanity and idiocy; the disruption of the Roman Catholic communion (the Old Catholics, in Europe, seceding in 1870—the Episcopalian (the Reformed branch, in the United States, going off in 1873)—the Presbyterian (the Cumberland or Arminian Presbyterians, in the western and southwestern States of the Union, withdrawing from their Calvinistic brethren in 1810; the Free Church in Scotland, from the Established Church, in 1843; the New School, in the United States, separating from the Old School in 1837, but re-uniting in 1869; and the Southern separating from the Northern in 1861)—the Baptist (the Old School, in the United States, separating from the New School in 1828-42; and the New School separating into Northern and Southern in 1845; the Strict Baptists, in England, separating from the Particular Baptists in 1835)—the Methodist (dividing into about a dozen sects; and, in the United States, separating into Northern and Southern in 1844)—and the Society of Friends (some Quakers, in Ireland, becoming heterodox in 1813; and the Hicksite, in the United States, withdrawing from the old Orthodox Quakers in 1827); a very extensive decay of their ancient faith among Jews, Brahmans, Buddhists, Mohammedans and Protestants (the latter almost universally abandoning their original Calvinism for Catholic Arminianism, and many going off even into Pelagianism and Universalism); the decayed and deadened condition of Greek Catholicism; the vigorous revival and blasphemous culmination of Roman Catholicism (Ultramontaniam), regaining a significance and influence such as it had not had for centuries (the deadly wound being healed), in the re-establishment of Jesuitism and the Inquisition (1814)—the murder of two hundred female and nearly two thousand male Protestants in Southern France (1815)—the re-invigoration of the Propaganda Society (1817)—the founding of the Lyons Propagation Society (1822) and of numerous Colleges and Theological Seminaries—

the renewed ardor of a large number of old Catholic Societies—the purchase, by the 'Society for the Holy Childhood of Jesus,' of about 400,000 Chinese orphan children, at about three cents apiece, in order to bring up and 'baptize' them in the Catholic communion, and the purchase of numerous pretended conversions from the lower classes of Protestants in Europe—the gathering in of thousands from the Episcopalians in England, and the very rapid increase of their numbers, in the United States, from immigration—the sending out of three thousand priests on foreign mission work, disseminating, among the heathens, the most corrupting Jesuitical casuistry and idolatry in the name of Christianity, and, at times, especially in remote islands, the most shameless French licentiousness, worse than that previously practiced by the heathens themselves—the affirmation, by Pope Pius IX., in 1854, of the sinlessness (Immaculate conception) of the Virgin Mary, 'the Mother of God, and the Queen of Heaven' (thus still more than ever justifying and encouraging the increasing Roman Catholic Mariolatry, or idolatrous worship of Mary, to whom are addressed numerous prayers, beseeching her to persuade or command her son Jesus to grant the petitions of the supplicants)—the issuance by the same pope, in 1864, of the "Syllabus of Errors," claiming still the 'Church's' power to use temporal force, and denouncing non-Catholic schools and the separation of Church and State—the declaration of the Vatican Council, July 18th, 1870, in the midst of a terrific tempest of black clouds and incessant lightning flash and thunder peal, of the Infallibility of the Pope (thus making him God on earth, the last Supreme Judge of the human race in all questions of faith and morals, from whose decision no one can deviate without loss of salvation—see 2 Thess. ii. 3, 4), followed, in speedy Divine retribution, the very next day, July 19th, 1870, by the declaration of war against Germany by Napoleon III., the political supporter of the papacy, which contest in two months destroyed the Empire of France and the temporal power of the pope—and the Encyclical Letter of Pope Leo XIII., Nov. 1st, 1885, 'De Civitatum Gubernatione Christiana' (Concerning the Christian Government of States), enjoining upon all Catholics to devote all their energies to influence and control the politics of the world, and to remodel all States and Constitutions upon Catholic prin-

ciples (and thus carry the world back to the midnight of the Dark Ages, and to the essentially political, as well as to the essentially formal, legal, ceremonial and conditional, religion of Pagan Rome, and to uninspiritualize and corrupt Christ's professing kingdom by making it a kingdom of this world); the appearance of fresh proof that God has a people even in Roman Catholicism, or Mystical Babylon (out of whose fellowship He calls them to come, Revelation xviii. 4), in the existence of true spiritual religion among a few Catholics of South Germany, leading them to feel the worthlessness of empty pomp and ceremony, the sinfulness and helplessness of man, his absolute dependence on the mercy of God, and need of an inward union with Christ through repentance and faith, provoking far more bitter hatred and persecution than even infidelity provokes from the bigoted followers of the pope—and in the existence of similar humble spirituality, looking beyond all creatures to God, and lovingly serving and spontaneously and cheerfully praising Him in the midst of life-long privations and sufferings, among some of the aged, poor and ignorant Catholics of Ireland, grievously oppressed by their English lords; the remarkable outpouring of the Divine Spirit, in the first years of the century, upon England and the United States, and large gatherings into the Protestant communions; the vast increase of the profession, in recent years, without the evident possession, of Christianity (more members having been added to the 'churches' in this century, chiefly since 1850, than their entire number of members at its beginning), especially the deceiving and gathering in of large numbers of the young, particularly young females, by Sunday Schools, and by preaching loose doctrine or no doctrine, and by other myriad human means and machinery (often conducted by so-called 'evangelists' at a stipulated price of from \$25 to \$200 per week), protracted and distracted meetings, perversions of Scripture, fabulous stories, anxious seats, mourners' benches, affecting tunes, sobs, sighs, groans, convulsions, human resolutions, hand-shaking, etc., etc., the secularization or worldly assimilation of the professing 'church;' the substitution of money-based societies for the church of God, and of human learning and human boards for the Spirit of God; the old characteristically and essentially Jesuitical principle of systemat-

ically indoctrinating the minds of the young with false religion, sifting nearly the whole juvenile population through the 'Sabbath School,' substituting the feeble and humanly-devised influence of the 'Sabbath School' teacher for the potent and scripturally-joined influence of the home and the church, and resulting, in a large proportion of instances, according to the most recent and extensive and reliable investigations, in filling the youthful mind with irreverent religionism and hatred of the Bible and the church; the establishing or getting control of seminaries, colleges and universities for the same proselyting purposes, (Protestants, in this as in numerous other matters, merely copying the old Catholic methods); the vile character of much of the fiction found in 'Sabbath School' libraries; theatrical preaching, greeted with laughter and applause; the great increase of hireling 'shepherds,' who, instead of feeding the flock, feed themselves upon the flock, caring not for the sheep (whom they hasten to leave at any time for a larger price elsewhere), and lording it over the flock for filthy lucre's sake (Ezek. xxiv; John x; Acts xx. 33-35; 1 Peter v. 2,3); the multiplication of almost all species of worldly amusements in connection with the so-called 'churches,' for the entertainment and retention of the young members who, having no spiritual life, cannot partake of spiritual food, and for the raising of money for pretended religious purposes—such as strawberry and ice-cream festivals, oyster suppers, concerts, burlesque hymns, comic songs, amateur theatricals, Sunday School excursions, and picnics, and banners, and emblems, Christmas trees, Easter cards, charity balls, and 'church fairs, (with their rafflings or gamblings), rightly termed 'abysses of horrors,' mingling trade with sham charity, obtaining money under false pretenses, teaching the selfish and thoughtless patrons how to be 'benevolent without benevolence charitable without charity, devout without devotion, how to give without giving and to be paid for 'doing good,'—thus attempting to serve God and mammon, and turning what is claimed to be God's house of prayer into a house of merchandise and a den of thieves, and loudly calling for the Master's scourge to cleanse the temple of its defilements (Jews, Catholics and Protestants, all practicing these abominations); the increasing tendency, as in the latter part of the Dark Ages under the teachings of the Pope of

Rome, to reduce all the commandments to one, *Give Gold*, as though this were the one thing needful, and everything else were of no value, for the salvation of the soul; the almost universal tendency of people to try to pull the mote out of other people's eyes, and not to think of the beam in their own eyes—to busy themselves chiefly with the means and ways morally improving others, without beginning with their own moral improvement, resulting in extravagances and abortions; the exhuming and deciphering of the ancient monumental records of Egypt, Assyria and Babylonia, all tending to illustrate and confirm, in the most wonderful manner, the exact truthfulness of the Old Testament Scriptures, at a time when such a confirmation seems most needed by an unbelieving world; many new translations of the Scriptures into the languages of both civilized and uncivilized peoples; the union of the Lutheran and the Reformed 'Church,' in Prussia, at the command of the king, into the 'Evangelical Church,' and the revival of 'Old Lutheranism' there; the Tractarian or Anglo-Catholic movement in the 'Church of England,' resulting in Ritualism, Romanism and Skepticism; the formation of the Broad-Church (in addition to the High-Church and the low-Church) party, in the 'Church of England'—'so broad that you cannot see across it,' says Mr. John Gadsby, of London—'the Church of England,' says Mr. A. V. G. Allen, of Cambridge, Mass., 'thus remaining open to all the tides of thought and spiritual life which have swept over the nation, and thus able to retain in its folds those whom no other form of organized Christianity could tolerate;' the appearance, in 1860, of the rationalistic 'Essays and Reviews,' written by seven Oxford Episcopalian teachers, and, in 1862, of 'Bishop' Colenso's 'Investigations of the Pentateuch and Joshua,' assailing the authenticity and credibility of those Scriptures with the antiquated or surrendered arguments long current in Germany, and the acquittal of the charge of heresy, both of the Essayists and of Colenso, by the Privy Council, the highest ecclesiastical court in England; the disestablishment of the Episcopal Church in Ireland in 1869, with its prospective disestablishment in England also, before the lapse of many years; the reunion, in 1846, of Lutherans, Episcopalians, Presbyterians, Congregationalists, New School Baptists, Methodists, Moravians, and other Trinita-

rian Protestants, of all countries, in an 'Evangelical Alliance' (significantly apostrophized by Krummacker, in his address of welcome, 'O heart-stirring mirage!'), on a doctrinal basis of Nine Articles, the chief object avowed being to oppose the progress of the papacy and of more than half-papish Puseyism; the union of nearly all Protestants in other Societies, Associations, Diets, Councils, Committees and Conferences; the organization and operation of large numbers of Bible, Tract, Missionary, Abstinence and Relief Societies, and of the so-called 'Salvation Army,' with its eccentricities, profanities and delusions; the gathering of about two million communicants into the Protestant 'churches' from heathen lands; the continued home and foreign missionary zeal of the Moravians, which began in 1732,—'accomplishing,' it is said, 'the most extraordinary results with the fewest means,' trusting in the providence of God, choosing the poor and humble fields (not of India and China, but) of Greenland, Labrador, the West Indies, South Africa and Australia, and heroically doing rough work which others would not touch; the obliteration of almost all distinctions between the various Protestant 'churches;' the cloaking of the shallowest unbelief under the popular assertions that there should be no doctrine, no creed, no church, but perfect liberty in all these matters; the notion that self-styled sincerity, no matter what one believes, any religion or no religion, is all that is necessary for salvation; the doubt, suppression or denial, by the most of Protestants, of many of the vital truths of Christianity; a diminished sense of sin, and a fainter conviction of the indispensability of the atoning blood of the Son of God and of the regenerating power of the Spirit of God; the Pharisaic principle of transforming religion from a saving inward reality into a vain-glorious outward show; the general contempt and abuse of revealed religion; a disbelief in the special providence of God extending to all the events of human life; a disbelief in the literal, verbal, plenary inspiration of the Scriptures—this species of infidelity permeating, more or less, nearly all the Protestant 'churches,' unblushingly avowed by their most recent and authoritative writers, and in reality degrading the Scriptures to the level of all other books, containing a mixture of truths and errors, which it is left for the reader to discriminate, ac-

cepting what he pleases, and rejecting what he pleases; the stigmatizing of those who adhere to the old unpopular doctrinal truths proclaimed by the prophets and by Christ and His Apostles, as being 'a hundred years behind the times,' and as applying the principles of the cold understanding to the language of emotion and imagination, and too literally deducing doctrines from bold types and metaphors, while at the same time the objectors admit that the old system of doctrine is made out fairly and logically enough, but too rigidly, from the language of the Scriptures; the steadfast and immovable adherence of 'a very small remnant according to the election of grace' to original apostolic principles and practices (Isaiah i. 9; Rom. xi. 5), in the face of continual blasts of unpopularity, ridicule, slander, contempt and persecution (Matt. v. 10-12; Rom. iii. 8; Acts xxviii. 22)—only those who have eyes to see being able to discern the unworldly and spiritual motives of these despised and calumniated servants of the Most High God; the rise (or revival) of Universalism, Unitarianism, Naturalism, Anti-Supernaturalism, Unspiritualism, Undoctrinalism, Superficialism, Moralism, Philosophism, Transcendentalism, Paganism, Pantheism, Humanitarianism,

Liberalism, Neologism, Campbellism, Irvingism, Darbyism, Puseyism, Mormonism, Millerism, Winebrennerianism, Two-Seedism, Psychopannychism, Non-Resurrectionism, Annihilationism, Universal Restorationism, Pseudo-Spiritualism, Utilitarianism, Rationalism, Pelagianism, Scientism, Agnosticism, Omniscienceism, Presumptuousism, Stoicism, Materialism, Evolutionism, Fatalism, Atheism, Optimism, Pessimism, Socialism, Communism, Libertinism, Red Republicanism, Internationalism, Nihilism, Destructionism, Dynamitism, Atrocicism and Anarchism." *

The following foot-note is given by the author as explanation for this one long sentence.

* To economize space, as I am permitted to make but the briefest allusion to the most of these matters, I have presented, in this one long sentence, the most faithful photograph that I am able to draw of the chaotic nineteenth century. While there are, in the picture, many bright scenes, there are far more numerous spots and vistas of darkness. The best informed and most candid observers unite in declaring that, after all our progress, this is still a very sinful and miserable world, and man's only well-grounded hope is in God.

Our "Christian" Nation

According to recent statistics the people of the United States, during the year 1907, spent \$7,500,000 for Foreign Missions; \$11,000,000 for Chewing Gum; \$27,500,000 for Drugs; \$60,500,000 for Jewelry; \$80,000,000 for Millinery; \$178,000,000 for Confectionery; \$749,500,000 for Tobacco; \$1,744,447,672 for Alcoholic Liquors. That is to say, our wealthy "Christian" nation, nearly all of whose citizens profess to believe that the foreign heathen are perishing eternally a hundred thousand a day, for the lack of the preached gospel, give only \$7,500,000 a year for Foreign Missions (less than ten cents apiece) for saving the poor foreign heathens from torment; while they spend half again as much for Chewing Gum, nearly

four times as much for Drugs, eight times as much for Jewelry, nearly eleven times as much for Millinery, nearly twenty-four times as much for Confectionery, about a hundred times as much for Tobacco, and, what is by far the worst of all, two hundred and thirty-two times as much for Alcoholic Liquors! Judged by these figures, the great majority of our people, instead of being Christians—spiritual, humble, and wise, are themselves heathens—carnal, proud, and foolish. Few people on earth are more in need of the preaching of the free, pure, spiritual, divine, almighty, everlasting, saving gospel of the Son of God than the people of the United States.—S. Hassell in Gospel Messenger.

A Pen Picture of Jesus

Jesus Christ is the heart of the Bible. He is the Shiloh in Genesis; the I Am in Exodus; the Star and Sceptre in Numbers; the Rock of Deuteronomy; the Captain of the

Lord's Host in Joshua, and the Redeemer in Job. He is David's Lord and Shepherd; in the Song of Songs He is the Beloved; in Isaiah He is the Wonderful Counselor, the Mighty God,

the Everlasting Father, and the Prince of Peace. In Jeremiah He is the Lord our Righteousness, In Daniel He is the Messiah; in Zachariah He is the Branch; in Haggai He is the Desire of all Nations; in Malachi He is the Messenger of the Covenant and the Sun of Righteousness; and in the book of Revelation He is the Alpha and Omega and also the Morning Star.

I summon thee, O execrable Judas. Behold him flinging down the thirty pieces of silver before the chief priests and elders. Hear him speak in his agony of soul: "I have sinned in that I have betrayed the innocent blood." I summon thee, O Pontius Pilate, with thy immortality of shame in the creeds of the ages. The Roman procurator washes his hands. Strange sight! He speaks: "I am innocent of the blood of this just person." He speaks again: "I find no fault in this man." I summon John, the heroic Baptist. Hear his testimony: "Behold the Lamb of God, who taketh away the sin of the world." O loving and divine John, the Evangelist, what thinkest thou of the Christ? "He is the Vine, the Way, the Truth, the Light, and the Word, and the Word was God." I summon thee, O matchless Paul. What is thy testimony? "He is the image of the invisible God." "The blessed and only Potentate, the King of kings, the Lord of lords." I summon thee, Apostle Peter, once confessor, then denier, but afterwards penitent witness and heroic martyr. What is thy testimony? "He is the Christ,

the Son of the living God." I summon thee, O once doubting but always brave Thomas. Hear the testimony of this witness as he falls at the Master's feet and exclaims, "My Lord and My God."

I summon thee, O Gladstone, noblest of statesmen, uncrowned king of the world, thou who didst come in contact with the throbbing life of the world, of politics, letters, and religions. What sayest thou concerning humanity's greatest need? "I am asked what a man should chiefly look to in his progress through life, as to the power that is to sustain him under trials and enable him manfully to confront his afflictions. The older I grow, the more confirmed I am in the belief that Jesus Christ is the only hope of humanity."

I summon thyself, O thou Christ of God, thou holiest of the holy, thou who art God of very God. What sayest thou of thyself? "Before Abraham was I am." "I and my Father are one." "He that hath seen me, hath seen the Father."

O men and women in our churches, I ask you all in His own glorious name and in His own solemn words, "What think ye of Christ?" "I beseech you in the name of Him before whose bar all must stand, that each one of you now fall at Jesus's feet, and utter with Thomas, out of penitent and believing hearts, this confession of faith and love, "My Lord and my God!"—R. S. MacArthur, in *The Christian Herald*.

Civil War Record

The old Kehukee Association held its regular session during the four years of Civil war between the states, and as soon as hostilities ceased Northern and Southern brethren mingled together as usual. There was no strife, discord, or ill feeling, either before the war, during its continuance

or at its close, between Northern and Southern Old School or Primitive Baptists; while "Missionary" Baptists, Free-Will Baptists, Disciples, Episcopalians, Presbyterians, Methodists, both Episcopal and Protestant, etc., etc., were torn asunder by the questions of war, and indulged in severe denunciations of each other.

Elder John Leland's Theology

Our New School Baptist brethren claim Elder Leland as a representative of their doctrine and practice as they do most every other minister of prominence of the Baptist denomination who lived and labored before the

division of 1827-32. But Elder Leland not only stood with the Old School brethren in doctrine—as appears from his statement below,—but also in practice in opposition to the Modern Missionary system, Sunday Schools,

Boards, Societies, etc., as appears from his published writings. See *Life of Leland, Hassell's Church History*, and sketch of his life in this work.

"A word of experience. In the years 1772-73, etc., when my mind was so solemnly impressed with eternal realities, as to turn me from the power of Satan, unto the living God; whether from the Bible I read the preaching I heard, the teachings of the Holy Spirit, or some other cause, I did as firmly believe the following articles, as I believed that Jesus Christ was the Saviour of sinners.

1. That all men were guilty sinners, and that God would be just and clear, if he damned them all.

2. That Christ did, before the foundation of the world, predestinate a certain number of the human family for his bride, to bring to grace and glory.

3. That Jesus died for sinners, and for his elect sheep only.

4. That those for whom he did not die, had no cause to complain, as the law under which they were placed was altogether reasonable.

5. That Christ would always call

his elect to him while on earth, before they died.

6. That those whom he predestinated, redeemed and called, he would keep by his power, and bring them safe to glory.

7. That there would be a general resurrection, both of the just and the unjust.

8. That, following the resurrection, judgment would commence, when the righteous sheep would be placed on the right hand of Christ, and admitted into life eternal; and the wicked on the left hand, doomed to everlasting fire.

In the belief of those articles, and what was collateral therewith, I began my ministerial career in 1774, with but very little thought how many and weighty the consequences of these premises were. But, now, after an experiment of fifty-seven years, and after going over the ground thousands of times, with all the research and candor in my power, I dare not pull up stakes and make a new start. Many uncertainties arise in my mind, many questions spring up that I cannot answer; but, every other system that I explore, has greater difficulties, and worse conclusions."

John Gill

Gill, John (1697-1771), of London, Eng., was perhaps the most learned, able, sound, upright and humble Baptist minister since the days of Paul. He was the author of a complete critical commentary on the Old and New Testaments, and of a complete Body of Divinity, and was the only man that ever hunted and drove out Arminianism from the explanation of every verse in the Bible—from the beginning of Genesis to the end of Revelation. Wm. Cathcart, author of the "Baptist Encyclopedia"—a New School work, says that Gill "Knew more of the Bible than any one else with whose writings he was acquainted; that he was a man of great humility, and one of the purest men that ever lived; that, in his 'Body of Divinity,' the grand old doctrines of grace, taken unadulterated from the Divine fountain, presented in the phraseology and with the illustrations of an intellectual giant, and commended by a wealth of sanctified Biblical learning on'y once in several ages permitted to mortals, sweeps all opposition before them, and leaves no place for the

blighted harvests, the seed of which was planted by James Arminius in modern times." How sad to think that the great body of New School Baptists of today have repudiated Gills' works, turned a deaf ear to the plain teachings of the Holy Scriptures and become the devoted apostles of James Arminius! Will they not reap the "blighted harvests" that Cathcart says is the fruits of Arminianism? But this New School author further says, "In this work (Gills' writings), eternal and personal election to a holy life, particular redemption from all guilt, resistless grace in regeneration, final perseverance from sin and the wicked one, till the believer enters paradise, and the other doctrines of the Christian System, are expounded and defended by one of the greatest teachers in Israel ever called to the work of instruction by the Spirit of Jehovah." Yet how soon is this great teacher in Israel set aside for the carnal reasoning, flesh pleasing, pride fostering, God debasing and man-exalting doctrines of James Arminius? And how absurd and inconsistent for

the New School denomination to claim John Gill and many other Bible Baptists when they deny through the press and in the pulpit the doctrine they contended for? Only a short time after the bones of this wonderfully gifted servant of God had been laid in the grave, Andrew Fuller began to ponder upon the expediency of making a change in Baptist tactics,

and after years of heated controversy with his brethren led the majority of those professing the Baptist name into the Arminian camp. I have given these few points in the life of Gill to show that he preached the same doctrine and contended for the same practice that the Primitive or Old School Baptists are the only exponents of today.

Joseph Charles Philpot

Philpot, Joseph Charles (1802-'69), was descended by both parents from Huguenot or French Calvinistic families. His health was always delicate. He was a distinguished graduate and fellow of Worcester College, Oxford University. In 1872 while acting as a private teacher in a wealthy family in Ireland the Lord sent upon him grievous afflictions and poured upon him the spirit of grace and supplications, taught him his sinfulness and blessed him with a hope in Christ. Becoming satisfied of the great errors of the Established Church of England, he seceded and left his income from the "church" and resigned his university fellowship, giving up every worldly advantage for conscience sake. He went out like Abraham of old "not

knowing whither he went." About six months after he found his people and was baptized by Mr. John Warburton into the fellowship of the Strict Baptist Church at Allington. He was the editor of "The Gospel Standard" from 1849 to 1869, a very laborious and responsible position, that Monthly Magazine having a circulation of about 10,000 copies. He was a strong scriptural advocate of the eternal sonship of Christ, of the three oneness of Jehovah and of the doctrine of predestination. "I fully believe" says he, "that the entrance of sin into the world and death by sin was according to the permissive will of God, for without, it could not have entered, but not appointed as God appoints good, for reason as we may this would make God the author of sin."

Soul and Spirit

"Q. Are the soul and the spirit the same? A. The same words in the original Hebrew and Greek Scriptures are rendered, in the King James version, soul, spirit, mind, heart, understanding, etc., and they are generally used to denote the immaterial thinking principle which man derived directly from God (as distinguished from the body that was made out of the dust of the earth), and which returns directly to God at death for private, immediate judgment (Gen. ii. 7; Eccles. xii. 7, 14; Matt. x. 28; Luke xxiii. 46). Only in two passages of the Scriptures (1 Thess. v. 23 and Heb.

iv. 12) is the Greek word *psuche* (rendered soul) distinguished from *pneuma* (rendered spirit); and when they are distinguished, *psuche* (soul) denotes the natural, animal, carnal, fleshy, outer, lower qualities or operations, and *pneuma* (spirit) denotes the moral, spiritual, inner, higher qualities or operations, of the one, indivisible mind, or immaterial, thinking principle of a human being—the distinction resembling that between 'the joint and marrow' (which are parts of the same body), and between 'thoughts and intents' of the same heart (Heb iv. 12)."—S. Hassell in Gospel Message.

Sunday

Christ particularly honored the first day of the week, Sunday, not only by rising from the dead on that day, but also by repeatedly visiting His disciples, after his resurrection, on that day (John 20: 19, 26). The Apos-

tles too, it would seem, habitually assembled on that day. Acts 20: 7; Cor. 16: 1, 2; Acts 2: 1). The day of Pentecost was the first day of the week, because it was the fiftieth day after the resurrection of Christ, which

took place on the first day of the week. Without any formal commandment in the New Testament, but no doubt by Divine arrangement (Eph. 1: 10-13), ever since the resurrection of Christ, the Christian Church, delighting to honor their Lord, has observed the Lord's day, the first day of the week, as the Sabbath, or Holy Convocation Day of the New Dispensation; but Christian forbearance on this subject is included in Rom. 14: 5, 6, and Col. 2: 16, 17.

In remembrance of Christ's resurrection the ancient church, like the apostolic church, observed the first day of the week (or Sunday) as a day of sacred joy and thanksgiving, of public worship of God, and of collections for the poor; but neither the

ancient nor the apostolic church ever called that day the Sabbath. In the year 321 Constantine appointed the first day of the week, which he called "the venerable day of the Sun," in reference both to the Roman sun-god, Apollo, and to Christ, the Sun of righteousness, as, in some respects, a day of rest. He forbade the sitting of courts and military exercises, and all secular labor in towns on that day; but allowed agricultural labor in the country.

Under Moses—the law dispensation, labor is first. Under Christ—the gospel dispensation—grace is first. Christ deserves the first of all things, even the first day of the week for special public worship of His matchless name.

The Saved—The Lost

"Q. Why did God create a part of mankind to be saved and the other part to be lost and to be severely and eternally punished? A. The Scriptures do not say that He did, nor have I ever heard a Primitive Baptist say so. The Scriptures declare that God created man in His own image, very good and upright (Gen. i. 27, 31; Eccles. vii. 29); and that the Creator, who is righteous in all His ways and holy in all His works does not compel or even tempt His creatures to sin (Psalm cxlv. 17; James i. 13); and that Adam, the federal head and representative of his race (Rom. v. 12-19; 1 Cor. xv. 22), was not deceived by Satan in his transgression of God's law, but knowingly and deliberately disobeyed the divine commandment, thus involving all his posterity in a state of sin and condemnation (1 Tim. ii. 14; Gen. iii. 6: 17-19; Rom. v. 12-19); and that all flesh corrupt their own way upon the earth (Gen. vi. 12; Isa. liii. 6), and sin against the light of nature, reason, and conscience, and are therefore inexcusable (Rom. i. 18-32: ii. 1-16), and are guilty before God (Rom. iii. 9-20), so that salvation can only be of God's sovereign, free, and unmerited grace (Rom. iii. 21-31; v.

20, 21; vi. 23), which He has a perfect right to give to His own loved and chosen people, while He has an equal right to leave others to go in their sins and justly to perish and be punished forever because of their own inexcusable sins (Rom. viii.; ix.; Eph. ii.; Rev. xxi., xxii.). Every human being will be finally and righteously judged according to the deeds done in the body (Matt. xxv. 31-46; John v. 27-29; Rom. ii. 1-16; 2 Cor. v. 10; Rev. xx. 11-15; xxii. 14, 15); and all whose names are not found written in the Lamb's Book of Life, not redeemed by His blood nor renewed by His Spirit nor conformed to His image nor living soberly, righteously, and godly, as Christ did, in this present world, will be justly cast into the lake of fire, which is the second and everlasting death, while those like Christ will, by His grace and by virtue of His perfect righteousness imputed to them, joyously enter into the heavenly and eternal city, the immediate and manifest presence of the Holy and Living God, where all the holy angels and glorified saints will forever dwell (Rev. xx. 14, 15; xxi. 27; xxii. 1-15; Rom. viii.; Eph. i. 2; Thess. i.; ii.; 1 Pet. i., ii.; 1 Cor. i.; Titus. ii., iii.).—S. Hassell in Gospel Messenger.

Cain's Wife

"Q. Who was Cain's wife (Gen. iv. 16, 17)? A. A daughter of Adam, who lived 930 years, and who had sons and daughters (Gen. v:4-5). The very word Adam means Man or human

being, and is so rendered 362 times in the Old Testament. If there had been men before Adam, God would not have said, 'Let us make man in our image (Gen. i. 26); and it would

not have been true that, before He made Adam, 'there was not a man to till the ground' (Gen. ii. 5). Paul says that Adam was 'the first man (1 Cor. xv. 45, 47); and that in Adam all men sinned and died (Rom. v. 12-21). Even Abraham's wife Sarah was his half-sister, the daughter of his father though not of his mother (Gen. xx.

12). Afterwards, when the human race was more numerous, the marriage of near relations was forbidden by God (Lev. xviii). Nothing is known of the land of Nod, where Cain settled, except that it was east of Eden; it may have been only a few miles from Eden."—S. Hassell in Gospel Messenger.

Church Government

The so-called Christian churches, both Catholics and Protestants, are governed by three principal, or general forms of church government, viz:

Bishops:—The Catholic, Episcopalian, Greek church, and Methodist are governed by Bishops.

Presbyteries, Synods or General Assemblies:—The Presbyterians hold to this form of government; while the

Lutherans are governed by a combination of the Presbyterian and the Episcopal form.

Congregational:—Congregationalist, Baptist and many other sects hold to this form. They maintain that each congregation or society of Christians is, and should be, independent of all others in its ecclesiastical power, and should be bound to each other only by the cords of love and fellowship.

Family Worship

"Q. Ought worship to be kept up in our families, as among God's people in olden times? A. The decline of family religion is one of the saddest marks of these last, evil, and perilous times. True religion is for the individual, the family, and the community, as well as for the church. It is not simply for public use on one or two days of the week. It is the spiritual life of its possessor, and should be manifested continually in our dealings with God, and with our

families, and with our fellow men. The children of the resurrection should live evermore as in the holy and loving presence of their Heavenly Father, for the benefit of their families, and others, and for eternity. Family worship is of far more importance than Sunday Schools, theological seminaries, and protracted meetings. Its neglect among the people of God is a sure sign of their growing worldliness, covetousness, and carnality.—S. Hassell in Gospel Messenger.

Crime Increasing—Morals Declining

(From The Two Witnesses by
Stewart.)

Some years ago Mr. Geo. F. Ellis, an aged, well-informed and highly respected minister of the Methodist Episcopal Church, South, who was located in Greensboro, Hale County, Ala., wrote the following, which was published in the Greensboro Watchman:

"WHAT CAN BE THE CAUSE?"

"It is often asked, Is the world growing better? The answer is found in the painful record of the past and present, so far as this country is concerned. Petty larceny, grand larceny,

burglary, arson, highway robbery, manslaughter, murder in its different degrees, are rife everywhere. The estimate on human life was never so low. These crimes are not, as many suppose, confined to railroads and mining districts. They are committed everywhere, and with more immunity than ever before.

"The multiplication of crime can not be accounted for simply on the ground that the population is vastly increased, and modes of communication are more rapid. Take both of these factors into the account, and still to any intelligent and thoughtful mind, the increase of crime is more than commensurate with the potency

of the causes mentioned. This is a subject of terrible significance, and it is time that the press, the pulpit and the law-makers of this land were considering the matter with pungent earnestness."—Geo. F. Ellis.

C. L. Chilton, who has already been quoted, in a private letter to me says:

"For my part, I do not think there is any doubt as to the general deterioration of morals in this country, viewed from every standpoint. The consumption of whiskey, and consequent drunkenness, has wonderfully increased. Suicides, homicides, and the general increase of crime. Divorces wonderfully increased; also prostitution of white females."

"In Dodd, Mead & Co.'s New 'International Encyclopedia,' just published, it is said in volume V., pages 443-446, under the caption 'Criminology': 'The question whether crime is increasing has been very widely discussed, pro and con; there appears to be a general opinion among experts that it is increasing. Certainly criminal statistics everywhere seem to bear out this view, with the possible exception of England; and even there Mr. W. D. Morrison maintains, in his book on 'Crime and Its Causes,' the total volume is on the increase. According to the eleventh census of the United States (the census of 1890), it appears that the criminal class in our country has increased from 1 in 3,500 of the population in 1850, to 1 in 786.5 in 1890, or 445 per cent, while the total population has increased but 170 per cent. in the same period."

Hassell, in his Church History, page 642, says:

It is certain that in the United States since 1850 crime has greatly increased.

The ninth census gives these figures:

Year..	Prison- ers.	Ration to Pop- ulation.
1850.....	6,737	1 out of 3,442
1860.....	19,086	1 out of 1,647
1870.....	32,901	1 out of 1,172

"And the tenth census gives the following:

1880.....	59,255	1 out of 860
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"The tenth census strangely doubles the number of prisoners for 1850 and 1860. Thus, according to the figures in the ninth census, crime increased in the United States, from 1850 to 1880, four times—and, according to the figures in the tenth census, two times—as fast as the population; and it is very remarkable and a very lamentable fact, that during the same period, from 1850 to 1880, the profession, without the evident possession of Protestant Christianity, increased from 3,529,000 to 10,065,000—almost in a three-fold proportion; while the Catholic population increased from 1,614,000 to 6,367,330—almost in a fourfold proportion. The increase of crime is attributed to the eight million foreign immigrants that came into this country from 1850 to 1880 and to the Civil war in 1861-64; but the tenth census makes crime somewhat less in 1870 than in 1860, though much greater in 1880; and it is known that murders, for instance, have terribly increased in the last four years, from 1,266 in 1881 to 3,337 in 1884; and, notwithstanding the fact that nearly all the youthful population is now sifted through the Sunday School, the age of criminals is growing constantly less."

It would appear from the foregoing that, speaking paradoxically, the better people get the worse they are.

The Hireling

(Joh., 10, 12, 13.)

"I live with the lonely, and move with the throng;
I stay with the weak, and abide with the strong;
I advocate morals and love of the state,
Whether with the humble, or among the great;
I sanction the Bible and all it contains,
With all its great beauty and sanctified strains;
While, to tell the truth, I must frankly confess,
I do its doctrines most heartily detest.

"I have my great system, down to a science,
On which I depend with greatest reliance,
I'm full of plans and schemes and means without end,
To fleece, gull and delude the children of men:
If one scheme should fail, I then try another,
And care not which so the money I gather;
Hence you see, I must study the ministry
Well, to succeed in my work of iniquity.

"I tell the people that they ought to
pay tithes,
And prove it by resting, and, brethren
most wise,
For upon this one thing I am fully
bent,
To get from the good people, at least
the tenth:
Of course I want more, but must keep
things polished,
And never let them know tithe laws
were abolished
By Christ the High Priest, and the
sinner's best friend,
And of law; for righteousness, the
last great End.

"In the name of the gospel I preach
the law,
And few of the people ever see the
flaw.
I quote the Bible, but ring, twist and
pervert,
And this is the way, I the people sub-
vert.
I quote part of a verse and leave the
rest out,
And deceive the people by appearing
devout,
And teach them that salvation is just
with man,
While the Lord will save all of them,
if He can.

I preach that which all men, by na-
ture, believe,
And this, all such people most gladly
receive;
For this I know, and have it on my
docket,
I must please man to get into his
pocket.
I boast of our number, wealth and
refinement;
Of our wisdom, and religious ad-
vancement;
And of all people, most heartily dis-
dain
Those strange persons that dare God's
truth to maintain.

Above all things, I most fear true ex-
planation,
Honest inquiry and investigation,
Which I shun, keep down and the
people deceive,
By "all is right that they honestly
believe."
Thus I delude many, the aged and the
youth,
And cause them to hate him that tells
them the truth;
And you see, with feigned love, zeal
and a frown,
Lead them to believe he is running
them down.

I beg for myself in the name of the
Lord,
And by many such schemes, the money
I hoard,
As I have found out by means of good
merit,
The way to get gain, in on the Lord's
credit.
I criticise folks, for their love of the
pelf,
But the main thing I want is money
for self,
Though it worries me much, and taxes
my might,
To keep with the people, this thing
out of sight.

It is more blessed to give than to
receive,
For this the Lord said, and quickly
they believe.
They do the giving and I the receiv-
ing,
So I get money out their believing.
This is the truth, and I want you to
keep it,
And not let the people into my
secret;
But if it gets out, I will give it the
lie,
And, in truth, for money the louder
I'll cry."

The Serpant and Eve

"Q. Who was the serpent that be-
guiled Eve in the Garden of Eden?
Was he an ape or some being in the
shape of a man? A. Not only the
primary meaning of the word rendered
'serpent' in Gen. iii. (the hisser),
but also the curse pronounced upon
him by the Lord in Gen. iii. 14, 15,
and the language of the Apostle Paul
in 2 Cor. xi. 3, and that of the Apos-
tle John in Rev. xii. 9 and xx. 2 prove
that it was a literal serpent that

tempted Eve; and the language of
John in these two passages of Reve-
lation and that of Christ in John viii.
44, prove that the Devil possessed the
body of the serpent and was the real
tempter, just as he possessed the
bodies of men and of swine during
Christ's ministry on earth. Through-
out the East a serpent is considered
an emblem of the Devil, because of
its stealthiness, horribleness, poison
and malignity.—S. Hassell in Gospel
Messenger.

Melchizedek

"Q. Who was Melchizedek? A. Melchizedek is mentioned in Gen. 17-20, Psalms cx. 4, and Heb. vii. 1-3, and seems alluded to in Zech. vi. 1-3. He was an actual person, the type of Christ, a priest of the Most High God, and king of righteousness, also king of Salem or peace. Salem was an early name of Jerusalem; and a later king of Jerusalem (then called Jebus) was, in the time of Joshua (x. 1) Adonizedek, whose name means lord for righteousness. In the cruciform tablets recently discovered at Tel el-Amarna, in Upper Egypt, it is shown that salem or Jerusalem was a very ancient city and had a temple of the Most High God, and that its ruler was a priest king. In the oldest translation of the New Testament, the Syriac version made in the second century,

the third verse of the seventh chapter of Hebrews reads as follows:

"Of whom neither his father nor his mother are written in the genealogies; nor the commencement of his days, nor the end of his life; but, after the likeness of the Son of God, his priesthood remaineth forever." In the mystery of his person, and in being both a king and a priest, and in having no predecessor or successor, no known beginning or end in his priestly office, and in being king of righteousness and peace and of Jerusalem, and in being superior to Abraham (Abraham paying him tithes) and in bringing forth bread and wine (emblems of the Lord's supper) to Abraham, and in blessing Abraham, he was like Christ.—S. Hassell in Gospel Messenger.

The Negro

"Q. Should a person who denies that a negro has a soul be appointed by a church to the deaconship, or ordained by a presbytery, or retained in that office by a church? A. He should not; for he is not sound in the faith (1 Tim. 3:8-13). The weak and wicked falsehood that negroes have no souls and are not, therefore, hu-

man beings, would, if fully carried out, release them from accountability for crime, and would justify the other varieties of the human race in treating them as beasts; and this despicable falsehood is a contradiction of some of the clearest statements of the Scriptures, such as Psalms 68: 31; Acts 8:26-40; 17: 26; Rev. 5:9.—S. Hassell in Gospel Messenger.

"Federal Council of the Churches of Christ"

During December, 1908, there met in Philadelphia four hundred delegates of thirty-two Protestant denominations, representing eighteen millions of communicant church members and a family constituency of more than half the population of the United States, with the purpose of cooperating for speedy evangelization and salvation of the world. The following denominations were represented:—"The various Baptist churches, the Christian connection, the Congregational churches, Church of the Disciples, Evangelical Association, Evangelical German Synod, Society of Friends, Evangelical Lutheran Church the Mennonites, Methodist Episcopal Church, North, Methodist Episcopal Church, South, and both African fellowships of Methodists, Methodist Protestant Church, Moravian Church,

the Presbyterian churches, Protestant Episcopal, Primitive Methodist, Reformed churches, Reformed Presbyterian Church, Seventh-Day Baptists, United Brethren, United Evangelical Church, United Presbyterian Church, and Welsh Presbyterian Church."

This union movement of all the Protestant churches is on a line with a similar movement of all those churches at Shanghai, China, April 25, 1907, under the title of "The United Protestant Church of China." The object is the combination of all their money and efforts in the Home and Foreign Mission Fields for hastening the Christianization of the human race.

The Primitive or Old School Baptist churches, knowing that salvation is of the Lord, have nothing to do with this grand Protestant federation (Jo-

nah 2:9; Matt. 1:21). They can not compromise one particle or divine, unchanging, and eternal truth (Psalm 117:2; 2 Tim. 3:16, 17; Jude 3); and maintaining that Truth in all its integrity, they feel that they must keep separate from the world (Lev. 20:24, 26; 2 Cor. 6:14-18), "do justly, love mercy, and walk humbly with their God" (Micah 6:8), "live soberly, righteously, and godly in this present world" (Titus 2:12), proclaim without money or price, by their ministry and

by their lives, the loving and holy gospel of the Son of God to all who have ears to hear, eyes to see, and hearts to understand (Isa. 53, 54, 55, 61; Matt. 10:8; 11:28-30; 28: 18-20; Rev. 3:22; 22:17), glorify God by obedience and submission to Him (Luke 2:14), and, "as they have opportunity, do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10).—S. Hassell in Gospel Messenger.

Reverend

The term "Reverend," has, in modern times, taken the place of the New Testament term **Elder**. Primitive or Old School Baptist are about the only people who hold to the term **Elder** for distinguishing the Pastor. They do not want any high-sounding titles applied to them. To apply **reverend** to men appears to them bigotry, pride and a species of robbery. This word is used but one time in the Bible (Psalms 111. 9.), and then in connection with the Lord's name

only. And when inspiration says "Holy and reverend is his (God's) name;" to change it and say, "Holy and Reverend" is the preacher, is robbing God of His name, to satisfy man's vanity. As well say, "Holy Mr. Smith," as say "Reverend Mr. Smith." Protestants have borrowed this and many other unscriptural customs from the Catholics. May God enable us to reverence Him, and like Elihu (Job 32:21, 22), not give flattering titles to men.

God is Not Author of Sin

I cannot conceive of a more horrible falsehood, or a more abominable blasphemy, than the declaration that God is the author of sin. It is not Christianity, but it is fatalistic, pantheistic, heathenish, diabolical philosophy. There is no more sense than there is truth in saying that sin is a creature of God. Sin is the transgression of the law of God, and therefore not a creature, but the act of a creature. God created man in His own image, and therefore without sin. The evil which God creates in His holy providence is not sin, but the darkness and suffering which are the righteous punishment of sin. Not by God, but by man, sin entered into the world, and death by sin (Rom. v. 12). God is infinitely, essentially, un-

changeably, and eternally holy, "the Sun of Righteousness," "the Father of lights," "in whom is no darkness at all," "of purer eyes than to behold iniquity," and cannot be tempted with evil, neither tempted He any man," much less does He compel any creature to sin. Sin is the rebellion of the creature against the Creator, and is described as "the abominable thing which God hates" (Jer xlv. 4), and which, if unrepented of and unforsaken and unatoned for, He will punish with everlasting fire (Matt. iii, 12, xxv, 41-46; Rev. xx: 15). Not for a moment will a faithful Church of the Lord Jesus Christ tolerate, in any of its members, the blackest of all falsehoods and blasphemies, that God is the author of sin.—S. Hassell in Gospel Messenger.

"Our Funeral"

It is falsely said, by those who have been charitably preaching our funeral for the last fifty years, that the number of Primitive Baptists is decreasing, and all will soon be dead and gone. Their number increased in the

nineteenth century, in about the same proportion as the population. In 1800 there were about 10,000 when the entire population of the United States was about 5,000,000; and in 1880 there were about 100,000, when

the entire population was about 50,000,000. It is a remarkable coincidence that this proportion—about one in 500—was about the same as that of 7,000 who had not bowed the knee to the image of Baal, in Elijah's time, to the entire population of the kingdom of Israel of about 3,500,000. We had in—1880—in round numbers, about 1,500 Elders, 3,000 churches, 240 associations, and 100,000 members

in the United States. We have now—1906—about 125,000 communicants. Our statistics cannot be correctly gathered as many of our ministers are averse to giving out statistics, it appearing to them to be done from a spirit of pride. The census report of 1896 gives the statistics of the Primitive Baptists in the United States as follows:

State.	Organiza- tions.*	Church Officers.	Value Church Property.	Communi- cants.
Alabama	360	325	\$125,364	14,903
Arkansas	121	93	29,032	2,994
Delaware	6	7	19,000	183
District of Columbia	2	...		34
Florida	67	65	27,525	1,997
Georgia	483	475	210,455	18,535
Illinois	160	132	93,100	5,301
Indiana	144	128	123,550	7,078
Iowa	34	15	9,950	853
Kansas	19	7	10,100	438
Kentucky	225	208	151,425	10,665
Louisiana	43	42	18,955	1,602
Maine	3	3	3,300	137
Maryland	16	15	27,950	373
Massachusetts	1	1	5,500	10
Mississippi	109	104	38,600	3,259
Missouri	129	93	33,975	3,763
Nebraska	2	1	800	40
New Jersey	4	4	3,000	258
New York	31	26	84,000	1,019
North Carolina	311	294	129,698	11,740
Ohio	139	138	123,190	4,252
Pennsylvania	15	10	14,100	313
South Carolina	23	23	7,050	531
Tennessee	316	290	147,455	13,972
Texas	159	91	34,575	4,201
Virginia	234	191	93,205	9,950
West Virginia	65	64	24,700	2,777
Wisconsin	4	4	4,500	128
Totals	3,222	2,849	\$1,649,827	121,347

But it can be truthfully said that the number of our communicants does not represent our strength in sentiment and belief. There are thousands of people who will join no other church because they believe our doctrine, and will not join our church because of a feeling in themselves of unworthiness, unfitness, etc., and again, children of Primitive Baptists are not brought up in the church as children of many denominations are, but are taught lessons of morality, truthfulness and honesty; and that to avoid hypocrisy a change of heart and a belief of the truth must precede a profession of religion. Thus our numbers are not swelled with professors in name only who have not been killed to the love of sin; and

it is safe to assume that there are many more people who believe the truths we preach and practice than we ourselves sometimes suppose, or our enemies will admit.

These facts and figures are given—not in a proud or boastful spirit—but as a matter of defence against the many false prophecies and misrepresentations of our people. Our doctrine of grace excludes boasting and we have nothing to boast of but the wonderful works of God. And so far as numbers are concerned we know that God's manifest people have always been few in number. It was said of God's ancient people: "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were

the fewest of all people." Deut. 7:7. And again, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32. He who goes to the Bible for his religious faith cannot expect the majority

to be right. The majority was not right in the days of Noah—in the beginning of the Christian era,—nor need we expect them to be on the side of truth when Christ shall again come.



Names of About Eight Hundred of Our Ministers Whose Sketches Do Not Appear in This Work

A.

Adams, Noah.
Anderson, C. W.
Atkins, A. V.
Abbott, Absalom A.
Adams, Joshua.
Alberty, N.
Allsberry, Brice.
Anville, S. H.
Ashbrook, Tunis.
Ambrose, James.
Arnold, John.
Ausmus, Henry.
Almon, D. B.
Allison, J. P.
Almon, W. D.
Akers, J. J.
Agee, W. D.
Ashbrook, Eli.
Anderson, George.
Angel, Bachary.
Alexander, H. H.
Alderman, E. D.
Ambrose, J. J.
Armstrong, J. D.
Allen, L. C.
Abernathy, B. L.
Abernathy, J. T.
Almand, J. F.
Almand, W. T.
Agee, H. F.
Abbott, W. G.
Abbott, J. H.
Abbott, D. J.
Adams, J. A.
Adams, B. A.
Arnett, Reuben.

B.

Biggs, Stephen.
Burnson, H. S.
Barker, John.
Biggs, Asa.
Boxley, J. S.
Biddy, J. J.
Badger, John A.
Badger, J. N.
Bennett, A. H.
Battle, L. W.
Butler, John.
Bowden, W. A.
Brown, Elias.
Bullock, J. A.
Bell, Asa.
Bell, W. F.
Butler, J. L.
Bennett, Phillemon.
Bowen, John.
Bennett, Moses.
Beaver, James.
Bolinger, J. R.
Brazil, H. M.
Biggs, Asa.
Baker, Jessie.
Byrd, J. J.
Baker, Thos.
Brown, W. S.
Barton, John M.
Battle, J. R.
Britian, Thos.
Baker, J. W.
Bray, C. D.
Bogwell, L. E.
Bodine, W. H.
Beene, Samuel.
Bowen, John.
Boone, Thomas.
Bennett, Mitchell.
Bowden, W. A.
Bridges, Wm.
Barrett, M. L.
Barrett, Willie L.
Bell, W. R.
Barrow, Josephus.
Brittain, Emanuel.
Brown, George.
Barker, D. G.
Best, J. D.
Battle, J. E.
Brumlow, W. E.
Burtram, J. M.
Bogwell, J. M.
Burson, G. W.
Bright, T. J.
Bray, B. R.
Brooks, W. D.
Blanton, J. E.
Bird, N. B.
Bryan, Gardner.
Brown, C. C.
Boucher, J. H.
Boyd, J. L.
Buchanan, L. T.
Brown, J. B.
Blankenship, E. L.
Bryant, R. A.
Ballard, C. P.
Boothe, G. W.
Britton, J. H.
Beard, A. P.
Barker, J. L.

Bartlett, E. B.
Bell, J. D.
Badger, J. N.
Bartley, M.
Bond, C. W.

C.

Curtis, John D.
Cate, Noah.
Cook, O. H. P.
Casog, F. M.
Canter, J.
Crecelius, J. G.
Crawford, W.
Carawan, George.
Carpenter, G. A.
Campbell, Hiram.
Cleveland, C. C.
Conner, Daniel.
Carter, David.
Compton, Wallace.
Cole, A. A.
Carroll, W. W.
Croft, Wm. R.
Colley, Joel.
Carr, Thos.
Caudle, Wm.
Cherry, Jonathan.
Carraway, Green.
Caudill, S. C.
Cowan, J. S.
Candler, Richard.
Connor, John.
Crow, Wm.
Castleberry, J.
Carlisle, R. W.
Chandler, W. D.
Curington, J. G.
Cool, Herbert.
Chandler, J. D.
Cleveland, Cromwell.
Cornell, W. I.
Cambers, D. G.
Counts, S.
Crow, Wm.
Crocker, Thomas.
Crumpler, John.
Coggins, George.
Clayton, J. T.
Chandler, T. B.
Carnes, Thos.
Cook, T. A.
Cooper, W. J.
Cowart, W. H.
Chitty, J. A.
Cowan, J. S.

Creel, J. M.
 Campbell, W. W.
 Compton, M. L.
 Childers, J. J.
 Carter, David.
 Cadwell, B. C.
 Camp, B. M.
 Cook, J. H.
 Cook, R. L.
 Chapman, G. R.
 Coleman, J. W.
 Chandler, Z. I.
 Campbell, G. W.
 Covington, H. J.
 Cashion, W. A.
 Chilton, W. B.
 Corum, L. R.
 Collins, J. F.
 Cattle, Jas. A.
 Crawford, W. R.
 Capps, Isaac.
 Carnell, W. I.
 Cubbage, B. E.

D.

Duke, Jno. M.
 Dickey, John.
 Deatherage, J. E.
 Downing, J. B.
 Dupree, Thomas.
 Davis, J. J.
 Daniel, Moses.
 Davis, David.
 Drake, Thos. G.
 Daniel, George.
 Daniel, Benton.
 Daniel, T. L.
 Doyle, David.
 Dodd, W. H.
 Duke, John.
 Dickson, J. J.
 Dupree, Benj.
 Dobbs, Joseph.
 Dobbs, Wm.
 Davis, Wm.
 Dickey, J.
 Duty, J. H.
 Dyles, J. M.
 Dukes, Matthew.
 Doolin, J. M.
 Derviel, A. J.
 Douthit, I. E.
 Davis, G. G.
 Daniel, W. R.
 Daily, J. T.
 Denton, J. B.
 Duncan, S. B.
 Dowdell, John.
 Dody, C. G.
 Deardoff, John R.
 Dabley, Jasper.
 Dyer, Geo. F.
 Dail, Nelson.

E.

Eubanks, J. G.
 English, Sampson.

Evans, John M.
 Ewell, James.
 Edon, J. G.
 Evers, T. S.
 Evans, L. F.
 Everett, J. T.
 Etheridge, D.
 Eubank, B. F.
 Estes, C. W.
 Eshee, J.
 Edwards, Geo.

F.

Furr, Joseph.
 Fisher, John.
 Franklin, Henry.
 Flinchum, J. W.
 Fuller, H. G.
 Foster, T. J.
 Feeds, Jas.
 Fry, John.
 Farmer, Amos.
 Fulch, J. W.
 Fiedler, Ezekiel.
 Furr, Joseph.
 Fraley, Isaac.
 Fleener, W. L.
 Fastner, S. R.
 Furgerson, W. T.
 Fritts, W. A.
 Faqua, J. M.
 Fyffe, W. H.

G.

Girard, G. R.
 Guyman, Isaiah.
 Gibson, M. M.
 Goodwin, W. H.
 Galloway, C. P.
 Guthrey, Isham.
 Gore, G. W.
 Gammon, W. H.
 Griffith, W. D.
 Grimsley, T.
 Gilbert, S. H.
 Gardner, W. Z.
 Galston, H. L.
 Gwaltney, H. J.
 Gower, D. S.
 Garreth, J. J.
 Graves, A. L.
 Gilliland, Isaac.
 Griffith, J. M.
 Goodman, J. M.
 Groover, R. J.
 Guard, S. W.
 Gunter, J. M.
 Gentry, Isaac.
 Griffin, James.
 Grimsley, T.
 Gates, Wm. B.
 Gamron, O. B.
 Griffin, Lanier.
 Greenlaugh, John.
 Goforth, A.
 Griffin, L. F.

Grafton, A. F.
 Gotcher, J. H.
 Gunn, Moses.
 Grimsley, Thos.
 Good, Joseph.

H.

Hassell, J. V.
 Helton, H. D. S.
 Haney, J. A.
 Howard, Riley.
 Hill, W. B.
 Hay, W. H.
 Hill, S. A.
 Howard, H. B.
 Hedges, M. F.
 Herrioge, J. W.
 Hull, W. C.
 Harris, V. R.
 Hubbard, W. H.
 Hamrick, W. R.
 Hembree, A.
 Holland, J. E.
 Hamrick, R. S.
 Hamrick, N. A.
 Hatch, B. R.
 Harill, E. J.
 Hall, J. H.
 Henson, J. M.
 Hodges, E. J.
 Hollingsworth, A.
 Hollingsworth, S. J.
 Holland, E. S. W.
 Hall, J. B.
 Hogarth, E. A.
 Harrelson, B. H.
 Hunt, M. M.
 Hess, Wm.
 Hanaker, Robt.
 Hembree, O. F.
 Harwood, W. J.
 Harris, M. A.
 Hardesty, Wm.
 Hardesty, B. F.
 Handcock, W. P.
 Hardy, N. B.
 Hunt, J. H.
 Hylton, Jacob.
 Hanover, J. C.
 Hanover, J. B.
 Henson, Newt.
 Human, B. H.
 Hardy, M. B.
 Hale, Jeremiah.
 Harris, W. F.
 Hall, A. A.
 Hudleston, J. D.
 Hauck, Simeon.
 Harrison, T. F.
 Hutchinson, T. W.
 Hubbard, Wm.
 Halsey, Wm.
 Harris, Joshua.
 Hunt, Henry.
 Hickey, John.
 Hudleston, John B.
 Hull, W. J.

Hart, R. D.
 Hanes, H. G.
 Hill, Robert.
 Hewitt, J. C.
 Harrell, R. W.
 Honk, A. J.
 Honk, H. P.
 Harper, Thos.
 Hammond, A. H.
 Helm, Joel.
 Hurtley, G. W.
 Ham, Heyard.
 Harper, James.
 Hudgens, John C.
 Hull, E. Z.
 Halcombe, Elihu.
 Helm, R. T.
 Holt, Samuel.
 Haynes, Henry.
 Hopkins, Chas.

I.

Isom, Reuben.

J.

Jenkins, Franklin.
 Jessie, B. V.
 Jewett, Daniel E.
 James, R. A.
 Jordan, T.
 Jackson, W. H.
 Jones, J. R.
 Johnson, A. D.
 Johnson, J. H.
 Jordan, T. J.
 Jordan, A. J.
 Jackson, G. M.
 Jones, W. C.
 Joiner, E. J.
 Jones, J. C.
 Jeffers, W. S.
 Jones, S. B.
 Johnson, A.
 Janway, James.
 Jones, Hugh.
 Jones, John.
 Jordan, J. T.
 Jones, Archibald.
 Joyner, Benj.
 Jones, William.
 Johnson, J. F.
 Johnson, P. G.
 Johnson, J. P.
 Jones, Anderson.
 Jones, B.
 Johnson, J. A.

K.

Kemper, Peter.
 Kickliter, Andrew.
 Keeton, Ward.
 King, J. R.
 Kilgore, W. S.
 Knight, A. A.
 Kerr, E. L.

Kitts, A. M.
 Kagy, Lewis.
 Kirk, C. W.
 King, Alfred.
 Kenny, E. M.
 Kagy, Lewis.
 Kemper, C. W.
 Kindershat, Samuel.
 Koen, A. P.
 Kyle, S. C.
 Keetor, A.
 Kinder, John.
 Keel, J. I.

L.

Lee, James.
 Lee, G. B.
 Lilly, J. W.
 Loving, J. R.
 Lackey, J. E.
 Lomox, J. W.
 Langstown, A. B.
 Langdon, M. J.
 Latham, Jas. H.
 Leonard, W. H.
 Levi, Gilbert.
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 Lawson, Wm.
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 Lion, W. A.
 Lumpkin, Geo.
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 Little, N. W.

M.

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 Maxey, S. A.
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 Mathews, D. M.
 Moss, J. F.
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 Martin, Reason.
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 Moran, A.
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 McMahan, Samuel.
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 Murray, Geo.
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 Melton, A. W.
 Murry, J.
 Mathews, J. D.
 Murray, J. M.
 Moore, M.
 McQueen, Minor.
 McConnell, Wm.
 Moore, Elijah.
 Martin, Thomas.
 Martin, Benjamin.
 Meredith, Samuel.
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 Mahuron, A. H.
 McCoy, Pallas.

O.

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 Osborn, Wm.
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 Olis, John.

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Odell, O. E.
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O'Kelly, W. P.

P.

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Phillips, S. H.
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R.

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Ross, C. L.
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Rifle, Gabriel.
Reed, Corwin.
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Rowe, John of Ga.
Rogers, Timothy.
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Ross, R.
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Robinson, Martin.
Ring, Jas. H.

S.

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Sisk, Allen.

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Stinson, J. T.

T.

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Thomas, D.
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Tucker, Crawford.
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Thank, R.
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Turner, Chas. L.
Turnage, John.
Tyler, Willett.
Thomas, Zachariah.

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Tomberlin, W. H.
Tommay, Hiram.

V.

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Vinson, McCallister.
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Vickers, Thos.
Van, Bush.

W.

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White, V. B.
White, W. D.
Webb, A. J.
West, W. W.
Waddle, Geo.
White, F. M.
Wood, D. T.
Wilson, John.
Wheeler, John R.
Wheeler, J. W.
Williams, M. A.

Y.

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ATENTION is directed to the list printed elsewhere in these pages, containing the names of some of our ministers whose sketches, for want of sufficient information, could not appear. There are many more, of course, but those mentioned came directly under the notice of the Editor in the preparation of this work.

Now if the reader is interested in this work of Biography and would like to see it extended kindly send the Editor obituaries, sketches, or any reliable information of any minister whose name appears in the above referred to list, or of any other Primitive or Old School Baptist Minister in the United States, in order that such ministers may be properly represented in a possible enlarged edition of this work.

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